There is no difference between the teachings of Lord Caitanya presented here and the teachings of Lord Kṛṣṇa in the Bhagavad-gītā. The teachings of Lord Caitanya are practical demonstrations of Lord Kṛṣṇa's teachings. Lord Kṛṣṇa's ultimate instruction in the Bhagavad-gītā is that everyone should surrender unto Him, Lord Kṛṣṇa. Kṛṣṇa promises to take immediate charge of such a surrendered soul. The Lord, the Supreme Personality of Godhead, is already in charge of the maintenance of this creation by virtue of His plenary expansion, Kṣīrodakaśāyī Viṣṇu, but this maintenance is not direct. However, when the Lord says that He takes charge of His pure devotee, He actually takes direct charge. A pure devotee is a soul who is forever surrendered to the Lord, just as a child is surrendered to his parents or an animal to its master. In the surrendering process, one should: (1) accept things favorable for discharging devotional service, (2) reject things unfavorable, (3) believe firmly in the Lord's protection, (4) feel exclusively dependent on the mercy of the Lord, (5) have no interest separate from the interest of the Lord, and (6) always feel oneself meek and humble.

The Lord demands that one surrender unto Him by following these six guidelines, but the unintelligent so-called scholars of the world misunderstand these demands and urge the general mass of people to reject them. At the conclusion of the Ninth Chapter of the Bhagavad-gītā, Lord Kṛṣṇa directly says, "Engage your mind always in thinking of Me, become My devotee, offer obeisances to Me, and worship Me. Being completely absorbed in Me, surely you will come to Me." (Bg. 9.34) However, the scholarly demons misguide the masses of people by directing them to the impersonal, unmanifest, eternal, unborn truth rather than the Personality of Godhead. The impersonalist Māyāvādī philosophers do not accept that the ultimate aspect of the Absolute Truth is the Supreme Personality of Godhead. If one desires to understand the sun as it is, one must first face the sunshine and then the sun globe, and after entering into that globe, one may come face to face with the predominating deity of the sun. Due to a poor fund of knowledge, the Māyāvādī philosophers cannot go beyond the Brahman effulgence, which may be compared to the sunshine. The Upaniṣads confirm that one has to penetrate the dazzling effulgence of Brahman before one can see the real face of the Personality of Godhead.

Lord Caitanya therefore teaches direct worship of Lord Kṛṣṇa, who appeared as the foster child of the King of Vraja. He also suggests that the place known as Vrāndavana is as good as Lord Kṛṣṇa because there is no difference between the name, quality, form, pastimes, entourage and paraphernalia of Lord Kṛṣṇa and Lord Kṛṣṇa Himself. That is the absolute nature of the Absolute Truth.

Lord Caitanya also recommended that the highest mode of worship in the highest perfectional stage is the method practiced by the damsels of Vraja. These damsels (gopīs, or cowherd girls) simply loved Kṛṣṇa without a motive for material or spiritual gain. Lord Caitanya also recommended Śrīmad-Bhāgavatam as the spotless narration of transcendental knowledge, and He pointed out that the highest goal in human life is to develop unalloyed love for Kṛṣṇa, the Supreme Personality of Godhead.
Lord Caitanya's teachings are identical to those given by Lord Kapila, the original propounder of sāṅkhya-yoga, the sāṅkhya system of philosophy. This authorized system of yoga recommends meditation on the transcendental form of the Lord. There is no question of meditating on something void or impersonal. One can meditate on the transcendental form of Lord Viśnu even without practicing involved sitting postures. Such meditation is called perfect samādhi. This perfect samādhi is verified at the end of the Sixth Chapter of the Bhagavad-gītā, where Lord Kṛṣṇa says, "And of all yogīs, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me—he is the most intimately united with Me in yoga and is the highest of all. That is My opinion." (Bg. 6.47)

Lord Caitanya instructed the mass of people in the sāṅkhya philosophy of acintya-bhedābheda-tattva, which maintains that the Supreme Lord is simultaneously one with and different from His creation. Lord Caitanya taught this philosophy through the chanting of the holy name of the Lord. He taught that the holy name of the Lord is the sound incarnation of the Lord and that since the Lord is the absolute whole, there is no difference between His holy name and His transcendental form. Thus by chanting the holy name of the Lord one can directly associate with the Supreme Lord by sound vibration. As one practices this sound vibration, one passes through three stages of development: the offensive stage, the clearing stage and the transcendental stage. In the offensive stage one may desire all kinds of material happiness, but in the second stage one becomes clear of all material contamination. When one is situated on the transcendental stage, one attains the most coveted position—the stage of loving God. Lord Caitanya taught that this is the highest stage of perfection for human beings.

Yoga practice is essentially meant for controlling the senses. The central controlling factor of all the senses is the mind; therefore one first has to practice controlling the mind by engaging it in Kṛṣṇa consciousness. The gross activities of the mind are expressed through the external senses, either for the acquiring of knowledge or for the functioning of the senses in accordance with the will. The subtle activities of the mind are thinking, feeling and willing. Depending on one's consciousness, the individual is either polluted or clear. If one's mind is fixed on Kṛṣṇa (His name, quality, form, pastimes, entourage and paraphernalia), all one's activities—both subtle and gross—become favorable. The Bhagavad-gītā's process of purifying consciousness is the process of fixing one's mind on Kṛṣṇa by talking of His transcendental activities, cleansing His temple, going to His temple, seeing the beautiful transcendental form of the Lord nicely decorated, hearing His transcendental glories, tasting food offered to Him, associating with His devotees, smelling the flowers and Tulasī leaves offered Him, engaging in activities for the Lord's interest, etc. No one can bring the activities of the mind and senses to a stop, but one can purify these activities through a change in consciousness. This change is indicated in the Bhagavad-gītā when Kṛṣṇa tells Arjuna of the knowledge of yoga whereby one can work without fruitive results: "O son of Pṛthū, when you act in such knowledge you can free yourself from the bondage of works." (Bg. 2.39) A human being is sometimes restricted in sense gratification due to certain circumstances, such as disease, but this is not the prescription for giving up sense gratification. Without knowing the actual process by which the mind and senses can be controlled, less intelligent men either try to stop the mind and senses by force, or they give in to them and are carried away by the waves of sense gratification.

The regulative principles and rules of yoga—the various sitting postures and breathing exercises performed in an attempt to withdraw one's senses from the sense objects—are methods meant for those who are too much engrossed in
the bodily conception of life. The intelligent man who is situated in Kṛṣṇa consciousness does not try to forcibly stop his senses from acting. Rather, he engages his senses in the service of Kṛṣṇa. No one can stop a child from playing by leaving him inactive. A child can be stopped from engaging in nonsense by being engaged in superior activities. The forceful restraint of sense activities by the eight principles of yoga is recommended for inferior men. Being engaged in the superior activities of Kṛṣṇa consciousness, superior men naturally retire from the inferior activities of material existence.

In this way Lord Caitanya teaches the science of Kṛṣṇa consciousness. That science is absolute. Dry mental speculators try to restrain themselves from material attachment, but it is generally found that the mind is too strong to be controlled and that it drags them down to sensual activities. A person in Kṛṣṇa consciousness does not run this risk. One has to engage one's mind and senses in Kṛṣṇa conscious activities, and Lord Caitanya teaches one how to do this in practice. Before accepting sannyāsa (the renounced order), Lord Caitanya was known as Viśvambhara. The word viśvambhara refers to one who maintains the entire universe and who leads all living entities. This maintainer and leader appeared as Lord Śrī Kṛṣṇa Caitanya to give humanity these sublime teachings. Lord Caitanya is the ideal teacher of life's prime necessities. He is the most munificent bestower of love of Kṛṣṇa. He is the complete reservoir of all mercies and good fortune. As confirmed in Śrīmad-Bhāgavatam, the Bhagavad-gītā, the Mahābhārata, and the Upaniṣads, Kṛṣṇa is the Supreme Personality of Godhead Himself and is worshipable by everyone in this age of disagreement. Everyone can join in His saṅkīrṭana movement. No previous qualification is necessary. Just by following His teachings, anyone can become a perfect human being. If a person is fortunate enough to be attracted by Lord Caitanya's features, he is sure to be successful in his life's mission. In other words, those who are interested in attaining spiritual existence can easily be released from the clutches of māyā by the grace of Lord Caitanya. The teachings presented in this book are nondifferent from the Lord.

Engrossed in the material body, the conditioned soul increases the pages of history by all kinds of material activities. The teachings of Lord Caitanya can help human society stop such unnecessary and temporary activities. By these teachings, humanity can be elevated to the topmost platform of spiritual activity. These spiritual activities actually begin after liberation from material bondage. Such liberated activities in Kṛṣṇa consciousness constitute the goal of human perfection. The false prestige one acquires by attempting to dominate material nature is illusory. Illuminating knowledge can be acquired from the teachings of Lord Caitanya, and by such knowledge one can advance in spiritual existence.

Everyone has to suffer or enjoy the fruits of his activity; no one can check the laws of material nature that govern such things. As long as one is engaged in fruitive activity, one is sure to be baffled in the attempt to attain the ultimate goal of life. I sincerely hope that by understanding the teachings of Lord Caitanya, human society will experience a new light of spiritual life, which will open the field of activity for the pure soul.

oṁ tat sat
A. C. Bhaktivedanta Swami
March 14, 1968
The Birthday of Lord Caitanya
Śrī Śrī Rādhā-Kṛṣṇa Temple
New York, N.Y.
Introduction

(Originally delivered as five morning lectures on the Caitanya-caritāmṛta—the authoritative biography of Lord Caitanya Mahāprabhu by Kṛṣṇadāsa Kavirāja Gosvāmī—before the International Society for Krishna Consciousness, New York City, April 10-14, 1967.)

The word Caitanya means "living force." As living entities, we can move, but a table cannot because it does not possess living force. Movement and activity may be considered signs or symptoms of the living force. Indeed, it may be said that there can be no activity without the living force. Although the living force is present in the material condition, it is not amṛta, immortal. The words Caitanya-caritāmṛta, then, may be translated as "the character of the living force in immortality."

But how is this living force displayed immortally? It is not displayed by man or any other creature in this material universe, for none of us are immortal in these bodies. We possess the living force, we perform activities, and we are immortal by our nature and constitution, but the material condition into which we have been put does not allow our immortality to be displayed. It is stated in the Kaṭha Upaniṣad that eternity and the living force belong both to ourselves and God. Although this is true in that both God and ourselves are immortal, there is a difference. As living entities, we perform many activities, but we have a tendency to fall down into material nature. God has no such tendency. Being all-powerful, He never comes under the control of material nature. Indeed, material nature is but one display of His inconceivable energies.

From the ground we may see only clouds in the sky, but if we fly above the clouds we can see the sun shining. From the sky, skyscrapers and cities seem very tiny; similarly, from God's position this entire material creation is insignificant. The tendency of the conditioned living entity is to come down from the heights, where everything can be seen in perspective. God, however, does not have this tendency. The Supreme Lord is not subject to fall down into illusion (māyā), any more than the sun is subject to fall beneath the clouds. Because the Supreme Lord is not subject to illusion, He is unconditioned; because we, as finite living entities, are prone to fall into illusion, we are called conditioned. Impersonalist philosophers (Māyāvādīs) maintain that both the living entity and God Himself are under the control of māyā when they come into this material world. This may be true of the living entity, but it is not true of God, for in all instances the material energy is working under His direction. Those who think the Supreme Lord is subject to material conditioning are called fools by Kṛṣṇa Himself in the Bhagavad-gītā (9.11):

\[
\text{avajānanti mām mūḍhā} \\
\text{mānuṣīṁ tanum āśritam} \\
\text{param bhāvam ajānanto} \\
\text{mama bhūta-maheśvaram}
\]

"Fools deride Me when I descend in the human form. They do not know My transcendental nature as the Supreme Lord of all that be." (Bg. 9.11)

Lord Caitanya Mahāprabhu should not be considered one of us. He is Kṛṣṇa Himself, the supreme living entity, and as such He never comes under the cloud of māyā. Kṛṣṇa, His expansions and even His higher devotees never fall into the clutches of illusion. Lord Caitanya came to earth simply to preach kṛṣṇa-bhakti, love of Kṛṣṇa. In other words, He is Lord Kṛṣṇa Himself teaching the living entities the proper way to approach Kṛṣṇa. He is like a teacher who, seeing a student doing poorly, takes up a pencil and writes, saying, "Do it
like this: A, B, C." From this one would not foolishly think that the teacher is learning his ABC's. Similarly, although Lord Caitanya appears in the guise of a devotee, we should not foolishly think He is an ordinary human being: we should always remember that Lord Caitanya is Kṛṣṇa (God) Himself teaching us how to become Kṛṣṇa conscious, and we must study Him in that light.

In the Bhagavad-gītā (18.66) Lord Kṛṣṇa sets forth the highest religious principle in this way:

\[
sarva-dharmān parityajya
mām ekaṁ śarāṇam vṛaja
aham tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ
\]

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear."

This may seem to be a simple instruction to follow, but invariably our reaction is, "Oh, surrender? Give up? But I have so many responsibilities." And māyā, illusion, says to us, "Don't do it, or you'll be out of my clutches. Just stay in my clutches, and I'll kick you." It is a fact that we are constantly being kicked by māyā, just as the male ass is kicked in the face by the she-ass when he comes for sex. Similarly, cats and dogs are always fighting and whining when they have sex. These are the tricks of nature. Even an elephant in the jungle is caught by the use of a trained she-elephant who leads him into a pit.

Māyā has many activities, and in the material world her strongest shackle is the female. Of course, in actuality we are neither male nor female, for these designations refer only to the outer dress, the body. We are all actually Kṛṣṇa's servants. In conditioned life, however, we are shackled by iron chains in the form of beautiful women. Thus every male is bound by sex life, and therefore when one attempts to gain liberation from the material clutches, one must first learn to control the sex urge. Unrestricted sex puts one fully in the clutches of illusion. Lord Caitanya Mahāprabhu officially renounced this illusion at the age of twenty-four, although His wife was sixteen and His mother seventy and He was the only male member of the family. Although He was a brāhmaṇa and was not rich, He took sannyāsa, the renounced order of life, and thus extricated Himself from family entanglement.

If we wish to become fully Kṛṣṇa conscious, we have to give up the shackles of māyā. Or, if we remain with Māyā, we should live in such a way that we will not be subject to illusion. It is not necessary for a man to abandon his family, for there were many householders among Lord Caitanya's closest devotees. What must be renounced is the propensity for material enjoyment. Although Lord Caitanya approved of a householder having regulated sex in marriage, He was very strict with those in the renounced order, and He even banished Junior Haridāsa for glancing lustfully at a woman. The point is that one must take up a particular path and stick to it, obeying all the rules and regulations necessary for success in spiritual life. Lord Caitanya's mission was to teach the path of Kṛṣṇa consciousness to all men and thereby enable them to partake of the immortality of spiritual life.

From the Caitanya-caritāmṛta we learn how Lord Caitanya taught people to become immortal, and thus the title may be properly translated as "the immortal character of the living force." The supreme living force is the Supreme Personality of Godhead. He is also the supreme entity. There are innumerable living entities, and all of them are individuals. This is very easy to understand: We are all individual in thought and desires, and the Supreme Lord is also an individual person. He is different, though, in that He
is the leader, the one whom no one can excel. Among the minute living entities, one being can excel another in one capacity or another. Like each of these living entities, the Lord is an individual, but He is different in that He is the supreme individual. God is also infallible, and in the Bhagavad-gītā He is addressed as Acyuta, which means "He who never falls down." This name is indicated because in the Bhagavad-gītā Arjuna had fallen into delusion but Kṛṣṇa had not. We often hear it said that God is infallible, and in the Bhagavad-gītā (14.19) Kṛṣṇa states,

nānyāṁ guṇebhyaḥ kartāraṁ
yadā draśṭānupaśyati
guṇebhyaḥ ca paraṁ vetti
mad-bhāvaṁ so 'dhyacchati

"When a person properly sees that in all activities no other performer is at work than these modes of nature and he knows the Supreme Lord, who is transcendental to all these modes, he attains My spiritual nature." (Bg. 14.19)

Thus we should not think that Kṛṣṇa is overpowered by the material potency when He is in the material world. Kṛṣṇa and His incarnations are not under the control of material nature. They are totally free. Indeed, in Śrīmad-Bhāgavatam one who has a godly nature is actually defined as one who is not affected by the modes of material nature, although in material nature. If even a devotee can attain this freedom, then what to speak of the Supreme?

The real question is, How can we remain unpolluted by material contamination while in the material world? It was Rūpa Gosvāmī who explained that we can remain uncontaminated while in the world if we simply make it our ambition to serve Kṛṣṇa. One may then justifiably ask, "How can I serve?"

Obviously this is not simply a matter of meditation, which is just an activity of the mind, but of practical work. Love of Kṛṣṇa's service can be attained only by working for Kṛṣṇa. In such work, we should leave no resource unused. Whatever is there, whatever we have, should be used for Kṛṣṇa. We can use everything: typewriters, automobiles, airplanes, missiles--anything. If we simply speak to people about Kṛṣṇa consciousness, we are also rendering service. If our minds, senses, speech, money, and energy are thus engaged in the service of Kṛṣṇa, we cannot be considered to exist in material nature. By virtue of spiritual consciousness, or Kṛṣṇa consciousness, we transcend the platform of material nature. It is a fact that Kṛṣṇa, His expansions and His devotees--that is, those who work for Him--are not in material nature, although people with a poor fund of knowledge think that they are.

The Caitanya-caritāmṛta teaches that the spirit soul is immortal and that our activities in the spiritual world are also immortal. The Māyāvādīs, who hold to the view that the Absolute is impersonal and formless, contend that a realized soul has no need to talk. However, the Vaiṣṇavas, who are devotees of Kṛṣṇa, contend that when one reaches the stage of realization, he really begins to talk. "Previously we only talked of nonsense," the Vaiṣṇava says. "Now let us begin our real talks, talks of Kṛṣṇa." The Māyāvādīs are also fond of using the example of the waterpot, maintaining that when a pot is not filled with water it makes a sound, but that when it is filled it makes no sound. But are we waterpots? How can we be compared to them? A good analogy utilizes as many similarities between two objects as possible. A waterpot is not an active living force, but we are. Ever-silent meditation may be adequate for a waterpot, but not for us. Indeed, when a devotee realizes how much he has to say about Kṛṣṇa, twenty-four hours in a day are not sufficient. It is the fool who is celebrated as long as he does not speak, for when he breaks
his silence his lack of knowledge is exposed. The Caitanya-caritāmṛta shows that there are many wonderful things to discover by glorifying the Supreme.

In the beginning of the Caitanya-caritāmṛta, Kṛṣṇadāsa Kaviṛāja Gosvāmī writes, "I offer my respects to my spiritual masters." He uses the plural here to indicate the disciplic succession. It is not that he offers obeisances to his spiritual master alone but to the whole paramparā, the chain of disciplic succession beginning with Lord Kṛṣṇa Himself. Thus the guru is addressed in the plural to show the author's highest respect for all the Vaiṣṇavas. After offering obeisances to the disciplic succession, the author pays obeisances to all other devotees, Godbrothers, the expansions of Godhead and the first manifestation of Kṛṣṇa's energy. Lord Caitanya Mahāprabhu (sometimes called Kṛṣṇa Caitanya) is the embodiment of all of these; He is God, guru, devotee and the expansion of God. As His associate Nityānanda, He is the first manifestation of energy; as Advaita, He is an incarnation; as Gadādhara, He is the internal potency; and as Śrīvāsa, He is the marginal living entity. Thus Kṛṣṇa should not be thought of as being alone but should be considered as eternally existing with all His manifestations, as described by Rāmānujācārya. In the Viśiṣṭādvaita philosophy, God's energies, expansions and incarnations are considered to be oneness in diversity. In other words, God is not separate from all of these; everything together is God.

Actually, the Caitanya-caritāmṛta is not intended for the novice, for it is the postgraduate study of spiritual knowledge. Ideally, one begins with the Bhagavad-gītā and advances through Śrīmad-Bhāgavatam to the Caitanya-caritāmṛta. Although all these great scriptures are on the same absolute level, for the sake of comparative study the Caitanya-caritāmṛta is considered to be on the highest platform. Every verse in it is perfectly composed. Indeed, Lord Caitanya and Lord Nityānanda are compared to the sun and the moon in that They dissipate the darkness of the material world. In this instance both the sun and the moon have risen together, and it is proper to offer obeisances directly to Lord Caitanya and Lord Nityānanda.

In the Western world, where the glories of Lord Caitanya are relatively unknown, one may inquire, "Who is Kṛṣṇa Caitanya?" The scriptural conclusion in answer to that question is that He is the Supreme Personality of Godhead. Generally, in the Upaniṣads the Supreme Absolute Truth is described in an impersonal way, but the personal aspect of the Absolute Truth is mentioned in the Īsopaniṣad, where, after a description of the all-pervading, we find the following verse:

hiraṇmayena pātreṇa
satyasyāpihitam mukham
tat tvan pūṣann apāvṛṇu
satya-dharmāya dṛṣṭaye

"O my Lord, sustainer of all that lives, Your real face is covered by Your dazzling effulgence. Kindly remove that covering and exhibit Yourself to Your pure devotee." (Śrī Īsopaniṣad 15)

The impersonalists do not have the power to go beyond the effulgence of God and arrive at the personality from whom this effulgence is emanating. At the end of the Īsopaniṣad, however, there is a hymn to the Personality of Godhead. It is not that the impersonal Brahman is denied; it is also described, but that Brahman is considered to be the glaring effulgence of the body of Lord Caitanya. In other words, Śrī Kṛṣṇa Caitanya is the basis of the impersonal Brahman. It is also stated by Kṛṣṇa in the Bhagavad-gītā (14.27) that the impersonal Brahman rests on Him: brahmaṇo hi pratiṣṭhāhām. The Paramātma, or Supersoul, who is present within the heart of every living entity and within
every atom of the universe, is but the partial representation of Lord Caitanya. Śrī Kṛṣṇa Caitanya is therefore the basis of Brahman and the Supreme Personality of Godhead as well. As the Supreme He is full in six opulences: wealth, fame, strength, beauty, knowledge and renunciation. In short, we should know that He is Kṛṣṇa, God, and that nothing is equal to or greater than Him. There is nothing superior to be conceived. He is the Supreme Person.

It was Rūpa Gosvāmī, a confidential devotee taught for more than ten days continuously by Lord Caitanya, who wrote:

\[
\begin{align*}
namo mahā-vadāṇyāya \\
kṛṣṇa-prema-pradāya te \\
kṛṣṇāya kṛṣṇa-caitanya-
\end{align*}
\]

"I offer my respectful obeisances unto the Supreme Lord Śrī Kṛṣṇa Caitanya, who is more magnanimous than any other avatāra, even Kṛṣṇa Himself, because He is bestowing freely what no one else has ever given--pure love of Kṛṣṇa."

It is not that Lord Caitanya teaches a long and elaborate path to God realization. He is completely spiritual, and He begins from the point of surrender to Kṛṣṇa. He does not pursue the paths of karma-yoga or jñāna-yoga or haṭha-yoga but begins at the end of material existence, at the point where one gives up all material attachment. In the Bhagavad-gītā Kṛṣṇa begins His teachings by distinguishing the soul from matter, and in the Eighteenth Chapter He concludes at the point where the soul surrenders to Him in devotion. The Māyāvādīs would have all talk cease there, but at that point the real discussion only begins. It is the Vedānta-sūtra which begins, athāto brahma-jijāsā: "Now let us begin to inquire about the Supreme Absolute Truth." Rūpa Gosvāmī thus praises Lord Caitanya as the most munificent incarnation of all, for He gives the greatest gift by indicating the highest form of devotional service. In other words, He answers the most important inquiries that anyone can make.

There are different stages of devotional service and God realization. Strictly speaking, anyone who accepts the existence of God is situated in devotional service. To acknowledge that God is great is something, but not much. Lord Caitanya, preaching as an ācārya, a great teacher, taught that we can enter into a relationship with God and actually become God's friend. In the Bhagavad-gītā Kṛṣṇa showed Arjuna His universal form because Arjuna was His "very dear friend." Upon seeing Kṛṣṇa as the Lord of the universes, however, Arjuna actually asked Kṛṣṇa to forgive the familiarity of his friendship. Lord Caitanya goes beyond this point. Through Lord Caitanya we can become friends with Kṛṣṇa, and there is no limit to this friendship. We can become friends of Kṛṣṇa not in awe or adoration but in complete freedom. We can even relate to God as His father. This is not only the philosophy of the Caitanya-caritāmṛta but of Śrīmad-Bhāgavatam as well. There are no other scriptures in the world in which God is treated as the son of a devotee. Usually God is seen as the almighty father who supplies the demands of His sons. The great devotees, however, sometimes treat God as a son in their execution of devotional service. The son demands, and the father supplies, and in supplying Kṛṣṇa the devotee becomes like a father. Instead of taking from God, we give to God. It was in this relationship that Kṛṣṇa's mother, Yaśodā, told the Lord, "Here, eat this or You'll die. Eat nicely." In this way Kṛṣṇa, although the proprietor of everything, depends on the mercy of His devotee. This is a uniquely high level of friendship, in which the devotee actually believes himself to be the father of Kṛṣṇa.
However, Lord Caitanya's greatest gift was His teaching that Kṛṣṇa can be actually treated as one's lover. In this relationship the Lord is so much attached that He expresses His inability to reciprocate. Kṛṣṇa was so obliged to the gopīs, the cowherd girls of Vrndavana, that He felt unable to return their love. "I cannot repay your love," He told them. "I have no more assets to return." Thus devotional service is performed on this excellent platform, and knowledge of the devotee's relationship to Kṛṣṇa as lover and beloved was given by Caitanya Mahāprabhu. Therefore Rūpa Gosvāmi wrote of Lord Caitanya: "Devotional service in the relationship of lover and beloved is the highest platform, the glorious platform Lord Caitanya has contributed, and it was never given by any previous incarnation or ācārya. Lord Caitanya is Kṛṣṇa in a yellow complexion, and He is Śacīnandana, the son of mother Śacī. May you always keep Him in your hearts. It will be easy to understand Kṛṣṇa through Him." Thus Caitanya Mahāprabhu came to deliver Kṛṣṇa. His method of deliverance was not meditation, fruitive activities or scriptural study, but love.

We have often heard the phrase "love of Godhead." How far this love of Godhead can actually be developed can be learned from the Vaiṣṇava philosophy. Theoretical knowledge of love of God can be found in many places and in many scriptures, but what that love of Godhead actually is and how it is developed can be found in Vaiṣṇava literature. It is the unique and highest development of love of God that is given by Caitanya Mahāprabhu.

Even in this material world we can have a little sense of love. How is this possible? It is due to the love which is found in the Godhead. Whatever we find within our experience within this conditioned life is situated in the Supreme Lord, who is the ultimate source of everything. In our original relationship with the Supreme Lord there is real love, and that love is reflected pervertedly through material conditions. Our real love is continuous and unending, but because that love is reflected pervertedly in this material world, it lacks continuity and is inebriating. If we want real, transcendental love, we have to transfer our love to the supreme lovable object—the Supreme Personality of Godhead. This is the basic principle of Kṛṣṇa consciousness.

In material consciousness we are trying to love that which is not at all lovable. We give our love to dogs and cats, running the risk that at the time of death we may think of them and consequently take birth in a family of cats or dogs. Thus love that does not have Kṛṣṇa as its object leads downward. It is not that Kṛṣṇa, or God, is something obscure or something that only a few chosen people can attain. Caitanya Mahāprabhu informs us that in every country and in every scripture there is some hint of love of Godhead. Unfortunately, no one knows what love of Godhead actually is. The Vedic scriptures, however, are different in that they can direct the individual in the proper way to love God. Other scriptures do not give information on how one can love God, nor do they actually define or describe what or who the Godhead actually is. Although they officially promote love of Godhead, they have no idea how to execute it. But Caitanya Mahāprabhu gives a practical demonstration of how to love God in a conjugal relationship. Taking the part of Śrīmati Rādhārāṇī, Caitanya Mahāprabhu tried to love Kṛṣṇa as Rādhārāṇī loved Him. Kṛṣṇa was always amazed by Rādhārāṇī's love. "How does Rādhārāṇī give Me such pleasure?" He would ask. In order to study Rādhārāṇī, Kṛṣṇa lived in Her role and tried to understand Himself. This is the secret of Lord Caitanya's incarnation. Caitanya Mahāprabhu is Kṛṣṇa, but He has taken the mood and role of Rādhārāṇī to show us how to love Kṛṣṇa. Thus He is addressed, "I offer my respectful obeisances unto the Supreme Lord, who is absorbed in Rādhārāṇī's thoughts."

This brings up the question of who Śrīmati Rādhārāṇī is and what Rādhā-Kṛṣṇa is. Actually Rādhā-Kṛṣṇa is the exchange of love. This is not ordinary
love; Kṛṣṇa has immense potencies, of which three are principal: the internal, the external and the marginal potencies. In the internal potency there are three divisions: śāmīt, hlādīnī and sandhinī. The hlādīnī potency is the pleasure potency. All living entities have this pleasure-seeking potency, for all beings are trying to have pleasure. This is the very nature of the living entity. At present we are trying to enjoy our pleasure potency by means of the body in this material condition. By bodily contact we are attempting to derive pleasure from material sense objects. We should not think, however, that Kṛṣṇa, who is always spiritual, tries to seek pleasure on this material plane like us. In the Bhagavad-gītā Kṛṣṇa describes the material universe as a nonpermanent place full of miseries. Why, then, would He seek pleasure in the material form? He is the Supersoul, the supreme spirit, and His pleasure is beyond the material conception.

In order to learn how Kṛṣṇa's pleasure can be obtained, we must read the Tenth Canto of Śrīmad-Bhāgavatam, in which Kṛṣṇa's pleasure potency is displayed in His pastimes with Rādhārāṇī and the damsels of Vraja. Unfortunately, unintelligent people turn at once to the sports of Kṛṣṇa in the Daśama-skandha, the Tenth Canto. Kṛṣṇa's embracing Rādhārāṇī or His dancing with the cowherd girls in the rāsa dance are generally not understood by ordinary men because they consider these pastimes in the light of mundane lust. They incorrectly think that Kṛṣṇa is like themselves and that He embraces the gopīs just as an ordinary man embraces a young girl. Some people thus become interested in Kṛṣṇa because they think that His religion allows indulgence in sex. This is not kṛṣṇa-bhakti, love of Kṛṣṇa, but prākṛta-sahajiyā--materialistic lust.

In order to avoid such errors, we should understand what Rādhā-Kṛṣṇa actually is. Rādhā and Kṛṣṇa display Their pastimes through Kṛṣṇa's internal energy. The pleasure potency of Kṛṣṇa's internal energy is a most difficult subject matter, and unless one understands what Kṛṣṇa is, one cannot understand it. Kṛṣṇa does not take any pleasure in this material world, but He has a pleasure potency. Because we are part and parcel of Kṛṣṇa, the pleasure potency is within us also, but we are trying to exhibit that pleasure potency in matter. Kṛṣṇa, however, does not make such a vain attempt. The object of Kṛṣṇa's pleasure potency is Rādhārāṇī; Kṛṣṇa exhibits His potency, or energy as Rādhārāṇī and then engages in loving affairs with Her. In other words, Kṛṣṇa does not take pleasure in this external energy but exhibits His internal energy, His pleasure potency, as Rādhārāṇī. Thus Kṛṣṇa manifests Himself as Rādhārāṇī in order to exhibit His internal pleasure potency. Of the many extensions, expansions and incarnations of the Lord, this pleasure potency is the foremost and chief.

It is not that Rādhārāṇī is separate from Kṛṣṇa. Rādhārāṇī is also Kṛṣṇa, for there is no difference between the energy and the energetic. Without energy, there is no meaning to the energetic, and without the energetic, there is no energy. Similarly, without Rādhā there is no meaning to Kṛṣṇa, and without Kṛṣṇa there is no meaning to Rādhā. Because of this, the Vaiṣṇava philosophy first of all pays obeisances to and worships the internal pleasure potency of the Supreme Lord. Thus the Lord and His potency are always referred to as Rādhā-Kṛṣṇa. Similarly, those who worship the name of Nārāyaṇa first of all utter the name of Lakṣmī, as Lakṣmī-Nārāyaṇa. Similarly, those who worship Lord Rāma first of all utter the name of Sītā. In any case--Sītā-Rāma, Rādhā-Kṛṣṇa, Lakṣmī-Nārāyaṇa--the potency always comes first.

Rādhā and Kṛṣṇa are one, and when Kṛṣṇa desires to enjoy pleasure, He manifests Himself as Rādhārāṇī. The spiritual exchange of love between Rādhā and Kṛṣṇa is the actual display of the internal pleasure potency of Kṛṣṇa. Although we speak of "when" Kṛṣṇa desires, just when He did desire we cannot
say. We only speak in this way because in conditioned life we take it that everything has a beginning; however, in the absolute, or spiritual, life there is neither beginning nor end. Yet in order to understand that Rādhā and Krṣṇa are one and that they also become divided, the question "When?" automatically comes to mind. When Krṣṇa desired to enjoy His pleasure potency, He manifested Himself in the separate form of Rādhārāṇī, and when He wanted to understand Himself through the agency of Rādhā, He united with Rādhārāṇī, and that unification is called Lord Caitanya.

Why did Kṛṣṇa assume the form of Caitanya Mahāprabhu? It is explained that Kṛṣṇa desired to know the glory of Rādhā's love. "Why is She so much in love with Me?" Kṛṣṇa asked. "What is My special qualification that attracts Her so? And what is the actual way in which She loves Me?" It seems strange that Kṛṣṇa, as the Supreme, should be attracted by anyone's love. We search after the love of a woman or a man because we are imperfect and lack something. The love of a woman, that potency and pleasure, is absent in man, and therefore a man wants a woman, but this is not the case with Kṛṣṇa, who is full in Himself. Thus Kṛṣṇa expressed surprise: "Why am I attracted by Rādhārāṇī? And when Rādhārāṇī feels My love, what is She actually feeling?" In order to taste the essence of that loving affair, Kṛṣṇa appeared just as the moon appears on the horizon of the sea. Just as the moon was produced by the churning of the sea, by the churning of spiritual love affairs the moon of Caitanya Mahāprabhu appeared. Indeed, Lord Caitanya's complexion was golden, just like the moon. Although this is figurative language, it conveys the meaning behind the appearance of Caitanya Mahāprabhu. The full significance of His appearance will be explained in later chapters.

The manifestations of the Supreme are also explained in the Caitanya-caritāmṛta. After offering respects to Lord Caitanya, Kṛṣṇadāsa Kavirāja next offers them to Lord Nityānanda. He explains that Lord Nityānanda is a manifestation of Saṅkarṣaṇa, who is the origin of Mahā-Viṣṇu. Kṛṣṇa's first manifestation is as Balarāma, then He is manifest as Saṅkarṣaṇa, and after Saṅkarṣaṇa He is manifest as Pradyumna. In this way so many expansions take place. Although there are so many expansions, Lord Śrī Kṛṣṇa is the origin, as confirmed in the Brahma-saṁhitā. He is like the original candle from which many thousands and millions of candles are lit. Although any number of candles can be lighted, the original candle still retains its identity as the origin. In this way Kṛṣṇa expands Himself into so many lights, and all these expansions are called viṣṇu-tattva. Viṣṇu is a large light, and we are small lights, but all are expansions of Kṛṣṇa.

When it is necessary to create the material universes, Viṣṇu expands Himself as Mahā-Viṣṇu. Mahā-Viṣṇu lies down in the Causal Ocean and breathes all the universes from His nostrils. Thus from Mahā-Viṣṇu and the Causal Ocean all the universes spring, and all these universes float in the Causal Ocean. In this regard there is the story of Vāmana, who, when He took three steps, stuck His foot through the covering of the universe. Water from the Causal Ocean flowed through the hole that His foot made, and it is said that that flow of water became the river Ganges. Therefore the Ganges is accepted as the most sacred water of Viṣṇu and is worshiped by all Hindus from the Himalayas down to the Bay of Bengal.

Mahā-Viṣṇu is actually an expansion of Balarāma, who is Kṛṣṇa's first expansion and, in the Vṛndāvana pastimes, His brother. In the mahā-mantra--Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare--the word Rāma refers to Balarāma. Since Lord Nityānanda is an expansion of Balarāma, Rāma also refers to Lord Nityānanda. Thus Hare Kṛṣṇa, Hare Rāma addresses not only Kṛṣṇa and Balarāma but Lord Caitanya and Lord Nityānanda as well.
The subject matter of the Caitanya-caritāmṛta primarily deals with what is beyond this material creation. The cosmic material expansion is called māyā, illusion, because it has no eternal existence. Because it is sometimes manifested and sometimes not manifested, it is regarded as illusory. But beyond this temporary manifestation there is a higher nature, as indicated in the Bhagavad-gītā (8.20):

paras tasmāt tu bhāvo 'nyo
'vyakto 'vyaktāt sanātanaḥ
yāḥ sa sarvesu bhūteṣu
naśyatsu na vinaśyati

"Yet there is another unmanifest nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is."

That supreme nature is beyond the manifested (vyakta) and unmanifested (avyakta). This superior nature beyond both creation and annihilation is the living force, which is manifest in the bodies of all living entities. The body itself is composed of inferior nature, matter, but it is the superior nature that is moving the body. The symptom of that superior nature is consciousness. Thus in the spiritual world, where everything is composed of the superior nature, everything is conscious. In the material world inanimate objects are not conscious, but in the spiritual world this is not so. There a table is conscious, the land is conscious, the trees are conscious—everything is conscious.

It is not possible to imagine how far this material manifestation extends. In the material world everything is calculated by imagination or by some imperfect method, but the Vedic literature gives information of what lies beyond the material universe. Those who believe in experimental knowledge may doubt the Vedic conclusions, for they cannot even calculate how far this universe extends, nor can they reach far into the universe itself. It is not possible to obtain information of anything beyond this material nature by experimental means. That which is beyond our power of conception is called acintya, inconceivable. It is useless to argue or speculate about what is inconceivable. If it is truly inconceivable, it is not subject to speculation or experimentation. Our energy is limited, and our sense perception is limited; therefore we must rely on the Vedic conclusions regarding that subject matter which is inconceivable. Knowledge of the superior nature must simply be accepted without argument. How is it possible to argue about something to which we have no access? The method for understanding transcendental subject matter is given by Lord Kṛṣṇa Himself in the Bhagavad-gītā, where Kṛṣṇa tells Arjuna at the beginning of the Fourth Chapter:

imām vivasvate yogaṁ
proktavān aham avyayam
vivasvān manave prāha
manur ikṣvākave 'bravīt

"I instructed this imperishable science of yoga to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku." (Bg. 4.1)

This is the method of paramparā, or disciplic succession. Similarly, Śrīmad-Bhāgavatam explains that Kṛṣṇa imparted knowledge into the heart of Brahmā, the first created creature within the universe. Brahmā imparted those
lessons to his disciple Närada, and Närada imparted that knowledge to his
disciple Vyāsadeva. Vyāsadeva imparted it to Madhvacārya, and from Madhvacārya
the knowledge has come down to Mādhavendra Purī, to Īṣvara Purī, and from him
to Caitanya Mahāprabhu.

One may ask that if Caitanya Mahāprabhu is Kṛṣṇa Himself, then why did He
need a spiritual master? Of course He did not need a spiritual master, but
because He was playing the role of an ācārya (one who teaches by example), He
accepted a spiritual master. Even Kṛṣṇa Himself accepted a spiritual master,
for that is the system. In this way the Lord sets the example for men. We
should not think, however, that the Lord takes a spiritual master because He
is in want of knowledge. He is simply stressing the importance of accepting
the disciplic succession. The knowledge of that disciplic succession actually
comes from the Lord Himself, and if the knowledge descends unbroken, it is
perfect. Although we may not be in touch with the original personality who
first imparted the knowledge, we may receive the same knowledge through this
process of transmission. In Śrīmad-Bhāgavatam it is stated that Kṛṣṇa, the
Absolute Truth, the Personality of Godhead, transmitted transcendental
knowledge into the heart of Brahmā. This, then, is one way knowledge is
received—through the heart. Thus there are two processes by which one may
receive knowledge: One depends upon the Supreme Personality of Godhead, who is
situated as the Supersoul within the heart of all living entities, and the
other depends upon the guru, or spiritual master, who is an expansion of
Kṛṣṇa. Thus Kṛṣṇa transmits information both from within and from without. We
simply have to receive it. If knowledge is received in this way, it doesn't
matter whether it is inconceivable or not.

In Śrīmad-Bhāgavatam there is a great deal of information given about the
Vaikuṇṭha planetary systems, which are beyond the material universe.
Similarly, a great deal of inconceivable information is given in the Caitanya-
caritāmṛta. Any attempt to arrive at this information through experimental
knowledge will fail. The knowledge simply has to be accepted. According to the
Vedic method, śabda, or transcendental sound, is regarded as evidence. Sound
is very important in Vedic understanding, for, if it is pure, it is accepted
as authoritative. Even in the material world we accept a great deal of
information which is sent thousands of miles by telephone or radio. In this
way we also accept sound as evidence in our daily lives. Although we cannot
see the informant, we accept his information as valid on the basis of sound.
Sound vibration, then, is very important in the transmission of Vedic
knowledge.

The Vedas inform us that beyond this cosmic manifestation there are
extensive planets and the spiritual sky. This material manifestation is
regarded as only a small portion of the total creation. The material
manifestation includes not only this universe but innumerable others as well,
but all the material universes combined comprise only one fraction of the
total creation. The majority of the creation is situated in the spiritual sky.
In that sky innumerable planets float, and these are called Vaikuṇṭhalokas. In
every Vaikuṇṭhaloka Nārāyaṇa presides in the form of His four-armed
expansions: Saṅkarṣaṇa, Pradyumna, Aniruddha and Vāsudeva.

As stated before, the material universes are manifested by the Lord in the
form of Mahā-Viṣṇu. Just as a husband and wife combine to beget offspring,
Mahā-Viṣṇu combines with His wife māyā, or material nature. This is confirmed
in the Bhagavad-gītā (14.4), where Kṛṣṇa states:

\[
\begin{align*}
sarva-yoniṣu kaunteya \\
mūrtayaḥ sambhavanti yāḥ \\
tāsām brahma mahad yonir
\end{align*}
\]
"It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father."

Viṣṇu impregnated Māyā, the material nature, simply by glancing at her. This is the spiritual method. Materially we are limited to impregnating by only one particular part of our body, but the Supreme Lord, Kṛṣṇa or Mahā-Viṣṇu, can impregnate any part by any part. Simply by glancing the Lord can conceive countless living entities in the womb of the material nature. The Brahma-saṁhitā confirms that the spiritual body of the Supreme Lord is so powerful that any part of His body can perform the functions of any other part. We can touch only with our hands or skin, but Kṛṣṇa can touch just by glancing. We can only see with our eyes; we cannot touch or smell with them. Kṛṣṇa, however, can smell and also eat with His eyes. When foods are offered to Kṛṣṇa, we don't see Him eating, but He eats simply by glancing at the food. We cannot imagine how things work in the spiritual world, where everything is spiritual. It is not that Kṛṣṇa does not eat or that we imagine that He eats; He actually eats, but His eating is different from ours. Our eating process will be similar to His when we are completely on the spiritual platform. On that platform every part of the body can act on behalf of any other part.

Viṣṇu does not require anything in order to create. He does not require the goddess Lakṣmī in order to give birth to Brahmā, for Brahmā is born from a lotus flower that grows from the navel of Viṣṇu. The goddess Lakṣmī sits at the feet of Viṣṇu and serves Him. In this material world sex is required to produce children, but in the spiritual world a man can produce as many children as he likes without having to take help from his wife. Because we have no experience with spiritual energy, we think that Brahmā's birth from the navel of Viṣṇu is simply a fictional story. We are not aware that spiritual energy is so powerful that it can do anything and everything. Material energy is dependent on certain laws, but spiritual energy is fully independent.

Brahmā is born from the navel of Garbhodakaśayī Viṣṇu, who is but a partial manifestation of Mahā-Viṣṇu. Countless universes reside like seeds within the skin pores of Mahā-Viṣṇu, and when He exhales, they are all manifest. In the material world we have no experience of such a thing, but we do experience a perverted reflection in the phenomenon of perspiration. We cannot imagine, however, the duration of one breath of Mahā-Viṣṇu, for within one breath all the universes are created and annihilated. Lord Brahmā lives only for the duration of one breath, and according to our time scale 4,320,000,000 years constitute only twelve hours of Brahmā, and Brahmā lives one hundred of his years. Yet the whole life of Brahmā is contained within one breath of Mahā-Viṣṇu. Thus it is not possible for us to imagine the breathing power of the Supreme Lord, Kṛṣṇa, of whom Mahā-Viṣṇu is but a partial manifestation.

Thus Kṛṣṇadāsa Kaviṣāja Gosvāmī discusses Lord Caitanya Mahāprabhu as Śrī Kṛṣṇa Himself, the Supreme Personality of Godhead, and Lord Nityānanda as Balarāma, the first expansion of Kṛṣṇa. Advaitācārya, another principal disciple of Lord Caitanya Mahāprabhu's, is accepted as an expansion of Mahā-Viṣṇu. Thus Advaitācārya is also the Lord, or, more precisely, an expansion of the Lord. The word advaita means "nondual," and His name is such because He is nondifferent from the Supreme Lord. He is also called ācārya, teacher, because He disseminated Kṛṣṇa consciousness. In this way He is just like Caitanya Mahāprabhu. Although Lord Caitanya is Śrī Kṛṣṇa Himself, He appeared as a devotee to teach people in general how to love Kṛṣṇa. Similarly, Advaitācārya appeared just to distribute the knowledge of Kṛṣṇa consciousness. Thus He is
also the Lord incarnated as a devotee. In the pastimes of Lord Caitanya, Kṛṣṇa is manifested in five different features, and He and His associates appear as devotees of the Supreme Lord in the form of Śrī Kṛṣṇa Caitanya, Lord Nityānanda, Advaitacārya, Śrī Gadādara, and Śrī Śrīvāsa. In all cases, Caitanya Mahāprabhu is the source of energy for all His devotees. Since this is the case, if we take shelter of Caitanya Mahāprabhu for the successful execution of Kṛṣṇa consciousness, we are sure to make progress. One devotional song by Nārottama dāsa Ṭhākura states, "My dear Lord Caitanya, please have mercy upon me. There is no one who is as merciful as You. My plea is most urgent because Your mission is to deliver fallen souls, and no one is more fallen than I. I beg priority."

The author of the Caitanya-caritāmṛta, Kṛṣṇadāsa Kaviṛāja Gosvāmī, was an inhabitant of Vṛndāvana and a great devotee. He had been living with his family in Katwa, a small town in the district of Burdwan in Bengal. His family also worshiped Rādhā-Kṛṣṇa, and once when there was some misunderstanding among his family about devotional service, Kṛṣṇadāsa Kaviṛāja was advised by Nityānanda Prabhu in a dream to leave home and go to Vṛndāvana. Although he was very old, he started out that very night and went to live in Vṛndāvana. While he was there, he met some of the Gosvāmīs, principal disciples of Lord Caitanya Mahāprabhu. He was requested to write the Caitanya-caritāmṛta by the devotees of Vṛndāvana. Although he began this work at a very old age, by the grace of Lord Caitanya he finished it. Today it remains the most authoritative book on Caitanya Mahāprabhu's philosophy and life.

When Kṛṣṇadāsa Kaviṛāja Gosvāmī was living in Vṛndāvana, there were not very many temples. At that time Madana-mohana, Govinda and Gopinātha were the three principal temples. As a resident of Vṛndāvana, he offered his respects to the Deities in these temples and requested God's favor: "My progress in spiritual life is very slow, so I'm asking Your help." In the Caitanya-caritāmṛta, Kṛṣṇadāsa first offers his obeisances to Madana-mohana vigraha, the Deity who can help us progress in Kṛṣṇa consciousness. In the execution of Kṛṣṇa consciousness, our first business is to know Kṛṣṇa and our relationship with Him. To know Kṛṣṇa is to know one's self, and to know one's self is to know one's relationship with Kṛṣṇa. Since this relationship can be learned by worshiping Madana-mohana vigraha, Kṛṣṇadāsa Kaviṛāja Gosvāmī first establishes his relationship with Him.

When this is established, Kṛṣṇadāsa begins to worship the functional Deity, Govinda. Govinda resides eternally in Vṛndāvana. In the spiritual world of Vṛndāvana the buildings are made of touchstone, the cows are known as surabhi cows, givers of abundant milk, and the trees are known as wish-fulfilling trees, for they yield whatever one desires. In Vṛndāvana Kṛṣṇa herds the surabhi cows, and He is worshiped by hundreds and thousands of gopīs, cowherd girls, who are all goddesses of fortune. When Kṛṣṇa descends to the material world, this same Vṛndāvana descends, just as an entourage accompanies an important personage. Because when Kṛṣṇa comes His land also comes, Vṛndāvana is not considered to exist in the material world. Therefore devotees take shelter of the Vṛndāvana in India, for it is considered to be a replica of the original Vṛndāvana. Although one may complain that no kalpa-vṛkṣa, wish-fulfilling trees, exist there, when the Gosvāmīs were there, kalpa-vṛkṣa were present. It is not that one can simply go to such a tree and make demands; one must first become a devotee. The Gosvāmīs would live under a tree for one night only, and the trees would satisfy all their desires. For the common man this may all seem very wonderful, but as one makes progress in devotional service, all this can be realized.

Vṛndāvana is actually experienced as it is by persons who have stopped trying to derive pleasure from material enjoyment. "When will my mind become
cleansed of all hankering for material enjoyment so I will be able to see Vṛndāvana?" one great devotee asks. The more Krṣṇa conscious we become and the more we advance, the more everything is revealed as spiritual. Thus Krṣṇadāsa Kavi-vāja Gosvāmī considered Vṛndāvana in India to be as good as the Vṛndāvana in the spiritual sky, and in the Caitanya-caritāmṛta he describes Rādhārāṇī and Krṣṇa as seated beneath a wish-fulfilling tree in Vṛndāvana, on a throne decorated with valuable jewels. There Krṣṇa's dear friends, the cowherd boys and the gopīs, serve Rādhā and Krṣṇa by singing, dancing, offering betel nuts and refreshments, and decorating Their Lordships with flowers. Even today in India people decorate thrones and recreate this scene during the month of July. Generally at that time people go to Vṛndāvana to offer their respects to the Deities there.

Krṣṇadāsa Kavi-vāja Gosvāmī maintains that the Govinda Deity shows us how to serve Rādhā and Krṣṇa. The Madana-mohana Deity simply establishes that "I am Your eternal servant." With Govinda, however, there is actual acceptance of service, and therefore He is called the functional Deity. The Gopīnātha Deity is Krṣṇa as master and proprietor of the gopīs. He attracted all the gopīs, or cowherd girls, by the sound of His flute, and when they came, He danced with them. These activities are all described in the Tenth Canto of Śrīmad-Bhāgavatam. These gopīs were childhood friends of Krṣṇa, and they were all married, for in India the girls are married by the age of twelve. The boys, however, are not married before eighteen, so Krṣṇa, who was fifteen or sixteen at the time, was not married. Nonetheless, He called these girls from their homes and invited them to dance with Him. That dance is called the rāsa-līlā dance, and it is the most elevated of all the Vṛndāvana pastimes. Krṣṇa is therefore called Gopīnātha because He is the beloved master of the gopīs.

Krṣṇadāsa Kavi-vāja Gosvāmī petitions the blessings of Lord Gopīnātha: "May that Gopīnātha, the master of the gopīs, Krṣṇa, bless you. May you become blessed by Gopīnātha." The author of the Caitanya-caritāmṛta prays that just as Krṣṇa attracted the gopīs by the sweet sound of His flute, He will also attract the reader's mind by His transcendental vibration.

Chapter 1
The Spiritual Masters

Śrī Caitanya Mahāprabhu is none other than the combined form of Śrī Rādhā and Krṣṇa. He is the life of those devotees who strictly follow in the footsteps of Śrīla Rūpa Gosvāmī. Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī are the two principal followers of Śrīla Vṛṣṇi-pūpa Dāmodara Gosvāmī, who acted as the most confidential servitor of Lord Śrī Krṣṇa Caitanya Mahāprabhu, known as Viśvambhara in His early life. A direct disciple of Śrīla Rūpa Gosvāmī was Śrīla Rāghuṇātha dāsa Gosvāmī. The author of Śrī Caitanya-caritāmṛta, Śrīla Krṣṇadāsa Kavi-vāja Gosvāmī, stands as the direct disciple of Śrīla Rūpa Gosvāmī and Śrīla Rāghuṇātha dāsa Gosvāmī.

The direct disciple of Śrīla Krṣṇadāsa Kavi-vāja Gosvāmī was Śrīla Narottama dāsa Ṭhākura, who accepted Śrīla Viśvanātha Cakravartī as his servitor. Śrīla Viśvanātha Cakravartī Ṭhākura accepted Śrīla Jaganātha dāsa Bābājī, who initiated Śrīla Bhaktivinoda Ṭhākura, who in turn initiated Śrīla Gaurakiśora dāsa Bābājī, the spiritual master of Oṁ Viṣṇu-pāda Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, the divine master of our humble self.

Since we belong to this chain of disciplic succession from Śrī Caitanya Mahāprabhu, this edition of Śrī Caitanya-caritāmṛta will contain nothing newly manufactured by our tiny brains, but only remnants of food originally eaten by the Lord Himself. Lord Śrī Caitanya Mahāprabhu does not belong to the mundane plane of the three qualitative modes. He belongs to the transcendental plane
beyond the reach of the imperfect sense perception of a living being. Even the most erudite mundane scholar cannot approach the transcendental plane unless he submits himself to transcendental sound with a receptive mood, for in that mood only can one realize the message of Śrī Caitanya Mahāprabhu. What will be described herein, therefore, has nothing to do with the experimental thoughts created by the speculative habits of inert minds. The subject matter of this book is not a mental concoction but a factual spiritual experience that one can realize only by accepting the line of disciplic succession described above. Any deviation from that line will bewilder the reader's understanding of the mystery of Śrī Caitanya-caritāmṛta, which is a transcendental literature meant for the postgraduate study of one who has realized all the Vedic scriptures such as the Upaniṣads and Vedānta-sūtra and their natural commentaries such as Śrīmad-Bhāgavatam and the Bhagavad-gītā.

This edition of Śrī Caitanya-caritāmṛta is presented for the study of sincere scholars who are really seeking the Absolute Truth. It is not the arrogant scholarship of a mental speculator but a sincere effort to serve the order of a superior authority whose service is the life and soul of this humble effort. It does not deviate even slightly from the revealed scriptures, and therefore anyone who follows in the disciplic line will be able to realize the essence of this book simply by the method of aural reception.

The First Chapter of Śrī Caitanya-caritāmṛta begins with fourteen Sanskrit verses that describe the Absolute Truth. Then the next three Sanskrit verses describe the principal Deities of Vṛndāvana, namely, Śrī Rādhā-Madana-mohana, Śrī Rādhā-Govindadeva and Śrī Rādhā-Gopināthajī. The first of the fourteen verses is a symbolic representation of the Supreme Truth, and the entire First Chapter is in actuality devoted to this single verse, which describes Lord Caitanya in His six different transcendental expansions.

The first manifestation described is the spiritual master, who appears in two plenary parts called the initiating spiritual master and instructing spiritual master. They are identical because both of them are phenomenal manifestations of the Supreme Truth. Next described are the devotees, who are divided into two classes, namely, the apprentices and the graduates. Next are the incarnations (avatāras) of the Lord, who are explained to be nondifferent from the Lord. These incarnations are considered in three divisions--incarnations of the potency of the Lord, incarnations of His qualities, and incarnations of His authority. In this connection, Lord Śrī Kṛṣṇa's direct manifestations and His manifestations for transcendental pastimes are discussed. Next considered are the potencies of the Lord, of which three principal manifestations are described: the consorts in the kingdom of God (Vaikuṇṭha), the queens of Dvārakā-dhāma and, highest of all, the damsels of Vraja-dhāma. Finally, there is the Supreme Lord Himself, who is the fountainhead of all these manifestations.

Lord Śrī Kṛṣṇa and His plenary expansions are all in the category of the Lord Himself, the energetic Absolute Truth, whereas His devotees, His eternal associates, are His energies. The energy and energetic are fundamentally one, but since their functions are differently exhibited, they are simultaneously different also. Thus the Absolute Truth is manifested in diversity in one unit. This philosophical truth, which is pursuant to the Vedānta-sūtra, is called acintya-bhedābheda-tattva, or the conception of simultaneous oneness and difference. In the latter portion of this chapter, the transcendental position of Śrī Caitanya Mahāprabhu and that of Śrīla Nityānanda Prabhu are described with reference to the above theistic facts.
TEXT

vande gurūn Iša-bhaktan
Išam Išāvatārakān
tat-prakāśāmś ca tac-chaktih
krṣṇa-caitanya-saṁjñakām

SYNONYMS

vande--I offer respectful obeisances; gurūn--unto the spiritual masters; Iša-bhaktan--unto the devotees of the Supreme Lord; Išam--unto the Supreme Lord; Iša-avatārakān--unto the incarnations of the Supreme Lord; tat--of the Supreme Lord; prakāśān--unto the manifestations; ca--and; tat--of the Supreme Lord; saktih--unto the potencies; krṣṇa-caitanya--Śrī Kṛṣṇa Caitanya; saṁjñakām--named.

TRANSLATION

I offer my respectful obeisances unto the spiritual masters, the devotees of the Lord, the Lord's incarnations, His plenary portions, His energies, and the primeval Lord Himself, Śrī Kṛṣṇa Caitanya.

TEXT 2

TEXT

vande śrī-krṣṇa-caitanya-
nityāṇandau sahodita
gauḍodaye puspavantau
citrau śan-dau tamo-nudau

SYNONYMS

vande--I offer respectful obeisances; śrī-krṣṇa-caitanya--to Lord Śrī Kṛṣṇa Caitanya; nityāṇandau--and to Lord Nityāṇanda; saha-udita--simultaneously arisen; gauḍa-udaye--on the eastern horizon of Gauḍa; puspavantau--the sun and moon together; citrau--wonderful; śan-dau--bestowing benediction; tamaḥ-nudau--dissipating darkness.

TRANSLATION

I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityāṇanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauḍa to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all.

TEXT 3

TEXT

yaḥ advaitaḥ brahmopaniṣadi tad api asya tanu-bhā
ya atmāntar-yām puruṣa iti so 'syāṁśa-vibhavaḥ
ṣaḍ-aśvaryaḥ pūrṇa ya iha bhagavān sa svayam ayaṁ
na caitanyāt krṣṇāj jagati para-tattvāṁ param iha
SYNONYMS

yat—that which; advaitam—nondual; brahma—the impersonal Brahman; upaniṣad—in the Upaniṣads; tat—that; api—certainly; asya—His; tanu-bhā—the effulgence of His transcendental body; yaḥ—who; ātmā—the Supersoul; antah-yāmī—indwelling Lord; puruṣāḥ—supreme enjoyer; iti—thus; saḥ—He; asya—His; amśa-vibhavaḥ—plenary expansion; saṭ-aśvaryaḥ—with all six opulences; pūrṇaḥ—full; yaḥ—who; iha—here; bhagavān—the Supreme Personality of Godhead; saḥ—He; svayam—Himself; ayam—this; na—not; caitanyaḥ—than Lord Caitanya; kṛṣṇāḥ—than Lord Kṛṣṇa; jagati—in the world; para—higher; tattvam—truth; param—another; iha—here.

TRANSLATION

What the Upaniṣads describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localized plenary portion. He is the Supreme Personality of Godhead, Kṛṣṇa Himself, full with six opulences. He is the Absolute Truth, and no other truth is greater than or equal to Him.

TEXT 4

TEXT

anarpita—carīṃ cirāt karuṇayāvatīrṇaḥ kalau
samarpayītum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sādā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ

SYNONYMS

anarpita—not bestowed; carīṃ—having been formerly; cirāt—for a long time; karuṇayā—by causeless mercy; avatīrṇaḥ—descended; kalau—in the Age of Kali; samarpayītum—to bestow; unnata—elevated; ujjvala-rasām—the conjugal mellow; sva-bhakti—of His own service; śriyam—the treasure; hariḥ—the Supreme Lord; puraṭa—than gold; sundara—more beautiful; dyuti—of splendor; kadamba—with a multitude; sandīpitaḥ—lighted up; sādā—always; hṛdaya-kandare—in the cavity of the heart; sphuratu—let Him be manifest; vaḥ—your; śacī-nandanaḥ—the son of mother Śacī.

TRANSLATION

May that Lord who is known as the son of Śrīmatī Śacīdevī be transcendentally situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the Age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service.

TEXT 5

TEXT

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāḥ api bhūvī purā deha-bhedām gatau tau
caitanyākhyāḥ prakāṣṭam adhunā tad-dvayaṁ caikyam āptāṁ
rādhā-bhāva-dyuti-suvalitāṁ naumi kṛṣṇa-svarūpam

SYNONYMS

rādhā—Śrīmatī Rādhārāṇī; kṛṣṇa—of Lord Kṛṣṇa; praṇaya—of love; viṅgūṭh—the transformation; hlādinī śāktī—pleasure potency; asmāt—from this; eka-ātmānau—both the same in identity; api—although; bhūvi—on earth; purā—from beginningless time; deha-bhedam—separate forms; gatau—obtained; tau—those two; caitanya-ākhyam—known as Śrī Caitanya; prakaśam—manifest; adhunā—now; tat-dvayam—the two of Them; ca—and; aiśyam—unity; āptam—obtained; rādhā—of Śrīmatī Rādhārāṇī; bhāva—mood; dyuti—the luster; su-vañātam—who is adorned with; naumi—I offer my obeisances; kṛṣṇa-svarūpam—to Him who is identical with Śrī Kṛṣṇa.

TRANSLATION

The loving affairs of Śrī Rādhā and Kṛṣṇa are transcendental manifestations of the Lord's internal pleasure-giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, They separated Themselves eternally. Now these two transcendental identities have again united, in the form of Śrī Kṛṣṇa Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī although He is Kṛṣṇa Himself.

TEXT 6

TEXT

śrī-rādhāyāḥ praṇaya-mahimā kīḍrśo vānayaivā—
svādyo yenādbhuta-madhūrimā kīḍrśo vā madīyāḥ
saukhyaṁ cāsyā mad-anubhavataḥ kīḍrṣam vetī lobhāt
tad-bhāvādhyāḥ sajamani śacī-garbha-sindhau hariṇuḥ

SYNONYMS

śrī-rādhāyāḥ—of Śrīmatī Rādhārāṇī; praṇaya-mahimā—the greatness of the love; kīḍrśah—of what kind; vā—or; anayā—by this one (Rādhā); eva—alone; āsvādyāḥ—to be relished; yena—by that love; adbhuta-madhūrimā—the wonderful sweetness; kīḍrṣah—of what kind; vā—or; madīyāḥ—of Me; saukhyaṁ—the happiness; ca—and; asyāḥ—Her; mat-anubhavataḥ—from realization of My sweetness; kīḍrṣam—of what kind; vā—or; iti—thus; lobhāt—from the desire; tat—Her; bhāva-āḍhyaḥ—richly endowed with emotions; sajamani—took birth; śacī-garbha—of the womb of Śrīmatī Śacīdevī; sindhau—in the ocean; hari—Lord Kṛṣṇa; induḥ—like the moon.

TRANSLATION

Desiring to understand the glory of Rādhārāṇī's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appeared from the womb of Śrīmatī Śacīdevī, as the moon appeared from the ocean.

TEXT 7

TEXT
saṅkarṣaṇaḥ kāraṇa-toya-śāyi
garbhoda-śāyi ca payodbhi-śāyi
śeṣaḥ ca yasyāmsa-kalāḥ sa nityā-
nandākhya-rāmaḥ śaraṇaṁ mamāstu

SYNONYMS

saṅkarṣaṇaḥ--Mahā-Saṅkarṣaṇa in the spiritual sky; kāraṇa-toya-śāyi--Kāraṇodakaśāyi Viṣṇu, who lies in the Causal Ocean; garbha-uda-śāyi--Garbhodakaśāyi Viṣṇu, who lies in the Garbhodaka Ocean of the universe; ca--and; payaḥ-abdhi-śāyi--Kṣīrodakaśāyi Viṣṇu, who lies in the ocean of milk; śeṣaḥ--Śeṣa Nāga, the couch of Viṣṇu; ca--and; yasya--whose; aṁśa--plenary portions; kalāḥ--and parts of the plenary portions; saḥ--He; nityānanda-ākhya---known as Lord Nityānanda; rāmaḥ--Lord Balarāma; śaraṇaṁ--shelter; mama--my; astu--let there be.

TRANSLATION

May Śrī Nityānanda Rāma be the object of my constant remembrance. Saṅkarṣaṇa, Śeṣa Nāga and the Viṣṇus who lie on the Kāraṇa Ocean, Garbha Ocean and ocean of milk are His plenary portions and the portions of His plenary portions.

TEXT 8

TEXT

māya-ātite vyāpi-vaiṇuṭha-loke
pūrṇaiśvare śrī-catur-vyūha-madhaye
rūpaṁ yasyodbhāti saṅkarṣaṇaḥkhyam
tam śrī-nityānanda-rāmaṁ prapadye

SYNONYMS

māya-ātite--beyond the material creation; vyāpi--all-expanding; vaiṇuṭha-loke--in Vaikuṇṭhaloka, the spiritual world; pūrṇaiśvare--endowed with full opulence; śrī-catur-vyūha-madhaye--in the quadruple expansions (Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha); rūpaṁ--form; yasya--whose; udbhāti--appears; saṅkarṣaṇaḥ-ākhyaṁ--known as Saṅkarṣaṇa; tam--to Him; śrī-nityānanda-rāmaṁ--to Lord Balarāma in the form of Lord Nityānanda; prapadye--I surrender.

TRANSLATION

I surrender unto the lotus feet of Śrī Nityānanda Rāma, who is known as Saṅkarṣaṇa in the midst of the catur-vyūha [consisting of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha]. He possesses full opulences and resides in Vaikuṇṭhaloka, far beyond the material creation.

TEXT 9

TEXT

māya-bhartājāṇḍa-saṅghāśrayāṅgaḥ
śete sākṣāt kāraṇāmbhodhi-madhye
yasyaikāṁśaḥ śrī-pumān ādi-devaṁ
taṁ śrī-nityānanda-rāmaṁ prapadye

SYNONYMS

māyā-bhartā—the master of the illusory energy; aja-anda-saṅgha—of the multitude of universes; āśraya—the shelter; angaḥ—whose body; ātē—He lies; sākṣat—directly; kāraṇa-ambhodhi-madhyaṁ—in the midst of the Causal Ocean; yasya—whose; eka-amśaḥ—one portion; śrī-pumān—the Supreme Person; ādi-devaḥ—the original puruṣa incarnation; tam—to Him; śrī-nityānanda-rāmaṁ—to Lord Balarāma in the form of Lord Nityānanda; prapadye—I surrender.

TRANSLATION

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, whose partial representation called Kāraṇodakaśāyī Viṣṇu, lying on the Kāraṇa Ocean, is the original puruṣa, the master of the illusory energy, and the shelter of all the universes.

TEXT 10

TEXT

yasyāṁśāṁśaḥ śrīla-garbhoḍa-śāyī
yan-nābhy-abjam loka-saṅghāta-nālam
loka-sraṣṭuḥ sūtikā-dhāma dhātus
taṁ śrī-nityānanda-rāmaṁ prapadye

SYNONYMS

yasya—whose; amśa-amśaḥ—portion of a plenary portion; śrīla-garbha-uda-śāyī—Garbhodakaśāyī Viṣṇu; yat—of whom; nābhi-abjam—the navel lotus; loka-saṅghāta—of the multitude of planets; nālam—having a stem that is the resting place; loka-sraṣṭuḥ—of Lord Brahmā, the creator of the planets; sūtikā-dhāma—the birthplace; dhātus—of the creator; tam—to Him; śrī-nityānanda-rāmaṁ—to Lord Balarāma in the form of Lord Nityānanda; prapadye—I surrender.

TRANSLATION

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, a partial part of whom is Garbhodakaśāyī Viṣṇu. From the navel of Garbhodakaśāyī Viṣṇu sprouts the lotus that is the birthplace of Brahmā, the engineer of the universe. The stem of that lotus is the resting place of the multitude of planets.

TEXT 11

TEXT

yasyāṁśāṁśāṁśaḥ parātmākhilānām
poṣṭā viṣṇur bhāti dugdhābdi-śāyī
kṣaṇiḥ-bhartā yat-kalā so 'py anantas
taṁ śrī-nityānanda-rāmaṁ prapadye
SYNONYMS

yasya—whose; aṁśa-aṁśa-aṁśaḥ—a portion of a portion of a plenary portion; para-ātmā—the Supersoul; akhilānām—of all living entities; poṣṭa—the maintainer; viṣṇu—Viṣṇu; bhāti—appears; dugdha-abdhī-sāyī—Kṣīrodakaśāyī Viṣṇu; kṣaunī-bhartā—upholder of the earth; yat—whose; kalā—portion of a portion; saḥ—He; api—certainly; ananta—Śeṣa Nāga; tam—to Him; śrī—nityānanda-rāmam—to Lord Balarāma in the form of Lord Nityānanda; prapadye—I surrender.

TRANSLATION

I offer my respectful obeisances unto the feet of Śrī Nityānanda Rāma, whose secondary part is the Viṣṇu lying in the ocean of milk. That Kṣīrodakaśāyī Viṣṇu is the Supersoul of all living entities and the maintainer of all the universes. Śeṣa Nāga is His further sub-part.

TEXT 12

TEXT

mahā-viṣṇur jagat-kartā
māyayā yaḥ sṛjaty adaḥ
tasyāvatāra evāyam
advaitācārya Īśvarah

SYNONYMS

mahā-viṣṇuh—Mahā-Viṣṇu, the resting place of the efficient cause; jagat-kartā—the creator of the cosmic world; māyayā—by the illusory energy; yaḥ—who; sṛjati—creates; adaḥ—that universe; tasya—His; avatārah—incarnation; eva—certainly; ayam—this; advaita-ācāryah—of the name Advaita Ācārya; Īśvarah—the Supreme Lord, the resting place of the material cause.

TRANSLATION

Lord Advaita Ācārya is the incarnation of Mahā-Viṣṇu, whose main function is to create the cosmic world through the actions of Māyā.

TEXT 13

TEXT

advaitam hariṇādvaitād
ācāryam bhakti-saṁsanāt
bhaktāvatāram Īśam tam
advaitācāryam āśraye

SYNONYMS

advaitam—known as Advaita; hariṇā—with Lord Hari; advaitāt—from being nondifferent; ācāryam—known as Ācārya; bhakti-saṁsanāt—from the propagation of devotional service to Śrī Kṛṣṇa; bhakta-avatāram—the incarnation as a devotee; Īśam—to the Supreme Lord; tam—to Him; advaita-ācāryam—to Advaita Ācārya; āśraye—I surrender.
Because He is nondifferent from Hari, the Supreme Lord, He is called Advaita, and because He propagates the cult of devotion, He is called Ācārya. He is the Lord and the incarnation of the Lord's devotee. Therefore I take shelter of Him.

I offer my obeisances unto the Supreme Lord, Kṛṣṇa, who is nondifferent from His features as a devotee, devotional incarnation, devotional manifestation, pure devotee, and devotional energy.

Glory to the all-merciful Rādhā and Madana-mohana! I am lame and ill-advised, yet They are my directors, and Their lotus feet are everything to me.
**TEXT**

dīvyad-vṛndāranya-kalpa-drumādhaḥ-
śrīmad-ratnāgāra-sīmāsana-sthau
śrīmad-rādhā-śrīla-govinda-devau
preṣṭhālībhīḥ sevyamānau smarāmi

**SYNONYMS**

dīvyat—shining; vṛndā-araṇyasa—in the forest of Vṛndāvana; kalpa-druma—desire tree; adhaḥ—beneath; śrīmat—most beautiful; ratna-āgāra—in a temple of jewels; sīmā-āsana-sthau—sitting on a throne; śrīmat—very beautiful; rādhā—Śrīmatī Rādhārāṇī; śrīla-govinda-devau—and Śrī Govindadeva; preṣṭhālībhīḥ—by most confidential associates; sevyamānau—being served; smarāmi—I remember.

**TRANSLATION**

In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them.

**TEXT 17**

**TEXT**

śrīmān rāsa-rāsārmbhi
vaṁśīvaṭa-taṭa-sthitāḥ
karṣan venu-svaniai gopi
gopi-nāthaḥ śriye 'stu naḥ

**SYNONYMS**

śrī-mān—most beautiful; rāsa—of the rāsa dance; rasa—of the mellow; ārmbhi—the initiator; vaṁśī-vaṭa—of the name Vaṁśīvaṭa; taṭa—on the shore; sthitāḥ—standing; karṣan—attracting; venu—of the flute; svaniai—by the sounds; gopi—the cowherd girls; gopi-nāthaḥ—Śrī Gopīnātha; śriye—benediction; astu—let there be; naḥ—our.

**TRANSLATION**

Śrī Śrīla Gopīnātha, who originated the transcendental mellow of the rāsa dance, stands on the shore in Vaṁśīvaṭa and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction.

**TEXT 18**

**TEXT**

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

**SYNONYMS**
Jaya jaya—all glory; śrī-caitanya—to Śrī Caitanya; jaya—all glory; nityānanda—to Lord Nityānanda; jaya advaita-candra—all glory to Advaita Ācārya; jaya—all glory; gaura-bhakta-vṛnda—to the devotees of Lord Caitanya.

TRANSLATION

Glory to Śrī Caitanya and Nityānanda! Glory to Advaita-candra! And glory to all the devotees of Śrī Gaura [Lord Caitanya]!

TEXT 19

TEXT

ei tina ṭhākura gauḍīyāke kariyāchena ātmasāt
e tinera caraṇa vandoň, tine mora nātha

SYNONYMS

ei—these; tina—three; ṭhākura—Deities; gauḍīyāke—the Gauḍīya Vaiṣṇavas;
kariyāchena—have done; ātmasāt—absorbed; e—these; tinera—of the three;
caraṇa—lotus feet; vandoň—I worship; tine—these three; mora—my; nātha—Lords.

TRANSLATION

These three Deities of Vṛndāvana [Madana-mohana, Govinda and Gopīnātha] have absorbed the heart and soul of the Gauḍīya Vaiṣṇavas [followers of Lord Caitanya]. I worship Their lotus feet, for They are the Lords of my heart.

PURPORT

The author of Śrī Caitanya-caritāmṛta offers his respectful obeisances unto the three Deities of Vṛndāvana named Śrī Rādhā-Madana-mohana, Śrī Rādhā-Govindadeva and Śrī Rādhā-Gopīnātha. These three Deities are the life and soul of the Bengali Vaiṣṇavas, or Gauḍīya Vaiṣṇavas, who have a natural aptitude for residing in Vṛndāvana. The Gauḍīya Vaiṣṇavas who follow strictly in the line of Śrī Caitanya Mahāprabhu worship the Divinity by chanting transcendental sounds meant to develop a sense of one’s transcendental relationship with the Supreme Lord, a reciprocation of mellow (rasas) of mutual affection, and, ultimately, the achievement of the desired success in loving service. These three Deities are worshiped in three different stages of one’s development. The followers of Śrī Caitanya Mahāprabhu scrupulously follow these principles of approach.

Gauḍīya Vaiṣṇavas perceive the ultimate objective in Vedic hymns composed of eighteen transcendental letters that adore Kṛṣṇa as Madana-mohana, Govinda and Gopījana-vallabha. Madana-mohana is He who charms Cupid, the god of love, Govinda is He who pleases the senses and the cows, and Gopījana-vallabha is the transcendental lover of the gopīs. Kṛṣṇa Himself is called Madana-mohana, Govinda, Gopījana-vallabha and countless other names as He plays in His different pastimes with His devotees.

The three Deities—Madana-mohana, Govinda and Gopījana-vallabha—have very specific qualities. Worship of Madana-mohana is on the platform of reestablising our forgotten relationship with the Personality of Godhead. In the material world we are presently in utter ignorance of our eternal relationship with the Supreme Lord. Paṅgoṭ refers to one who cannot move
independently by his own strength, and manda-mateḥ is one who is less intelligent because he is too absorbed in materialistic activities. It is best for such persons not to aspire for success in fruitive activities or mental speculation, but instead simply to surrender to the Supreme Personality of Godhead. The perfection of life is simply to surrender to the Supreme. In the beginning of our spiritual life we must therefore worship Madana-mohana so that He may attract us and nullify our attachment for material sense gratification. This relationship with Madana-mohana is necessary for neophyte devotees. When one wishes to render service to the Lord with strong attachment, one then worships Govinda on the platform of transcendental service. Govinda is the reservoir of all pleasures. When by the grace of Kṛṣṇa and the devotees one reaches perfection in devotional service, he can appreciate Kṛṣṇa as Gopījana-vallabha, the pleasure Deity of the damsels of Vraja.

Lord Śrī Caitanya Mahāprabhu explained this mode of devotional service in three stages, and therefore these worshipable Deities were installed in Vṛndāvana by different Gosvāmīs. They are very dear to the Gauḍīya Vaiṣṇavas there, who visit the temples at least once a day. Besides the temples of these three Deities, many other temples have been established in Vṛndāvana, such as the temple of Rādhā-Dāmodara of Jīva Gosvāmī, the temple of Śyāmasundara of Śyāmānanda Gosvāmī, the temple of Gokulānanda of Lokanātha Gosvāmī, and the temple of Rādhā-ramaṇa of Gopāla Bhaṭṭa Gosvāmī. There are seven principal temples over four hundred years old that are the most important of the five thousand temples now existing in Vṛndāvana.

"Gauḍīya" indicates the part of India between the southern side of the Himalayan Mountains and the northern part of the Vindhya Hills, which is called Āryāvarta, or the Land of the Āryans. This portion of India is divided into five parts or provinces (Pañca-gauḍadeśa): Sārasvata (Kashmir and Punjab), Kānyauckuja (Uttar Pradesh, including the modern city of Lucknow), Madhya-gauḍa (Madhya Pradesh), Maithila (Bihar and part of Bengal) and Utkala (part of Bengal and the whole of Orissa). Bengal is sometimes called Gauḍadeśa, partly because it forms a portion of Maithila and partly because the capital of the Hindu king Rāja Laksmaṇa Sena was known as Gauḍa. This old capital later came to be known as Gaudapura and gradually Māyāpur.

The devotees of Orissa are called Uḍiyās, the devotees of Bengal are called Gauḍīyas, and the devotees of southern India are known as Drāvīḍa devotees. As there are five provinces in Āryāvarta, so Dākṣiṇātya, southern India, is also divided into five provinces, which are called Pañca-draviḍa. The four Vaiṣṇava ācāryas who are the great authorities of the four Vaiṣṇava disciplic successions, as well as Śrīpāda Śaṅkarācārya of the Māyāvāda school, appeared in the Pañca-draviḍa provinces. Among the four Vaiṣṇava ācāryas, who are all accepted by the Gauḍīya Vaiṣṇavas, Śrī Rāmānuja Ācārya appeared in the southern part of Andhra Pradesh at Mahābhūtapuri, Śrī Madhva Ācārya appeared at Pājakam (near Vīmānagiri) in the district of Mangalore, Śrī Viśnusvāmī appeared at Pāṇḍya, and Śrī Nimbārka appeared at Muṅgera-patana in the extreme south.

Śrī Caitanya Mahāprabhu accepted the chain of disciplic succession from Madhva Ācārya, but the Vaiṣṇavas in His line do not accept the tattva-vādīs, who also claim to belong to the Mādhva-sampradāya. To distinguish themselves clearly from the tattva-vādī branch of Madhva's descendants, the Vaiṣṇavas of Bengal prefer to call themselves Gauḍīya Vaiṣṇavas. Śrī Madhva Ācārya is also known as Śrī Gauḍa-pūṣānanda, and therefore the name Mādhva-Gauḍīya-sampradāya is quite suitable for the disciplic succession of the Gauḍīya Vaiṣṇavas. Our spiritual master, Oṁ Viṣṇupāda Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, accepted initiation in the Mādhva-Gauḍīya-sampradāya.
TEXT 20

TEXT

granthera ārambhe kari 'maṅgalācaraṇa'
guru, vaiṣṇava, bhagavān,----tinera smaraṇa

SYNONYMS

granthera--of this book; ārambhe--in the beginning; kari--I make; maṅgalā-ācaraṇa--auspicious invocation; guru--the spiritual master; vaiṣṇava--the devotees of the Lord; bhagavān--the Supreme Personality of Godhead; tinera--of these three; smaraṇa--remembering.

TRANSLATION

In the beginning of this narration, simply by remembering the spiritual master, the devotees of the Lord, and the Personality of Godhead, I have invoked their benedictions.

TEXT 21

TEXT

tinera smaraṇe haya vighna-vināśana
anāyāse haya nija vāñchita-pūraṇa

SYNONYMS

tinera--of these three; smaraṇe--by remembrance; haya--there is; vighna-vināśana--the destruction of all difficulties; anāyāse--very easily; haya--there is; nija--our own; vāñchita--of the desired object; pūraṇa--fulfillment.

TRANSLATION

Such remembrance destroys all difficulties and very easily enables one to fulfill his own desires.

TEXT 22

TEXT

se maṅgalācaraṇa haya tri-vidha prakāra
vastu-nirdeśa, āśīrvāda, namaskāra

SYNONYMS

se--that; maṅgalā-ācaraṇa--auspicious invocation; haya--is; tri-vidha--three kinds; prakāra--processes; vastu-nirdeśa--defining the object; āśīṛ- vāda--benedictions; namah-kāra--obeisances.

TRANSLATION
The invocation involves three processes: defining the objective, offering benedictions and offering obeisances.

TEXT 23

TEXT

prathama dui śloke iṣṭa-deva-namaskāra
sāmānya-viṣeṣa-rūpe dui ta' prakāra

SYNONYMS

prathama--in the first; dui--two; śloke--verses; iṣṭa-deva--worshipable Deity; namaskāra--obeisances; sāmānya--generally; viṣeṣa-rūpe--and specifically; dui--two; ta'--certainly; prakāra--ways.

TRANSLATION

The first two verses offer respectful obeisances, generally and specifically, to the Lord, who is the object of worship.

TEXT 24

TEXT

tṛtīya ślokete kari vastura nirdeśa
yāhā ha-ite jāni para-tattvera uddeśa

SYNONYMS

tṛtīya ślokete--in the third verse; kari--I make; vastura--of the object; nirdeśa--indication; yāhā ha-ite--from which; jāni--I understand; para-tattvera--of the Absolute Truth; uddeśa--identification.

TRANSLATION

In the third verse I indicate the Absolute Truth, who is the ultimate substance. With such a description, one can visualize the Supreme Truth.

TEXT 25

TEXT

caturtha ślokete kari jagate āśīrvāda
sarvatra māgiye krṣṇa-caitanya-prasāda

SYNONYMS

caturtha--fourth; ślokete--in the verse; kari--I make; jagate--for the world; āśīh-vāda--benediction; sarvatra--everywhere; māgiye--I am begging; krṣṇa-caitanya--of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; prasāda--the mercy.

TRANSLATION
In the fourth verse I have invoked the benediction of the Lord upon all the world, praying to Lord Caitanya for His mercy upon all.

**TEXT 26**

**TEXT**

sei śloke kahi bāhyāvatāra-kāraṇa
paṇca śaṣṭha śloke kahi múla-prayojana

**SYNONYMS**

sei śloke—in that same verse; kahi—I tell; bāhya—the external; avatāra—for the incarnation of Lord Caitanya; kāraṇa—reason; paṇca—the fifth; śaṣṭha—and the sixth; śloke—in the verses; kahi—I tell; múla—the prime; prayojana—purpose.

**TRANSLATION**

In that verse I have also explained the external reason for Lord Caitanya's incarnation. But in the fifth and sixth verses I have explained the prime reason for His advent.

**TEXT 27**

**TEXT**

ei chaya śloke kahi caitanyera tattva
āra paṇca śloke nityānandera mahattva

**SYNONYMS**

ei—these; chaya—six; śloke—in verses; kahi—I describe; caitanyera—of Lord Caitanya Mahāprabhu; tattva—truth; āra—further; paṇca śloke—in five verses; nityānandera—of Lord Nityānanda; mahattva—the glory.

**TRANSLATION**

In these six verses I have described the truth about Lord Caitanya, whereas in the next five I have described the glory of Lord Nityānanda.

**TEXT 28**

**TEXT**

āra dui śloke advaita-tattvākhyāna
āra eka śloke paṇca-tattvera vyākhyāna

**SYNONYMS**

āra—further; dui śloke—in two verses; advaita—of Śrī Advaita Prabhu; tattva—of the truth; ākhyāna—description; āra—further; eka śloke—in one verse; paṇca-tattvera—of the Paṇca-tattva; vyākhyāna—explanation.

**TRANSLATION**
The next two verses describe the truth of Advaita Prabhu, and the following verse describes the Pañca-tattva [the Lord, His plenary portion, His incarnation, His energies and His devotees].

TEXT 29

TEXT

ei caudda śloke kari maṅgalācaraṇa
taḥhi madhye kahi saba vastu-nirūpaṇa

SYNONYMS

ei caudda śloke--in these fourteen verses; kari--I make; maṅgalā-ācaraṇa--auspicious invocation; taḥhi--therefore in that; madhye--within; kahi--I speak; saba--all; vastu--object; nirūpaṇa--description.

TRANSLATION

These fourteen verses, therefore, offer auspicious invocations and describe the Supreme Truth.

TEXT 30

TEXT

saba śrotā-vaśṇavere kari' namaskāra
ei saba ślokera kari artha-vicāra

SYNONYMS

saba--all; śrotā--hearers or audience; vaśṇavere--unto the Vaśṇavas; kari'--offering; namaskāra--obeisances; ei saba ślokera--of all these (fourteen) verses; kari--I make; artha--of the meaning; vicāra--analysis.

TRANSLATION

I offer my obeisances unto all my Vaśṇava readers as I begin to explain the intricacies of all these verses.

TEXT 31

TEXT

sakala vaśṇava, śuna kari' eka-mana
caitanya-kṛṣṇera śāstra-mata-nirūpaṇa

SYNONYMS

sakala--all; vaśṇava--O devotees of the Lord; śuna--please hear; kari'--making; eka-mana--rapt attention; caitanya--Lord Caitanya Mahāprabhu; kṛṣṇera--of Lord Śrī Kṛṣṇa; śāstra--scriptural reference; mata--according to; nirūpaṇa--decision.
TRANSLATION

I request all my Vaiśṇava readers to read and hear with rapt attention this narration of Śrī Kṛṣṇa Caitanya as inculcated in the revealed scriptures.

PURPORT

Lord Caitanya is the Absolute Truth, Kṛṣṇa Himself. This is substantiated by evidence from the authentic spiritual scriptures. Sometimes people accept a man as God on the basis of their whimsical sentiments and without reference to the revealed scriptures, but the author of Caitanya-caritāmṛta proves all his statements by citing the sāstras. Thus he establishes that Caitanya Mahāprabhu is the Supreme Personality of Godhead.

TEXT 32

TEXT

kṛṣṇa, guru, bhakta, śakti, avatāra, prakāśa
kṛṣṇa ei chaya-rūpe karena vilāsa

SYNONYMS

kṛṣṇa--the Supreme Lord, Śrī Kṛṣṇa; guru--the spiritual masters; bhakta--the devotees; śakti--the potencies; avatāra--the incarnations; prakāśa--plenary portions; kṛṣṇa--Lord Kṛṣṇa; ei chaya-rūpe--in these six features; karena vilāsa--enjoys.

TRANSLATION

Lord Kṛṣṇa enjoys by manifesting Himself as the spiritual masters, the devotees, the diverse energies, the incarnations and the plenary portions. They are all six in one.

TEXT 33

TEXT

ei chaya tattvera kari caraṇa vandana
prathame sāmānye kari maṅgalācaraṇa

SYNONYMS

ei--these; chaya--six; tattvera--of these expansions; kari--I make; caraṇa--the lotus feet; vandana--prayers; prathame--at first; sāmānye--in general; kari--I make; maṅgalā-ācaraṇa--auspicious invocation.

TRANSLATION

I therefore worship the lotus feet of these six diversities of the one truth by invoking their benedictions.

TEXT 34

TEXT
vande guruṇ Iśa-bhaktān
Iśam Iśāvatāraṅkān
tat-prakāśāṁś ca tac-chaktīṁ
kṛṣṇa-caitanya-saṁjñākam

SYNONYMS

vande--I offer respectful obeisances; guruṇ--unto the spiritual masters; Iśa-bhaktān--unto the devotees of the Supreme Lord; Iśam--unto the Supreme Lord; Iśa-avatāraṅkān--unto the incarnations of the Supreme Lord; tat--of the Supreme Lord; prakāśāṁś ca--unto the manifestations; ca--and; tat--of the Supreme Lord; saktīṁ--unto the potencies; kṛṣṇa-caitanya--Śrī Kṛṣṇa Caitanya; saṁjñākam--named.

TRANSLATION

I offer my respectful obeisances unto the spiritual masters, the devotees of the Lord, the Lord’s incarnations, His plenary portions, His energies, and the primeval Lord Himself, Śrī Kṛṣṇa Caitanya.

PURPORT

Kṛṣṇadāsa Kavirāja Gosvāmī has composed this Sanskrit verse for the beginning of his book, and now he will explain it in detail. He offers his respectful obeisances to the six principles of the Absolute Truth. Guruṇ is plural in number because anyone who gives spiritual instructions based on the revealed scriptures is accepted as a spiritual master. Although others give help in showing the way to beginners, the guru who first initiates one with the mahā-mantra is to be known as the initiator, and the saints who give instructions for progressive advancement in Kṛṣṇa consciousness are called instructing spiritual masters. The initiating and instructing spiritual masters are equal and identical manifestations of Kṛṣṇa, although they have different dealings. Their function is to guide the conditioned souls back home, back to Godhead. Therefore Kṛṣṇadāsa Kavirāja Gosvāmī accepted Nityānanda Prabhu and the six Gosvāmīs in the category of guru.

Iśa-bhaktān refers to the devotees of the Lord like Śrī Śrīvāsa and all other such followers, who are the energy of the Lord and are qualitatively nondifferent from Him. Iśāvatāraṅkān refers to Ācāryas like Advaita Prabhu, who is an avatāra of the Lord. Tat-prakāśāṁś ca indicates the direct manifestation of the Supreme Personality of Godhead, Nityānanda Prabhu, and the initiating spiritual master. Tac-chaktīṁ refers to the spiritual energies (saktis) of Śrī Caitanya Mahāprabhu. Gadādhara, Dāmodara and Jagadānanda belong to this category of internal energy.

The six principles are differently manifested but all equally worshipable. Kṛṣṇadāsa Kavirāja begins by offering his obeisances unto them to teach us the method of worshiping Lord Caitanya. The external potency of Godhead, called māyā, can never associate with the Lord, just as darkness cannot remain in the presence of light; yet darkness, being but an illusory and temporary covering of light, has no existence independent of light.

TEXT 35

TEXT
mantra-guru āra yata śikṣā-guru-gaṇa
tānhāra caraṇa āge kariye vandana

SYNONYMS

mantra-guru—the initiating spiritual master; āra—and also; yata—as many (as there are); śikṣā-guru-gaṇa—all the instructing spiritual masters; tānhāra—of all of them; caraṇa—unto the lotus feet; āge—at first; kariye—I offer; vandana—respectful obeisances.

TRANSLATION

I first offer my respectful obeisances at the lotus feet of my initiating spiritual master and all my instructing spiritual masters.

PURPORT

Śrīla Jīva Gosvāmī, in his thesis Bhakti-sandarbha (202), has stated that uncontaminated devotional service is the objective of pure Vaishnavas and that one has to execute such service in the association of other devotees. By associating with devotees of Lord Kṛṣṇa, one develops a sense of Kṛṣṇa consciousness and thus becomes inclined toward the loving service of the Lord. This is the process of approaching the Supreme Lord by gradual appreciation in devotional service. If one desires unalloyed devotional service, one must associate with devotees of Śrī Kṛṣṇa, for by such association only can a conditioned soul achieve a taste for transcendental love and thus revive his eternal relationship with Godhead in a specific manifestation and in terms of the specific transcendental mellow (rasa) that one has eternally inherent in him.

If one develops love for Kṛṣṇa by Kṛṣṇa conscious activities, one can know the Supreme Absolute Truth, but he who tries to understand God simply by logical arguments will not succeed, nor will he get a taste for unalloyed devotion. The secret is that one must submissively listen to those who know perfectly the science of God, and one must begin the mode of service regulated by the preceptor. A devotee already attracted by the name, form, qualities, etc., of the Supreme Lord may be directed to his specific manner of devotional service; he need not waste time in approaching the Lord through logic. The expert spiritual master knows well how to engage his disciple’s energy in the transcendental loving service of the Lord, and thus he engages a devotee in a specific devotional service according to his special tendency. A devotee must have only one initiating spiritual master because in the scriptures acceptance of more than one is always forbidden. There is no limit, however, to the number of instructing spiritual masters one may accept. Generally a spiritual master who constantly instructs a disciple in spiritual science becomes his initiating spiritual master later on.

One should always remember that a person who is reluctant to accept a spiritual master and be initiated is sure to be baffled in his endeavor to go back to Godhead. One who is not properly initiated may present himself as a great devotee, but in fact he is sure to encounter many stumbling blocks on his path of progress toward spiritual realization, with the result that he must continue his term of material existence without relief. Such a helpless person is compared to a ship without a rudder, for such a ship can never reach its destination. It is imperative, therefore, that one accept a spiritual master if he at all desires to gain the favor of the Lord. The service of the spiritual master is essential. If there is no chance to serve the spiritual
master directly, a devotee should serve him by remembering his instructions. There is no difference between the spiritual master's instructions and the spiritual master himself. In his absence, therefore, his words of direction should be the pride of the disciple. If one thinks that he is above consulting anyone else, including a spiritual master, he is at once an offender at the lotus feet of the Lord. Such an offender can never go back to Godhead. It is imperative that a serious person accept a bona fide spiritual master in terms of the śāstric injunctions. Śrī Jīva Gosvāmī advises that one not accept a spiritual master in terms of hereditary or customary social and ecclesiastical conventions. One should simply try to find a genuinely qualified spiritual master for actual advancement in spiritual understanding.

TEXT 36

TEXT

śrī-rūpa, sanātana, bhaṭṭa-raghunātha
śrī-jīva, gopāla-bhaṭṭa, dāsa-raghunātha

SYNONYMS

śrī-rūpa--Śrīla Rūpa Gosvāmī; sanātana--Sanātana Gosvāmī; bhaṭṭa-raghunātha--Raghunātha Bhaṭṭa Gosvāmī; śrī-jīva--Śrīla Jīva Gosvāmī; gopāla-bhaṭṭa--Gopāla Bhaṭṭa Gosvāmī; dāsa-raghunātha--Śrīla Raghunātha dāsa Gosvāmī.

TRANSLATION

The instructing spiritual masters are Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Bhaṭṭa Raghunātha, Śrī Jīva Gosvāmī, Śrī Gopāla Bhaṭṭa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī.

TEXT 37

TEXT

ei chaya guru----śikṣā-guru ye āmāra
tān'-sabāra pāda-padme koṭi namaskāra

SYNONYMS

ei--these; chaya--six; guru--spiritual masters; śikṣā-guru--instructing spiritual masters; ye--who are; āmāra--my; tān'-sabāra--of all of them; pāda-padme--unto the lotus feet; koṭi--ten million; namaskāra--respectful obeisances.

TRANSLATION

These six are my instructing spiritual masters, and therefore I offer millions of respectful obeisances unto their lotus feet.

PURPORT

By accepting the six Gosvāmīs as his instructing spiritual masters, the author specifically makes it clear that one should not be recognized as a Gauḍīya Vaiṣṇava if he is not obedient to them.
TEXT 38

TEXT

bhagavānera bhakta yata śrīvāsa pradhāna
tān'-sabhāra pāda-padme sahasra praṇāma

SYNONYMS

bhagavānera--of the Supreme Personality of Godhead; bhakta--the devotees; yata--as many (as there are); śrīvāsa pradhāna--headed by Śrī Śrīvāsa; tān'-sabhāra--of all of them; pāda-padme--unto the lotus feet; sahasra--thousands; praṇāma--respectful obeisances.

TRANSLATION

There are innumerable devotees of the Lord, of whom Śrīvāsa Ṭhākura is the foremost. I offer my respectful obeisances thousands of times unto their lotus feet.

TEXT 39

TEXT

advaita ācārya----prabhura aṁśa-avatāra
tānra pāda-padme koṭi praṇāti āmāra

SYNONYMS

advaita ācārya--Advaita Ācārya; prabhura--of the Supreme Lord; aṁśa--partial; avatāra--incarnation; tānra--of Him; pāda-padme--unto the lotus feet; koṭi--ten million; praṇāti--respectful obeisances; āmāra--my.

TRANSLATION

Advaita Ācārya is the Lord’s partial incarnation, and therefore I offer my obeisances millions of times at His lotus feet.

TEXT 40

TEXT

nityānanda-rāya----prabhura svarūpa-prakāśa
tānra pāda-padma vando yānra muṇi dāsa

SYNONYMS

nityānanda-rāya--Lord Nityānanda; prabhura--of the Supreme Lord; sva-rūpa-prakāśa--personal manifestation; tānra--of Him; pāda-padma--unto the lotus feet; vando--I offer respectful obeisances; yānra--of whom; muṇi--I am; dāsa--the servant.

TRANSLATION
Śrīla Nityānanda Rāma is the plenary manifestation of the Lord, and I have been initiated by Him. I therefore offer my respectful obeisances unto His lotus feet.

TEXT 41

TEXT

gadādhara-paṇḍitādi---prabhura niya-śakti tān'-sabāra caraṇe mora sahasra praṇati

SYNONYMS

gadādhara-paṇḍita-ādi--headed by Śrī Gadādhara Paṇḍita; prabhura--of the Supreme Lord; niya-śakti--internal potencies; tān'-sabāra--of all of them; caraṇe--unto the lotus feet; mora--my; sahasra--thousands; praṇati--respectful obeisances.

TRANSLATION

I offer my respectful obeisances unto the internal potencies of the Lord, of whom Śrī Gadādhara Prabhu is the foremost.

TEXT 42

TEXT

śrī-kṛṣṇa-caitanya prabhu svayaṁ-bhagavān tānḥāra padāravinde ananta praṇāma

SYNONYMS

śrī-kṛṣṇa-caitanya--Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; prabhu--the Supreme Lord; svayaṁ-bhagavān--is the original Personality of Godhead; tānḥāra--His; pada-aravinde--unto the lotus feet; ananta--innumerable; praṇāma--respectful obeisances.

TRANSLATION

Lord Śrī Kṛṣṇa Caitanya Mahāprabhu is the Personality of Godhead Himself, and therefore I offer innumerable prostrations at His lotus feet.

TEXT 43

TEXT

sāvaraṇe prabhure kariyā namaskāra ei chaya teṇho yaiche----kariye vicāra

SYNONYMS

sa-āvaraṇe--along with His associates; prabhure--unto Lord Śrī Caitanya Mahāprabhu; kariyā--having made; namaskāra--respectful obeisances; ei--these; chaya--six; teṇho--He; yaiche--what they are like; kariye--I make; vicāra--discussion.
TRANSLATION

Having offered obeisances unto the Lord and all His associates, I shall now try to explain these six diversities in one.

PURPORT

There are many unalloyed devotees of the Supreme Personality of Godhead, all of whom are considered associates surrounding the Lord. Kṛṣṇa should be worshiped with His devotees. The diverse principles are therefore the eternal paraphernalia through which the Absolute Truth can be approached.

TEXT 44

TEXT

yadyapi āmāra guru----caitanyera dāsa
tathāpi jāniye āmi tāṁhāra prakāśa

SYNONYMS

yadyapi—even though; āmāra—my; guru—spiritual master; caitanyera—of Lord Caitanya Mahāprabhu; dāsa—the servitor; tathāpi—still; jāniye—know; āmi—I; tāṁhāra—of the Lord; prakāśa—direct manifestation.

TRANSLATION

Although I know that my spiritual master is a servitor of Śrī Caitanya, I know Him also as a plenary manifestation of the Lord.

PURPORT

Every living entity is essentially a servant of the Supreme Personality of Godhead, and the spiritual master is also His servant. Still, the spiritual master is a direct manifestation of the Lord. With this conviction, a disciple can advance in Kṛṣṇa consciousness. The spiritual master is nondifferent from Kṛṣṇa because he is a manifestation of Kṛṣṇa.

Lord Nityānanda, who is Balarāma Himself, the first direct manifestation or expansion of Kṛṣṇa, is the original spiritual master. He helps Lord Kṛṣṇa in His pastimes, and He is a servant of the Lord.

Every living entity is eternally a servant of Śrī Kṛṣṇa Caitanya; therefore the spiritual master cannot be other than a servant of Lord Caitanya. The spiritual master's eternal occupation is to expand the service of the Lord by training disciples in a service attitude. A spiritual master never poses as the Supreme Lord Himself; he is considered a representative of the Lord. The revealed scriptures prohibit one's pretending to be God, but a bona fide spiritual master is a most faithful and confidential servant of the Lord and therefore deserves as much respect as Kṛṣṇa.

TEXT 45

TEXT

guru kṛṣṇa-rūpa hana śāstrera pramāṇe
SYNONYMS

guru--the spiritual master; kṛṣṇa-rūpa--as good as Kṛṣṇa; hana--is; śāstrera--of revealed scriptures; pramāṇe--by the evidence; guru-rūpe--in the form of the spiritual master; kṛṣṇa--Lord Śrī Kṛṣṇa; kṛpā--mercy; kareṇa--distributes; bhakta-gaṇe--unto His devotees.

TRANSLATION

According to the deliberate opinion of all revealed scriptures, the spiritual master is nondifferent from Kṛṣṇa. Lord Kṛṣṇa in the form of the spiritual master delivers His devotees.

PURPORT

The relationship of a disciple with his spiritual master is as good as his relationship with the Supreme Lord. A spiritual master always represents himself as the humblest servitor of the Personality of Godhead, but the disciple must look upon him as the manifested representation of Godhead.

TEXT

 TEXT 46

TEXT

ācāryam mām vijñānīyān
nāvamanyeta karhicit
na martya-buddhyāsūyeta
sarva-deva-mayo guruḥ

SYNONYMS

ācāryam--the spiritual master; mām--Myself; vijñānīyāt--one should know; na avamanyeta--one should never disrespect; karhicit--at any time; na--never; martya-buddhyā--with the idea of his being an ordinary man; asūyeta--one should be envious; sarva-deva--of all demigods; mayaḥ--representative; guruḥ--the spiritual master.

TRANSLATION

"One should know the ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."

PURPORT

This is a verse from Śrīmad-Bhāgavatam (11.17.27) spoken by Lord Kṛṣṇa when He was questioned by Uddhava regarding the four social and spiritual orders of society. He was specifically instructing how a brahmācārī should behave under the care of a spiritual master. A spiritual master is not an enjoyer of facilities offered by his disciples. He is like a parent. Without the attentive service of his parents, a child cannot grow to manhood; similarly, without the care of the spiritual master one cannot rise to the plane of transcendental service.
The spiritual master is also called ācārya, or a transcendental professor of spiritual science. The Manu-saṁhitā (2.140) explains the duties of an ācārya, describing that a bona fide spiritual master accepts charge of disciples, teaches them the Vedic knowledge with all its intricacies, and gives them their second birth. The ceremony performed to initiate a disciple into the study of spiritual science is called upānīti, or the function that brings one nearer to the spiritual master. One who cannot be brought nearer to a spiritual master cannot have a sacred thread, and thus he is indicated to be a śūdra. The sacred thread on the body of a brāhmaṇa, kṣatriya or vaiśya is a symbol of initiation by the spiritual master; it is worth nothing if worn merely to boast of high parentage. The duty of the spiritual master is to initiate a disciple with the sacred thread ceremony, and after this saṁskāra, or purificatory process, the spiritual master actually begins to teach the disciple about the Vedas. A person born a śūdra is not barred from such spiritual initiation, provided he is approved by the spiritual master, who is duly authorized to award a disciple the right to be a brāhmaṇa if he finds him perfectly qualified. In the Vāyu Purāṇa an ācārya is defined as one who knows the import of all Vedic literature, explains the purpose of the Vedas, abides by their rules and regulations, and teaches his disciples to act in the same way.

Only out of His immense compassion does the Personality of Godhead reveal Himself as the spiritual master. Therefore in the dealings of an ācārya there are no activities but those of transcendental loving service to the Lord. He is the Supreme Personality of Servitor Godhead. It is worthwhile to take shelter of such a steady devotee, who is called āśraya-vigraha, or the manifestation or form of the Lord of whom one must take shelter.

If one poses himself as an ācārya but does not have an attitude of servitorship to the Lord, he must be considered an offender, and this offensive attitude disqualifies him from being an ācārya. The bona fide spiritual master always engages in unalloyed devotional service to the Supreme Personality of Godhead. By this test he is known to be a direct manifestation of the Lord and a genuine representative of Śrī Nityānanda Prabhu. Such a spiritual master is known as ācāryadeva. Influenced by an envious temperament and dissatisfied because of an attitude of sense gratification, mundaners criticize a real ācārya. In fact, however, a bona fide ācārya is nondifferent from the Personality of Godhead, and therefore to envy such an ācārya is to envy the Personality of Godhead Himself. This will produce an effect subversive of transcendental realization.

As mentioned previously, a disciple should always respect the spiritual master as a manifestation of Śrī Kṛṣṇa, but at the same time one should always remember that a spiritual master is never authorized to imitate the transcendental pastimes of the Lord. False spiritual masters pose themselves as identical with Śrī Kṛṣṇa in every respect to exploit the sentiments of their disciples, but such impersonalists can only mislead their disciples, for their ultimate aim is to become one with the Lord. This is against the principles of the devotional cult.

The real Vedic philosophy is acintya-bhedabheda-tattva, which establishes everything to be simultaneously one with and different from the Personality of Godhead. Śrīla Rāghunātha dāsa Gosvāmī confirms that this is the real position of a bona fide spiritual master and says that one should always think of the spiritual master in terms of his intimate relationship with Mukunda (Śrī Kṛṣṇa). Śrīla Jīva Gosvāmī, in his Bhakti-sandarbha (213), has clearly defined that a pure devotee's observation of the spiritual master and Lord Śiva as one with the Personality of Godhead exists in terms of their being very dear to the Lord, not identical with Him in all respects. Following in the footsteps
of Śrīla Raghunātha dāsa Gosvāmī and Śrīla Jīva Gosvāmī, later ācāryas like Śrīla Viśvanātha Cakravartī Ṭhākura have confirmed the same truths. In his prayers to the spiritual master, Śrīla Viśvanātha Cakravartī Ṭhākura confirms that all the revealed scriptures accept the spiritual master to be identical with the Personality of Godhead because he is a very dear and confidential servant of the Lord. Gauḍīya Vaiṣṇavas therefore worship Śrīla Gurudeva (the spiritual master) in the light of his being the servitor of the Personality of Godhead. In all the ancient scriptures of devotional service and in the more recent songs of Śrīla Narottama dāsa Ṭhākura, Śrīla Bhaktivinoda Ṭhākura and other unalloyed Vaiṣṇavas, the spiritual master is always considered either one of the confidential associates of Śrīmatī Rādhārāṇī or a manifested representation of Śrīla Nityānanda Prabhu.

TEXT 47

TEXT

śikṣā-guruke ta’ jāni kṛṣṇera svarūpa
antaryāmī, bhakta-śreṣṭha,----ei due rūpa

SYNONYMS

śikṣā-guruke--the spiritual master who instructs; ta'--indeed; jāni--I know; kṛṣṇera--of Kṛṣṇa; sva-rūpa--the direct representative; antaryāmī--the indwelling Supersoul; bhakta-śreṣṭha--the best devotee; ei--these; due--two; rūpa--forms.

TRANSLATION

One should know the instructing spiritual master to be the Personality of Kṛṣṇa. Lord Kṛṣṇa manifests Himself as the Supersoul and as the greatest devotee of the Lord.

PURPORT

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī states that the instructing spiritual master is a bona fide representative of Śrī Kṛṣṇa. Śrī Kṛṣṇa Himself teaches us as the instructing spiritual master from within and without. From within He teaches as Paramātmā, our constant companion, and from without He teaches from the Bhagavad-gītā as the instructing spiritual master. There are two kinds of instructing spiritual masters. One is the liberated person fully absorbed in meditation in devotional service, and the other is he who invokes the disciple's spiritual consciousness by means of relevant instructions. Thus the instructions in the science of devotion are differentiated in terms of the objective and subjective ways of understanding. The ācārya in the true sense of the term, who is authorized to deliver Kṛṣṇa, enriches the disciple with full spiritual knowledge and thus awakens him to the activities of devotional service.

When by learning from the self-realized spiritual master one actually engages himself in the service of Lord Viṣṇu, functional devotional service begins. The procedures of this devotional service are known as abhidheya, or actions one is dutybound to perform. Our only shelter is the Supreme Lord, and one who teaches how to approach Kṛṣṇa is the functioning form of the Personality of Godhead. There is no difference between the shelter-giving Supreme Lord and the initiating and instructing spiritual masters. If one
foolishly discriminates between them, he commits an offense in the discharge of devotional service.

Śrīla Sanātana Gosvāmī is the ideal spiritual master, for he delivers one the shelter of the lotus feet of Madana-mohana. Even though one may be unable to travel on the field of Vṛndāvana due to forgetfulness of his relationship with the Supreme Personality of Godhead, he can get an adequate opportunity to stay in Vṛndāvana and derive all spiritual benefits by the mercy of Sanātana Gosvāmī. Śrī Govindajī acts exactly like the śikṣā- guru (instructing spiritual master) by teaching Arjuna the Bhagavad-gītā. He is the original preceptor, for He gives us instructions and an opportunity to serve Him. The initiating spiritual master is a personal manifestation of Śrīla Madana-mohana vigraha, whereas the instructing spiritual master is a personal representative of Śrīla Govinda deva-vigraha. Both of these Deities are worshiped at Vṛndāvana. Śrīla Gopīnātha is the ultimate attraction in spiritual realization.

TEXT 48

TEXT

naivopayanty apacitiṁ kavyayā tava eva
brahmāyuṣāpi kṛtam rddha-mudāḥ smarantaḥ
yo 'ntar bahis tanu-bhrtām asubhām vidhunvann
ācārya-caittya-vapūṣā sva-gatim vyanakti

SYNONYMS

na eva--not at all; upayanti--are able to express; apacitim--their gratitude; kavyayah--learned devotees; tava--Your; Iśa--O Lord; brahma-āyuṣā--with a lifetime equal to Lord Brahmā's; api--in spite of; kṛtam--magnanimous work; rddha--increased; mudāḥ--joy; smarantaḥ--remembering; yah--who; antaḥ--within; bahiḥ--outside; tanu-bhrtām--of those who are embodied; asubhām--misfortune; vidhunvan--dissipating; ācārya--of the spiritual master; caittya--of the Supersoul; vapūṣā--by the forms; sva--own; gatim--path; vyanakti--shows.

TRANSLATION

"O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of Brahmā, for You appear in two features--externally as the ācārya and internally as the Supersoul--to deliver the embodied living being by directing him how to come to You."

PURPORT

This verse from Śrīmad-Bhāgavatam (11.29.6) was spoken by Śrī Uddhava after he heard from Śrī Kṛṣṇa all necessary instructions about yoga.

TEXT 49

TEXT

tēsāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

SYNONYMS

tēṣāṁ—unto them; satata-yuktānāṁ—always engaged; bhajatāṁ—rendering devotional service; prīti-pūrvakāṁ—loving ecstasy; daddāmi—I give; buddhi-yogam—real intelligence; tam—that; yena—by which; mām—unto Me; upayānti—come; te—they.

TRANSLATION

"To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me."

PURPORT

This verse of the Bhagavad-gītā (10.10) clearly states how Govindadeva instructs His bona fide devotee. The Lord declares that by enlightenment in theistic knowledge He awards attachment for Him to those who constantly engage in His transcendental loving service. This awakening of divine consciousness enraths a devotee, who thus relishes his eternal transcendental mellow. Such an awakening is awarded only to those convinced by devotional service about the transcendental nature of the Personality of Godhead. They know that the Supreme Truth, the all-spiritual and all-powerful person, is one without a second and has fully transcendental senses. He is the fountainhead of all emanations. Such pure devotees, always merged in knowledge of Kṛṣṇa and absorbed in Kṛṣṇa consciousness, exchange thoughts and realizations as great scientists exchange their views and discuss the results of their research in scientific academies. Such exchanges of thoughts in regard to Kṛṣṇa give pleasure to the Lord, who therefore favors such devotees with all enlightenment.

TEXT 50

TEXT

yathā brahmane bhagavān
svayam upadiśya'nubhāvitavān

SYNONYMS

yathā—just as; brahmaṇe—unto Lord Brahmā; bhagavān—the Supreme Lord; svayam—Himself; upadiśya—having instructed; anubhāvitavān—caused to perceive.

TRANSLATION


PURPORT

The English maxim that God helps those who help themselves is also applicable in the transcendental realm. There are many instances in revealed scriptures of the Personality of Godhead's acting as the spiritual master from
within. He was the spiritual master who instructed Brahmā, the original living being in the cosmic creation. When Brahmā was first created, he could not apply his creative energy to arrange the cosmic situation. At first there was only sound, vibrating the word tapa, which indicates the acceptance of hardships for spiritual realization. Refraining from sensual enjoyment, one should voluntarily accept all sorts of difficulty for spiritual realization. This is called tapasya. An enjoyer of the senses can never realize God, godliness or the science of theistic knowledge. Thus when Brahmā, initiated by Śrī Kṛṣṇa by the sound vibration tapa, engaged himself in acts of austerity, by the pleasure of Viṣṇu he was able to visualize the transcendental world, Śrī Vaikuṇṭha, through transcendental realization. Modern science can communicate using material discoveries such as radio, television and computers, but the science invoked by the austerities of Śrī Brahmā, the original father of mankind, was still more subtle. In time, material scientists may also know how we can communicate with the Vaikuṇṭha world. Lord Brahmā inquired about the potency of the Supreme Lord, and the Personality of Godhead answered his inquiry in the following six consecutive statements. These instructions, which are reproduced in Śrīmad-Bhāgavatam (2.9.31-36), were imparted by the Personality of Godhead, acting as the supreme spiritual master.

TEXT 51

TEXT

jñānam parama-guhyam me
yad vijñāna-samanvitam
sa-rahasya tadbhaṅgam ca
grhaṇa gaditaṁ mayā

SYNONYMS

jñānam--knowledge; parama--extremely; guhyam--confidential; me--of Me; yat--which; vijñāna--realization; samanvitam--fully endowed with; sa-rahasyam--along with mystery; tat--of that; angam--supplementary parts; ca--and; grhaṇa--just try to take up; gaditam--explained; mayā--by Me.

TRANSLATION

"Please hear attentively what I shall speak to you, for transcendental knowledge about Me is not only scientific but also full of mysteries.

PURPORT

Transcendental knowledge of Śrī Kṛṣṇa is deeper than the impersonal knowledge of Brahman, for it includes knowledge of not only His form and personality but also everything else related to Him. There is nothing in existence not related with Śrī Kṛṣṇa. In a sense, there is nothing but Śrī Kṛṣṇa, and yet nothing is Śrī Kṛṣṇa save and except His primeval personality. This knowledge constitutes a complete transcendental science, and Viṣṇu wanted to give Brahmājī full knowledge about that science. The mystery of this knowledge culminates in personal attachment to the Lord, with a resulting effect of detachment from anything "non-Kṛṣṇa." There are nine alternative transcendental means to attain this stage: hearing, chanting, remembering, serving the lotus feet of the Lord, worshiping, praying, assisting,
fraternizing with the Lord, and sacrificing everything for Him. These are different parts of the same devotional service, which is full of transcendental mystery. The Lord said to Brahmā that since He was pleased with him, by His grace the mystery was being revealed.

TEXT 52

TEXT

yāvān aham yathā-bhāvo
yad-rūpa-guṇa-karmakaḥ
tathaiva tattva-vijñānam
astu te mad-anugrahāt

SYNONYMS

yāvān--as I am in My eternal form; aham--I; yathā--in whichever manner; bhāvaḥ--transcendental existence; yat--whatever; rūpa--various forms and colors; guṇa--qualities; karmakaḥ--activities; tathā eva--exactly so; tattva-vijñānam--factual realization; astu--let there be; te--your; mat--My; anugrahāt--by causeless mercy.

TRANSLATION

"By My causeless mercy, be enlightened in truth about My personality, manifestations, qualities and pastimes.

PURPORT

The transcendental personal forms of the Lord are a mystery, and the symptoms of these forms, which are absolutely different from anything made of mundane elements, are also mysterious. The innumerable forms of the Lord, such as Śyāmasundara, Nārāyaṇa, Rāma and Gaurasundara; the colors of these forms (white, red, yellow, cloudlike śyāma and others); His qualities, as the responsive Personality of Godhead to pure devotees and as impersonal Brahman to dry speculators; His uncommon activities like lifting Govardhana Hill, marrying more than sixteen thousand queens at Dvārakā, and entering the rāsa dance with the damsels of Vraja, expanding Himself in as many forms as there were damsels in the dance--these and innumerable other uncommon acts and attributes are all mysteries, one aspect of which is presented in the scientific knowledge of the Bhagavad-gītā, which is read and adored all over the world by all classes of scholars, with as many interpretations as there are empiric philosophers. The truth of these mysteries was revealed to Brahmā by the descending process, without the help of the ascending one. His mercy descends to a devotee like Brahmā and, through Brahmā, to Nārada, from Nārada to Vyāsa, from Vyāsadeva to Śukadeva and so on in the bona fide chain of disciplic succession. We cannot discover the mysteries of the Lord by our mundane endeavors; they are only revealed, by His grace, to the proper devotees. These mysteries are gradually disclosed to the various grades of devotees in proportion to the gradual development of their service attitude. In other words, impersonalists who depend upon the strength of their poor fund of knowledge and morbid speculative habits, without submission and service in the forms of hearing, chanting and the others mentioned above, cannot penetrate to the mysterious region of transcendence where the Supreme Truth is a transcendental person, free from all tinges of the material elements.
Discovering the mystery of the Lord eliminates the impersonal feature realized by common spiritualists who are merely trying to enter the spiritual region from the mundane platform.

TEXT 53

TEXT

aham evāsam evāgre
nānyad yat sad-asat param
paścād aham yad etac ca
yo 'vaśisyeta so 'smy aham

SYNONYMS

aham--I, the Personality of Godhead; eva--certainly; āsam--existed; eva--only; agre--before the creation; na--never; anyat--anything else; yat--which; sat--the effect; asat--the cause; param--the supreme; paścāt--at the end; aham--I, the Personality of Godhead; yat--which; etat--this creation; ca--also; yah--who; avaśisyeta--remains; saḥ--that; asmi--am; aham--I, the Personality of Godhead.

TRANSLATION

"Prior to the cosmic creation, only I exist, and no phenomena exist, either gross, subtle or primordial. After creation, only I exist in everything, and after annihilation, only I remain eternally.

PURPORT

Aham means "I"; therefore the speaker who is saying aham, "I," must have His own personality. The Māyāvādī philosophers interpret this word aham as referring to the impersonal Brahman. These Māyāvādīs are very proud of their grammatical knowledge, but any person who has actual knowledge of grammar can understand that aham means "I" and that "I" refers to a personality. Therefore the Personality of Godhead, speaking to Brahmā, uses aham while describing His own transcendental form. Aham has a specific meaning; it is not a vague term that can be whimsically interpreted. Aham, when spoken by Kṛṣṇa, refers to the Supreme Personality of Godhead and nothing else.

Before the creation and after its dissolution, only the Supreme Personality of Godhead and His associates exist; there is no existence of the material elements. This is confirmed in the Vedic literature. Vāsudevo vā idam agra āsīn na brahmā na ca śaṅkaraḥ. The meaning of this mantra is that before creation there was no existence of Brahmā or Śiva, for only Viṣṇu existed. Viṣṇu exists in His abode, the Vaikuṇṭhas. There are innumerable Vaikuṇṭha planets in the spiritual sky, and on each of them Viṣṇu resides with His associates and His paraphernalia. It is also confirmed in the Bhagavad-gītā that although the creation is periodically dissolved, there is another abode, which is never dissolved. The word "creation" refers to the material creation because in the spiritual world everything exists eternally and there is no creation or dissolution.

The Lord indicates herein that before the material creation He existed in fullness with all transcendental opulences, including all strength, all wealth, all beauty, all knowledge, all fame and all renunciation. If one thinks of a king, he automatically thinks of his secretaries, ministers,
military commanders, palaces and so on. Since a king has such opulences, one can simply try to imagine the opulence of the Supreme Personality of Godhead. When the Lord says aham, therefore, it is to be understood that He exists with full potency, including all opulences.

The word yat refers to Brahman, the impersonal effulgence of the Lord. In the Brahma-saṁhitā (5.40) it is said, tad brahma niśkalam anantam aśeṣa-bhūtam: the Brahman effulgence expands unlimitedly. Just as the sun is a localized planet although the sunshine expands unlimitedly from that source, so the Absolute Truth is the Supreme Personality of Godhead, but His effulgence of energy, Brahman, expands unlimitedly. From that Brahman energy the creation appears, just as a cloud appears in sunshine. From the cloud comes rain, from the rain comes vegetation, and from the vegetation come fruits and flowers, which are the basis of subsistence for many other forms of life. Similarly, the effulgent bodily luster of the Supreme Lord is the cause of the creation of infinite universes. The Brahman effulgence is impersonal, but the cause of that energy is the Supreme Personality of Godhead. From Him, in His abode, the Vaikuṇṭhas, this brahmajyoti emanates. He is never impersonal. Since they cannot understand the source of the Brahman energy, impersonalists mistakenly choose to think this impersonal Brahman the ultimate or absolute goal. But as stated in the Upaniṣads, one has to penetrate the impersonal effulgence to see the face of the Supreme Lord. If one desires to reach the source of the sunshine, he has to travel through the sunshine to reach the sun and then meet the predominating deity there. The Absolute Truth is the Supreme Person, Bhagavān, as Śrīmad-Bhāgavatam explains.

Sat means "effect," asat means "cause," and param refers to the ultimate truth, which is transcendental to cause and effect. The cause of the creation is called the maha-tattva, or total material energy, and its effect is the creation itself. But neither cause nor effect existed in the beginning; they emanated from the Supreme Personality of Godhead, as did the energy of time. This is stated in the Vedānta-sūtra (jānmadya asya yataḥ). The source of birth of the cosmic manifestation, or maha-tattva, is the Personality of Godhead. This is confirmed throughout Śrīmad-Bhāgavatam and the Bhagavad-gītā. In the Bhagavad-gītā (10.8) the Lord says, aham sarvasya prabhavaḥ: "I am the fountainhead of all emanations." The material cosmos, being temporary, is sometimes manifest and sometimes unmanifest, but its energy emanates from the Supreme Absolute Lord. Before the creation there was neither cause nor effect, but the Supreme Personality of Godhead existed with His full opulence and energy.

The words paścād aham indicate that the Lord exists after the dissolution of the cosmic manifestation. When the material world is dissolved, the Lord still exists personally in the Vaikuṇṭhas. During the creation the Lord also exists as He is in the Vaikuṇṭhas, and He also exists as the Supersoul within the material universes. This is confirmed in the Brahma-saṁhitā (5.37). Goloka eva nivasati: although He is perfectly and eternally present in Goloka Vṛndāvana in Vaikuṇṭha, He is nevertheless all-pervading (akhilātma-bhūtaḥ). The all-pervading feature of the Lord is called the Supersoul. In the Bhagavad-gītā it is said, aham krṣṇasya jagatāḥ prabhavaḥ: the cosmic manifestation is a display of the energy of the Supreme Lord. The material elements (earth, water, fire, air, ether, mind, intelligence and false ego) display the inferior energy of the Lord, and the living entities are His superior energy. Since the energy of the Lord is not different from Him, in fact everything that exists is Krṣṇa in His impersonal feature. Sunshine, sunlight and heat are not different from the sun, and yet simultaneously they are distinct energies of the sun. Similarly, the cosmic manifestation and the living entities are energies of the Lord, and they are considered to be
simultaneously one with and different from Him. The Lord therefore says, "I am everything," because everything is His energy and is therefore nondifferent from Him.

Yo 'vaśīṣyeta so 'smy aham indicates that the Lord is the balance that exists after the dissolution of the creation. The spiritual manifestation never vanishes. It belongs to the internal energy of the Supreme Lord and exists eternally. When the external manifestation is withdrawn, the spiritual activities in Goloka and the rest of the Vaikuṇṭhas continue, unrestricted by material time, which has no existence in the spiritual world. Therefore in the Bhagavad-gītā it is said, yad gatvā na nivartante tad dhāma paramah mama: "The abode from which no one returns to this material world is the supreme abode of the Lord." (Bg. 15.6)

TEXT 54

TEXT

ṛte 'ṛthaṁ yat pratīyeta
na pratīyeta cātmani
tad vidyād ātmano māyāṁ
yathābhāso yathā tamaḥ

SYNONYMS

ṛte--without; artham--value; yat--that which; pratīyeta--appears to be; na--not; pratīyeta--appears to be; ca--certainly; ātmani--in relation to Me; tat--that; vidyāt--you must know; ātmanah--My; māyām--illusory energy; yathā--just as; ābhāsaḥ--the reflection; yathā--just as; tamaḥ--the darkness.

TRANSLATION

"What appears to be truth without Me is certainly My illusory energy, for nothing can exist without Me. It is like a reflection of a real light in the shadows, for in the light there are neither shadows nor reflections.

PURPORT

In the previous verse the Absolute Truth and its nature have been explained. One must also understand the relative truth to actually know the Absolute. The relative truth, which is called māyā, or material nature, is explained here. Māyā has no independent existence. One who is less intelligent is captivated by the wonderful activities of māyā, but he does not understand that behind these activities is the direction of the Supreme Lord. In the Bhagavad-gītā it is said, maẏādyakṣeṇa prakṛtiḥ sūyate sa-carācaram: the material nature is working and producing moving and nonmoving beings only by the supervision of Kṛṣṇa (Bg. 9.10).

The real nature of māyā, the illusory existence of the material manifestation, is clearly explained in Śrīmad-Bhāgavatam. The Absolute Truth is substance, and the relative truth depends upon its relationship with the Absolute for its existence. Māyā means energy; therefore the relative truth is explained to be the energy of the Absolute Truth. Since it is difficult to understand the distinction between the absolute and relative truths, an example can be given for clarification. The Absolute Truth can be compared to the sun, which is appreciated in terms of two relative truths: reflection and darkness. Darkness is the absence of sunshine, and a reflection is a
projection of sunlight into darkness. Neither darkness nor reflection has an independent existence. Darkness comes when the sunshine is blocked. For example, if one stands facing the sun, his back will be in darkness. Since darkness stands in the absence of the sun, it is therefore relative to the sun. The spiritual world is compared to the real sunshine, and the material world is compared to the dark regions where the sun is not visible.

When the material manifestation appears very wonderful, this is due to a perverted reflection of the supreme sunshine, the Absolute Truth, as confirmed in the Vedānta-sūtra. Whatever one can see here has its substance in the Absolute. As darkness is situated far away from the sun, so the material world is also far away from the spiritual world. The Vedic literature directs us not to be captivated by the dark regions (tamaḥ) but to try to reach the shining regions of the Absolute (yogī-dhāma).

The spiritual world is brightly illuminated, but the material world is wrapped in darkness. In the material world, sunshine, moonshine or different kinds of artificial light are required to dispel darkness, especially at night, for by nature the material world is dark. Therefore the Supreme Lord has arranged for sunshine and moonshine. But in His abode, as described in the Bhagavad-gītā (15.6), there is no necessity for lighting by sunshine, moonshine or electricity because everything is self-effulgent.

That which is relative, temporary and far away from the Absolute Truth is called māyā, or ignorance. This illusion is exhibited in two ways, as explained in the Bhagavad-gītā. The inferior illusion is inert matter, and the superior illusion is the living entity. The living entities are called illusory in this context only because they are implicated in the illusory structures and activities of the material world. Actually the living entities are not illusory, for they are parts of the superior energy of the Supreme Lord and do not have to be covered by māyā if they do not want to be so. The actions of the living entities in the spiritual kingdom are not illusory; they are the actual, eternal activities of liberated souls.

TEXT 55

TEXT

yathā mahānti bhūtāni
bhūteṣuuccāvacesv anu
praviṣṭāny apraviṣṭāni
tathā teṣu na teṣv aham

SYNONYMS

yathā--as; mahānti--the universal; bhūtāni--elements; bhūteṣu--in the living entities; ucca-avacesu--both gigantic and minute; anu--after; praviṣṭāni--situated internally; apraviṣṭāni--situated externally; tathā--so; teṣu--in them; na--not; teṣu--in them; aham--I.

TRANSLATION

"As the material elements enter the bodies of all living beings and yet remain outside them all, I exist within all material creations and yet am not within them.

PURPORT
The gross material elements (earth, water, fire, air and ether) combine with the subtle material elements (mind, intelligence and false ego) to construct the bodies of this material world, and yet they are beyond these bodies as well. Any material construction is nothing but an amalgamation or combination of material elements in varied proportions. These elements exist both within and beyond the body. For example, although the sky exists in space, it also enters within the body. Similarly, the Supreme Lord, who is the cause of the material energy, lives within the material world as well as beyond it. Without His presence within the material world, the cosmic body could not develop, just as without the presence of the spirit within the physical body, the body could not develop. The entire material manifestation develops and exists because the Supreme Personality of Godhead enters it as Paramātmā, or the Supersoul. The Personality of Godhead in His all-pervading feature of Paramātmā enters every entity, from the biggest to the most minute. His existence can be realized by one who has the single qualification of submissiveness and who thereby becomes a surrendered soul. The development of submissiveness is the cause of proportionate spiritual realization, by which one can ultimately meet the Supreme Lord in person, as a man meets another man face to face.

Because of his development of transcendental attachment for the Supreme Lord, a surrendered soul feels the presence of his beloved everywhere, and all his senses are engaged in the loving service of the Lord. His eyes are engaged in seeing the beautiful couple Śrī Rādhā and Kṛṣṇa sitting on a decorated throne beneath a desire tree in the transcendental land of Vṛndāvana. His nose is engaged in smelling the spiritual aroma of the lotus feet of the Lord. Similarly, his ears are engaged in hearing messages from Vaikuṇṭha, and his hands embrace the lotus feet of the Lord and His associates. Thus the Lord is manifested to a pure devotee from within and without. This is one of the mysteries of the devotional relationship in which a devotee and the Lord are bound by a tie of spontaneous love. To achieve this love should be the goal of life for every living being.

TEXT 56

TEXT

etāvat eva jijnāsyam
   tattva-jijnāsunātmanaḥ
   anvaya-vyatirekābhyaṁ
   yat syāt sarvatra sarvadā

SYNONYMS

etāvat--up to this; eva--certainty; jijnāsyam--to be inquired about; tattva--of the Absolute Truth; jijnāsunā--by the student; ātmanaḥ--of the Self; anvaya--directly; vyatirekābhyaṁ--and indirectly; yat--whatever; syāt--it may be; sarvatra--everywhere; sarvadā--always.

TRANSLATION

"A person interested in transcendental knowledge must therefore always directly and indirectly inquire about it to know the all-pervading truth."

PURPORT
Those who are serious about the knowledge of the transcendental world, which is far beyond the material cosmic creation, must approach a bona fide spiritual master to learn the science both directly and indirectly. One must learn both the means to approach the desired destination and the hindrances to such progress. The spiritual master knows how to regulate the habits of a neophyte disciple, and therefore a serious student must learn the science in all its aspects from him.

There are different grades and standards of prosperity. The standard of comfort and happiness conceived by a common man engaged in material labor is the lowest grade of happiness, for it is in relationship with the body. The highest standard of such bodily comfort is achieved by a fruitive worker who by pious activities reaches the plane of heaven, or the kingdom of the creative gods with their delegated powers. But the conception of comfortable life in heaven is insignificant in comparison to the happiness enjoyed in the impersonal Brahman, and this brahmānanda, the spiritual bliss derived from impersonal Brahman, is like the water in the hoofprint of a calf compared to the ocean of love of Godhead. When one develops pure love for the Lord, he derives an ocean of transcendental happiness from the association of the Personality of Godhead. To qualify oneself to reach this stage of life is the highest perfection.

One should try to purchase a ticket to go back home, back to Godhead. The price of such a ticket is one's intense desire for it, which is not easily awakened, even if one continuously performs pious activities for thousands of lives. All mundane relationships are sure to be broken in the course of time, but once one establishes a relationship with the Personality of Godhead in a particular rasa, it is never to be broken, even after the annihilation of the material world.

One should understand, through the transparent medium of the spiritual master, that the Supreme Lord exists everywhere in His transcendental spiritual nature and that the living entities' relationships with the Lord are directly and indirectly existing everywhere, even in this material world. In the spiritual world there are five kinds of relationships with the Supreme Lord—śānta, dāsya, sakhyā, vātsalya and mādhurya. The perverted reflections of these rasas are found in the material world. Land, home, furniture and other inert material objects are related in śānta, or the neutral and silent sense, whereas servants work in the dāsya relationship. The reciprocation between friends is called sakhyā, the affection of a parent for a child is known as vātsalya, and the affairs of conjugal love constitute mādhurya. These five relationships in the material world are distorted reflections of the original, pure sentiments, which should be understood and perfected in relationship with the Supreme Personality of Godhead under the guidance of a bona fide spiritual master. In the material world the perverted rasas bring frustration. If these rasas are reestablished with Lord Kṛṣṇa, the result is eternal, blissful life.

From this and the preceding three verses of the Caitanya-caritāmṛta, which have been selected from Śrīmad-Bhāgavatam, the missionary activities of Lord Caitanya can be understood. The Śrīmad-Bhāgavatam has eighteen thousand verses, which are summarized in the four verses beginning with aham evāsam evāgre (53) and concluding with yat syāt sarvatra sarvadā (56). In the first of these verses (53) the transcendental nature of Lord Kṛṣṇa, the Supreme Personality of Godhead, is explained. The second verse (54) further explains that the Lord is detached from the workings of the material energy, māyā. The living entities, as parts and parcels of Lord Kṛṣṇa, are prone to be controlled by the external energy because although they are spiritual, in the material world they are encased in bodies of material energy. The eternal
relationship of the living entities with the Supreme Lord is explained in that verse. The next verse (55) instructs that the Supreme Personality of Godhead, by His inconceivable energies, is simultaneously one with and different from the living entities and the material energy. This knowledge is called acintya-bhedābhedā-tattva. When an individual living entity surrenders to Lord Kṛṣṇa, he can then develop natural transcendental love for the Supreme Lord. This surrendering process should be the primary concern of a human being. In the next verse (56) it is said that a conditioned soul must ultimately approach a bona fide spiritual master and try to understand perfectly the material and spiritual worlds and his own existential position. Here the words anvaya-vyatirekābhyaṃ, "directly and indirectly," suggest that one must learn the process of devotional service in its two aspects: one must directly execute the process of devotional service and indirectly avoid the impediments to progress.

TEXT 57

TEXT

cintāmaṇiḥ jayati soma-girīr somagirīr gurur me
śikṣā-guruḥ ca bhagavān śikṣī-piṅcha-maulīḥ
yat-pāda-kalpataru-pallava-śekhareṣu
līlā-svayaṁvara-rasaṁ labhate jayaśrīḥ

SYNONYMS

cintāmaṇiḥ jayati--all glory to Cintāmaṇi; soma-girī--Somagiri (the initiating guru); guruḥ--spiritual master; me--my; śikṣā-guruḥ--instructing spiritual master; ca--and; bhagavān--the Supreme Personality of Godhead; śikṣī-piṅcha--with peacock feathers; maulīḥ--whose head; yat--whose; pāda--of the lotus feet; kalpa-taru--like desire trees; pallava--like new leaves; śekhareṣu--at the toe nails; līlā-svayaṁvara--of conjugal pastimes; rasaṁ--the mellow; labhate--obtains; jaya-śrīḥ--Śrīmatī Rādhārānī.

TRANSLATION

"All glories to Cintāmaṇi and my initiating spiritual master, Somagiri. All glories to my instructing spiritual master, the Supreme Personality of Godhead, who wears peacock feathers in His crown. Under the shade of His lotus feet, which are like desire trees, Jayaśrī [Rādhārānī] enjoys the transcendental mellow of an eternal consort."

PURPORT

This verse is from the Kṛṣṇa-karṇāmṛta, which was written by a great Vaiṣṇava sannyāsī named Bilvamāṅgala Ṭhākura, who is also known as Līlāsūka. He intensely desired to enter into the eternal pastimes of the Lord, and he lived at Vṛndāvana for seven hundred years in the vicinity of Brahma-kuṇḍa, a still-existing bathing tank in Vṛndāvana. The history of Bilvamāṅgala Ṭhākura is given in a book called Śrī Vallabha-dīgviśaya. He appeared in the eighth century of the Śaka Era in the province of Draviḍa and was the chief disciple of Viṣṇusvāmī. In a list of temples and monasteries kept in Śaṅkarācārya's monastery in Dvārakā, Bilvamāṅgala is mentioned as the founder of the Dvārakādhiśa temple there. He entrusted the service of his Deity to Hari Brahmacārī, a disciple of Vallabha Bhāṭṭa.
Bilvamaṅgala Ṭhākura actually entered into the transcendental pastimes of Lord Kṛṣṇa. He has recorded his transcendental experiences and appreciation in the book known as Kṛṣṇa-karṇāmṛta. In the beginning of that book he has offered his obeisances to his different gurus, and it is to be noted that he has adored them all equally. The first spiritual master mentioned is Cintāmaṇi, who was one of his instructing spiritual masters because she first showed him the spiritual path. Cintāmaṇi was a prostitute with whom Bilvamaṅgala was intimate earlier in his life. She gave him the inspiration to begin on the path of devotional service, and because she convinced him to give up material existence to try for perfection by loving Kṛṣṇa, he has first offered his respects to her. Next he offers his respects to his initiating spiritual master, Somagiri, and then to the Supreme Personality of Godhead, who was also his instructing spiritual master. He explicitly mentions Bhagavān, who has peacock feathers on His crown, because the Lord of Vṛndāvana, Kṛṣṇa the cowherd boy, used to come to Bilvamaṅgala to talk with him and supply him with milk. In his adoration of Śrī Kṛṣṇa, the Personality of Godhead, he describes that Jayāśī, the goddess of fortune, Śrīmatī Rādhārāṇī, takes shelter in the shade of His lotus feet to enjoy the transcendental rasa of nuptial love. The complete treatise Kṛṣṇa-karṇāmṛta is dedicated to the transcendental pastimes of Śrī Kṛṣṇa and Śrīmatī Rādhārāṇī. It is a book to be read and understood by the most elevated devotees of Śrī Kṛṣṇa.

TEXT 58

TEXT

jīve sākṣāt nāhi tāte guru caitya-rūpe
śīkṣā-guru haya kṛṣṇa-mahānta-svarūpe

SYNONYMS

jīve--by the living entity; sākṣāt--direct experience; nāhi--there is not; tāte--therefore; guru--the spiritual master; caitya-rūpe--in the form of the Supersoul; śīkṣā-guru--the spiritual master who instructs; haya--appears; kṛṣṇa--Kṛṣṇa, the Supreme Personality of Godhead; mahānta--the topmost devotee; sva-rūpe--in the form of.

TRANSLATION

Since one cannot visually experience the presence of the Supersoul, He appears before us as a liberating devotee. Such a spiritual master is none other than Kṛṣṇa Himself.

PURPORT

It is not possible for a conditioned soul to directly meet Kṛṣṇa, the Supreme Personality of Godhead, but if one becomes a sincere devotee and seriously engages in devotional service, Lord Kṛṣṇa sends an instructing spiritual master to show him favor and invoke his dormant propensity for serving the Supreme. The preceptor appears before the external senses of the fortunate conditioned soul, and at the same time the devotee is guided from within by the caitya-guru, Kṛṣṇa, who is seated as the spiritual master within the heart of the living entity.
TEXT 59

TEXT

tato duḥsaṅgam utsṛjya
satsu sajjeta buddhi-mān
santa evāsyā chindanti
mano-vyāsaṅgam uktibhiḥ

SYNONYMS

tataḥ--therefore; duḥsaṅgam--bad association; utsṛjya--giving up; satsu--with the devotees; sajjeta--one should associate; buddhi-mān--an intelligent person; santa--devotees; eva--certainly; asya--one's; chindanti--cut off; manah-vyāsaṅgam--opposing attachments; uktibhiḥ--by their instructions.

TRANSLATION

"One should therefore avoid bad company and associate only with devotees. With their realized instructions, such saints can cut the knot connecting one with activities unfavorable to devotional service."

PURPORT

This verse, which appears in Śrīmad-Bhāgavatam (11.26.26), was spoken by Lord Kṛṣṇa to Uddhava in the text known as the Uddha-gīta. The discussion relates to the story of Purūravā and the heavenly courtesan Urvaśī. When Urvaśī left Purūravā, he was deeply affected by the separation and had to learn to overcome his grief.

It is indicated that to learn the transcendental science, it is imperative that one avoid the company of undesirable persons and always seek the company of saints and sages who are able to impart lessons of transcendental knowledge. The potent words of such realized souls penetrate the heart, thereby eradicating all misgivings accumulated through years of undesirable association. For a neophyte devotee there are two kinds of persons whose association is undesirable: (1) gross materialists who constantly engage in sense gratification and (2) unbelievers who do not serve the Supreme Personality of Godhead but serve their senses and their mental whims in terms of their speculative habits. Intelligent persons seeking transcendental realization should very scrupulously avoid their company.

TEXT 60

TEXT

satāṁ prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-jośanād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramīṣyati

SYNONYMS

satām--of the devotees; prasaṅgāt--by intimate association; mama--of Me; vīrya-saṁvidāḥ--talks full of spiritual potency; bhavanti--appear; hṛt--to the heart; karṇa--and to the ears; rasa-āyanāḥ--a source of sweetness; kathāḥ--
talks; tat—of them; joṣaṇāt—from proper cultivation; āśu—quickly; apavarga—of liberation; vartmani—on the path; śraddhā—faith; ratiḥ—attraction; bhaktiḥ—love; anukramiṣyati—will follow one after another.

TRANSLATION

"The spiritually powerful message of Godhead can be properly discussed only in a society of devotees, and it is greatly pleasing to hear in that association. If one hears from devotees, the way of transcendental experience quickly opens to him, and gradually he attains a taste in knowledge that in due course develops into attraction and devotion."

PURPORT

This verse appears in Śrīmad-Bhāgavatam (3.25.25), where Kapiladeva replies to the questions of His mother, Devahūti, about the process of devotional service. As one advances in devotional activities, the process becomes progressively clearer and more encouraging. Unless one gets this spiritual encouragement by following the instructions of the spiritual master, it is not possible to make advancement. Therefore, one's development of a taste for executing these instructions is the test of one's devotional service. Initially, a person must develop confidence by hearing the science of devotion from a qualified spiritual master. Then, as he associates with devotees and tries to adopt the means instructed by the spiritual master in his own life, his misgivings and other obstacles are vanquished by his execution of devotional service. Strong attachment for the transcendental service of the Lord develops as he continues listening to the messages of Godhead, and if he steadfastly proceeds in this way, he is certainly elevated to spontaneous love for the Supreme Personality of Godhead.

TEXT 61

TEXT

Iśvara-svarūpa bhakta tāṇra adhiṣṭhāna
bhaktera hṛdaye kṛṣṇera satata viśrāma

SYNONYMS

Iśvara—the Supreme Personality of Godhead; svarūpa—identical with; bhakta—the pure devotee; tāṇra—His; adhiṣṭhāna—abode; bhaktera—of the devotee; hṛdaye—in the heart; kṛṣṇera—of Lord Kṛṣṇa; satata—always; viśrāma—the resting place.

TRANSLATION

A pure devotee constantly engaged in the loving service of the Lord is identical with the Lord, who is always seated in his heart.

PURPORT

The Supreme Personality of Godhead is one without a second, and therefore He is all-powerful. He has inconceivable energies, of which three are principal. The devotee is considered to be one of these energies, never the energetic. The energetic is always the Supreme Lord. The energies are related
to Him for the purpose of eternal service. A living entity in the conditioned stage can uncover his aptitude for serving the Absolute Truth by the grace of Kṛṣṇa and the spiritual master. Then the Lord reveals Himself within his heart, and he can know that Kṛṣṇa is seated in the heart of every pure devotee. Kṛṣṇa is actually situated in the heart of every living entity, but only a devotee can realize this fact.

TEXT 62

TEXT

sādhavo hṛdayaṁ mahyaṁ
sādhūnāṁ hṛdayaṁ tv aham
mad-anyat te na jānanti
nāham tebhyo manāg api

SYNONYMS

sādhavaḥ--the saints; hṛdayaṁ--heart; mahyaṁ--My; sādhūnāṁ--of the saints; hṛdayaṁ--the heart; tu--indeed; aham--I; mat--than Me; anyat--other; te--they; na--not; jānanti--know; na--nor; aham--I; tebhyāḥ--than them; manāk--slightly; api--even.

TRANSLATION

"Saints are My heart, and only I am their hearts. They do not know anyone but Me, and therefore I do not recognize anyone besides them as Mine."

PURPORT

This verse appears in Śrīmad-Bhāgavatam (9.4.68) in connection with a misunderstanding between Durvāsā Muni and Mahārāja Ambaraṁa. As a result of this misunderstanding, Durvāsā Muni tried to kill the king, when the Sudarśana cakra, the celebrated weapon of Godhead, appeared on the scene for the devoted king's protection. When the Sudarśana cakra attacked Durvāsā Muni, he fled in fear of the weapon and sought shelter from all the great demigods in heaven. Not one of them was able to protect him, and therefore Durvāsā Muni prayed to Lord Viṣṇu for forgiveness. Lord Viṣṇu advised him, however, that if he wanted forgiveness he had to get it from Mahārāja Ambaraṁa, not from Him. In this context Lord Viṣṇu spoke this verse.

The Lord, being full and free from problems, can wholeheartedly care for His devotees. His concern is how to elevate and protect all those who have taken shelter at His feet. The same responsibility is also entrusted to the spiritual master. The bona fide spiritual master's concern is how the devotees who have surrendered to him as a representative of the Lord may make progress in devotional service. The Supreme Personality of Godhead is always mindful of the devotees who fully engage in cultivating knowledge of Him, having taken shelter at His lotus feet.

TEXT 63

TEXT

bhavaḥ-vidhā bhāgavatās
tīrtha-bhūtāḥ svayaṁ vibho

56
tīrthī-kurvanti tīrthāni
svāntaḥ-sthena gādā-bhṛtā

SYNONYMS

bhavat—your good self; vidhāh—like; bhāgavatāḥ—devotees; tīrtha—sacred places of pilgrimage; bhūtāḥ—existing; svayam—themselves; vibho—O almighty one; tīrthī-kurvanti—make into sacred places of pilgrimage; tīrthāni—the sacred places; sva-antaḥ-sthena—being situated in their hearts; gādā-bhṛtā—by the Personality of Godhead.

TRANSLATION

"Saints of your caliber are themselves places of pilgrimage. Because of their purity, they are constant companions of the Lord, and therefore they can purify even the places of pilgrimage."

PURPORT

This verse was spoken by Mahārāja Yudhiṣṭhira to Vidura in Śrīmad-Bhāgavatam (1.13.10). Mahārāja Yudhiṣṭhira was receiving his saintly uncle Vidura, who had been visiting sacred places of pilgrimage. Mahārāja Yudhiṣṭhira told Vidura that pure devotees like him are personified sacred places because the Supreme Personality of Godhead is always with them in their hearts. By their association, sinful persons are freed from sinful reactions, and therefore wherever a pure devotee goes is a sacred place of pilgrimage. The importance of sacred places is due to the presence there of such pure devotees.

TEXT 64

TEXT

sei bhakta-gaṇa haya dvi-vidha prakāra
pārīṣad-gaṇa eka, sādhaka-gaṇa āra

SYNONYMS

sei—these; bhakta-gaṇa—devotees; haya—are; dvi-vidha—twofold; prakāra—varieties; pārīṣat-gaṇa—factual devotees; eka—one; sādhaka-gaṇa—prospective devotees; āra—the other.

TRANSLATION

Such pure devotees are of two types: personal associates [pārīṣats] and neophyte devotees [sādhakas].

PURPORT

Perfect servitors of the Lord are considered His personal associates, whereas devotees endeavoring to attain perfection are called neophytes. Among the associates, some are attracted by the opulences of the Personality of Godhead, and others are attracted by nuptial love of Godhead. The former devotees are placed in the realm of Vaikuṇṭha to render reverential devotional
service, whereas the latter devotees are placed in Vṛndāvana for the direct service of Śrī Kṛṣṇa.

TEXTS 65-66

TEXT

Iśvarera avatāra e-tina prakāra
aṁśa-avatāra, āra guṇa-avatāra

śaktyāveśa-avatāra----tṛtiya e-mata
aṁśa-avatāra----puruṣa-matsyādika yata

SYNONYMS

Iśvarera--of the Supreme Lord; avatāra--incarnations; e-tina--these three; prakāra--kinds; aṁśa-avatāra--partial incarnations; āra--and; guṇa-avatāra--qualitative incarnations; śakti-āveśa-avatāra--empowered incarnations; tṛtiya--the third; e-mata--thus; aṁśa-avatāra--partial incarnations; puruṣa--the three puruṣa incarnations; matsya--the fish incarnation; ādika--and so on; yata--all.

TRANSLATION

There are three categories of incarnations of Godhead: partial incarnations, qualitative incarnations and empowered incarnations. The puruṣas and Matsya are examples of partial incarnations.

TEXT 67

TEXT

brahmā viṣṇu śiva----tina guṇāvatāre gaṇi
śakty-āveśa----sanakādi, pṛthu, vyāsa-muni

SYNONYMS

brahmā--Lord Brahmā; viṣṇu--Lord Viṣṇu; śiva--Lord Śiva; tina--three; guṇa-avatāre--among the incarnations controlling the three modes of material nature; gaṇi--I count; śakti-āveśa--empowered incarnations; sanaka-ādi--the four Kumāras; pṛthu--King Pṛthu; vyāsa-muni--Vyāsadeva.

TRANSLATION

Brahmā, Viṣṇu and Śiva are qualitative incarnations. Empowered incarnations are those like the Kumāras, King Pṛthu and Mahā-muni Vyāsa [the compiler of the Vedas].

TEXT 68

TEXT

dui-rūpe haya bhagavānera prakāsa
eke ta' prakāsa haya, āre ta' vilāsa
SYNONYMS

dui-rūpe--in two forms; haya--are; bhagavānera--of the Supreme Personality of Godhead; prakāśa--manifestations; eke--in one; ta'--certainly; prakāśa--manifestation; haya--is; āre--in the other; ta'--certainly; vilāsa--engaged in pastimes.

TRANSLATION

The Personality of Godhead exhibits Himself in two kinds of forms: prakāśa and vilāsa.

PURPORT

The Supreme Lord expands His personal forms in two primary categories. The prakāśa forms are manifested by Lord Kṛṣṇa for His pastimes, and their features are exactly like His. When Lord Kṛṣṇa married sixteen thousand queens in Dvārakā, He did so in sixteen thousand prakāśa expansions. Similarly, during the rāsa dance He expanded Himself in identical prakāśa forms to dance beside each and every gopī simultaneously. When the Lord manifests His vilāsa expansions, however, they are all somewhat different in their bodily features. Lord Balarāma is the first vilāsa expansion of Lord Kṛṣṇa, and the four-handed Nārāyaṇa forms in Vaikuṇṭha expand from Balarāma. There is no difference between the bodily forms of Śrī Kṛṣṇa and Balarāma except that Their bodily colors are different. Similarly, Śrī Nārāyaṇa in Vaikuṇṭha has four hands, whereas Kṛṣṇa has only two. The expansions of the Lord who manifest such bodily differences are known as vilāsa-vigrahās.

TEXTS 69-70

TEXT

eka-i vigraha yadi haya bahu-rūpa ākāre ta’ bheda nāhi, eka-i svarūpa
mahisī-vivāhe, yaiche yaiche kaila rāsa ihāke kahiye kṛṣnera mukhya ‘prakāśa’

SYNONYMS

eka-i--the same one; vigraha--person; yadi--if; haya--becomes; bahu-rūpa--many forms; ākāre--in appearance; ta'--certainly; bheda--difference; nāhi--there is not; eka-i--one; sva-rūpa--identity; mahiṣī--with the queens of Dvārakā; vivāhe--in the marriage; yaiche yaiche--in a similar way; kaila--He did; rāsa--rāsa dance; ihāke--this; kahiye--I say; kṛṣnera--of Kṛṣṇa; mukhya--principal; prakāśa--manifested forms.

TRANSLATION

When the Personality of Godhead expands Himself in many forms, all nondifferent in Their features, as Lord Kṛṣṇa did when He married sixteen thousand queens and when He performed His rāsa dance, such forms of the Lord are called manifested forms [prakāśa-vigrahās].

TEXT 71
TEXT

citraṁ bataitad ekena
vapuṣā yugapat prthak
grheṣu dvy-aṣṭa-sāhasram
striya eka udāvahat

SYNONYMS

citram--wonderful; bata--oh; etat--this; ekena--with one; vapuṣā--form;
yugapat--simultaneously; prthak--separately; grheṣu--in the houses; dvi-aṣṭa-
sāhasram--sixteen thousand; striyaḥ--all the queens; ekaḥ--the one Śrī Kṛṣṇa;
udāvahat--married.

TRANSLATION

"It is astounding that Lord Śrī Kṛṣṇa, who is one without a second,
expanded Himself in sixteen thousand similar forms to marry sixteen thousand
queens in their respective homes."

PURPORT

This verse is from Śrīmad-Bhāgavatam (10.69.2).

TEXT 72

TEXT

rāsotsavah sampravṛtto
gopi-maṇḍala-maṇḍitah
yogeśvarena kṛṣṇena
tāsām madhye dvayor dvayoh

SYNONYMS

rāsa-utsavah--the festival of the rāsa dance; sampravṛttaḥ--was begun;
gopi-maṇḍala--by groups of gopiś; maṇḍitah--decorated; yoga-īśvareṇa--by the
master of all mystic powers; kṛṣṇena--by Lord Kṛṣṇa; tāsām--of them; madhye--
in the middle; dvayoh dvayoh--of each two.

TRANSLATION

"When Lord Kṛṣṇa, surrounded by groups of cowherd girls, began the
festivities of the rāsa dance, the Lord of all mystic powers placed Himself
between each two girls."

PURPORT

This verse is also quoted from Śrīmad-Bhāgavatam (10.33.3).

TEXTS 73-74

TEXT
praviṣṭeṇa gṛhitānām
kaṇṭhe sva-niκatām striyāḥ
yāṁ manyeran nabhas tāvad
vimāna-ṣata-saṅkulam

divaukasāṁ sa-dārāṇāṁ
aty-āutsukya-bhṛtātmanāṁ
tato dundubhaya nedur
nipetuḥ puṣpa-vṛṣṭayaḥ

SYNONYMS
praviṣṭeṇa--having entered; gṛhitānām--of those embracing; kaṇṭhe--on the neck; sva-niκatām--situated at their own side; striyāḥ--the gopīs; yam--whom; manyeran--would think; nabhaḥ--the sky; tāvad--at once; vimāna--of airplanes; ṣata--with hundreds; saṅkulam--crowded; diva-okasāṁ--of the demigods; sa-dārāṇām--with their wives; ati-āutsukya--with eagerness; bhṛtā-ātmanāṁ--whose minds were filled; tataḥ--then; dundubhayaḥ--kettledrums; neduḥ--sounded; nipetuḥ--fell; puṣpa-vṛṣṭayaḥ--showers of flowers.

TRANSLATION
"When the cowherd girls and Kṛṣṇa thus joined together, each girl thought that Kṛṣṇa was dearly embracing her alone. To behold this wonderful pastime of the Lord, the denizens of heaven and their wives, all very eager to see the dance, flew in the sky in their hundreds of airplanes. They showered flowers and beat sweetly on drums."

PURPORT
This is another quote from Śrīmad-Bhāgavatam (10.33.3-4).

TEXT 75

TEXT
anekatra prakāṭatā
rūpasyaikasya yaikadā
sarvathā tat-svarūpaiva
sa prakāśa itīryate

SYNONYMS
anekatra--in many places; prakāṭatā--the manifestation; rūpasya--of form; ekasya--one; yā--which; ekaṁ--at one time; sarvathā--in every respect; tat--His; sva-rūpa--own form; eva--certainly; saḥ--that; prakāśaḥ--manifestive form; iti--thus; īryate--it is called.

TRANSLATION
"If numerous forms, all equal in their features, are displayed simultaneously, such forms are called prakāśa-vigrahas of the Lord."

PURPORT
This is a quotation from the *Laghū-bhāgavatāmṛta* (1.21), compiled by Śrīla Rūpa Gosvāmī.

**TEXT 76**

**TEXT**

*eka-i vigraha kintu ākāre haya āna aneka prakāśa haya, 'vilāsa' tāra nāma*

**SYNONYMS**

*eka-i--one; vigraha--form; kintu--but; ākāre--in appearance; haya--is; āna--different; aneka--many; prakāśa--manifestations; haya--appear; vilāsa--pastime form; tāra--of that; nāma--the name.*

**TRANSLATION**

But when the numerous forms are slightly different from one another, they are called vilāsa-vigrahas.

**TEXT 77**

**TEXT**

*svarūpam anyākāraṁ yat
tasya bhāti vilāsataḥ
prāyētma-samam śaktī
da vilāso nigadyate*

**SYNONYMS**

*svarūpam--the Lord's own form; anya--other; ākāram--features of the body; yat--which; tasya--His; bhāti--appears; vilāsataḥ--from particular pastimes; prāyena--almost; ātma-samam--self-similar; śaktī--by His potency; saḥ--that; vilāsah--the vilāsa (pastime) form; nigadyate--is called.*

**TRANSLATION**

"When the Lord displays numerous forms with different features by His inconceivable potency, such forms are called vilāsa-vigrahas."

**PURPORT**

This is another quotation from the *Laghū-bhāgavatāmṛta* (1.15).

**TEXT 78**

**TEXT**

*yaiche baladeva, paravyome nārāyaṇa yaiche vāsudeva pradyumnādi saṅkarṣaṇa*

**SYNONYMS**
yaiche--just as; baladeva--Baladeva; para-vyome--in the spiritual sky; nārāyaṇa--Lord Nārāyaṇa; yaiche--just as; vāsudeva--Vāsudeva; pradyumna-ādi--Pradyumna, etc.; saṅkarṣaṇa--Saṅkarṣaṇa.

TRANSLATION

Examples of such vilāsa-vigrahas are Baladeva, Nārāyaṇa in Vaikuṇṭha-dhāma, and the catur-vyūha--Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.

TEXTS 79-80

TEXT

Iśvarera śakti haya e-tina prakāra
eka lakṣmī-gaṇa, pure mahiśī-gaṇa āra

vraje gopī-gaṇa āra sabhāte pradhāna
vrajendra-nandana yā' te svayam bhagavān

SYNONYMS

Iśvarera--of the Supreme Lord; śakti--energy; haya--is; e-tina--these three; prakāra--kinds; eka--one; lakṣmī-gaṇa--the goddesses of fortune in Vaikuṇṭha; pure--in Dvārakā; mahiśī-gaṇa--the queens; āra--and; vraje--in Vṛndāvana; gopī-gaṇa--the gopīs; āra--and; sabhāte--among all of them; pradhāna--the chief; vraja-indra-nandana--Kṛṣṇa, the son of the King of Vraja; yā' te--because; svayam--Himself; bhagavān--the primeval Lord.

TRANSLATION

The energies [consorts] of the Supreme Lord are of three kinds: the Lakṣmīs in Vaikuṇṭha, the queens in Dvārakā and the gopīs in Vṛndāvana. The gopīs are the best of all, for they have the privilege of serving Śrī Kṛṣṇa, the primeval Lord, the son of the King of Vraja.

TEXT 81

TEXT

svayam-rūpa kṛṣṇera kāya-vyūha----tāṅra sama
bhakta sahite haya tāṁhāra āvaraṇa

SYNONYMS

svayam-rūpa--His own original form (two-handed Kṛṣṇa); kṛṣṇera--of Lord Kṛṣṇa; kāya-vyūha--personal expansions; tāṅra--with Him; sama--equal; bhakta--the devotees; sahite--associated with; haya--are; tāṁhāra--His; āvaraṇa--covering.

TRANSLATION

The personal associates of the primeval Lord, Śrī Kṛṣṇa, are His devotees, who are identical with Him. He is complete with His entourage of devotees.

PURPORT
Śrī Kṛṣṇa and His various personal expansions are nondifferent in potential power. These expansions are associated with further, secondary expansions, or servitor expansions, who are called devotees.

TEXT 82

TEXT

bhakta ādi krame kaila sabhāra vandana
e-sabhāra vandana sarva-śubhera kāraṇa

SYNONYMS

bhakta--the devotees; ādi--and so on; krame--in order; kaila--did; sabhāra--of the assembly; vandana--worship; e-sabhāra--of this assembly; vandana--worship; sarva-śubhera--of all good fortune; kāraṇa--the source.

TRANSLATION

Now I have worshiped all the various levels of devotees. Worshiping them is the source of all good fortune.

PURPORT

To offer prayers to the Lord, one should first offer prayers to His devotees and associates.

TEXT 83

TEXT

prathama śloke kahi sāmānya maṅgalācaraṇa
dvitiya ślokete kari viśeṣa vandana

SYNONYMS

prathama--first; śloke--in the verse; kahi--I express; sāmānya--general; maṅgalācaraṇa--invocation of benediction; dvitiya--second; ślokete--in the verse; kari--I do; viśeṣa--particular; vandana--offering of prayers.

TRANSLATION

In the first verse I have invoked a general benediction, but in the second I have prayed to the Lord in a particular form.

TEXT 84

TEXT

vande śrī-kṛṣṇa-caitanya-
nityānandau sahoditau
gauḍodaye puspavantau
citrau śan-dau tamo-nudau
vande—I offer respectful obeisances; śrī-krṣṇa-caitanya—to Lord Śrī Kṛṣṇa Caitanya; nityānandau—and to Lord Nityānanda; saha-uditau—simultaneously arisen; gauḍa-udaye—on the eastern horizon of Gauḍa; puspavantu—the sun and moon together; citrau—wonderful; śam-dau—bestowing benediction; tamaḥ-nudau—dissipating darkness.

"I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauḍa to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all."

TEXTS 85-86

TEXT

vraje ye vihare pūrve krṣṇa-balarāma
kotī-sūrya-candra jini doṅhāra nija-dhāma

sei dui jagatere ha-iyā sadaya
gauḍadeśe pūrva-śaile karilā udaya

SYNONYMS

vraje—in Vraja (Vṛndāvana); ye—who; vihare—played; pūrve—formerly; krṣṇa—Lord Kṛṣṇa; balarāma—Lord Balarāma; kotī—millions; sūrya—suns; candra—moons; jini—overcoming; doṅhāra—of the two; nija-dhāma—the effulgence; sei—these; dui—two; jagatere—for the universe; ha-iyā—becoming; sa-daya—compassionate; gauḍa—deśe—in the country of Gauḍa; pūrva-śaile—on the eastern horizon; karilā—did; udaya—arise.

TRANSLATION

Śrī Kṛṣṇa and Balarāma, the Personalities of Godhead, who formerly appeared in Vṛndāvana and were millions of times more effulgent than the sun and moon, have arisen over the eastern horizon of Gauḍa-deśa [West Bengal], being compassionate for the fallen state of the world.

TEXT 87

TEXT

śrī-krṣṇa-caitanya āra prabhu nityānanda
yāṅhāra prakāśe sarva jagat ānanda

SYNONYMS

śrī-krṣṇa-caitanya—Lord Śrī Kṛṣṇa Caitanya; āra—and; prabhu nityānanda—Lord Nityānanda; yāṅhāra—of whom; prakāśe—on the appearance; sarva—all; jagat—the world; ānanda—full of happiness.

TRANSLATION
The appearance of Śrī Kṛṣṇa Caitanya and Prabhu Nityānanda has surcharged the world with happiness.

TEXTS 88-89

TEXT

sūrya-candra hare yaiche saba andhakāra
vastu prakāśiyā kare dharmāra pracāra

ei mata dui bhāi jīvera ajñāna-
tamo-nāśa kari' kaila tattva-vastu-dāna

SYNONYMS

sūrya-candra--the sun and the moon; hare--drive away; yaiche--just as; saba--all; andhakāra--darkness; vastu--truth; prakāśiyā--manifesting; kare--do; dharmāra--of inborn nature; pracāra--preaching; ei mata--like this; dui--two; bhāi--brothers; jīvera--of the living being; ajñāna--of ignorance; tamaḥ--of the darkness; nāśa--destruction; kari'--doing; kaila--made; tattva-vastu--of the Absolute Truth; dāna--gift.

TRANSLATION

As the sun and moon drive away darkness by their appearance and reveal the nature of everything, these two brothers dissipate the darkness of ignorance covering the living beings' and enlighten them with knowledge of the Absolute Truth.

TEXT 90

TEXT

ajñāna-tamera nāma kahiye 'kaitava'
dharma-artha-kāma-mokṣa-vānchā ādi saba

SYNONYMS

ajñāna-tamera--of the darkness of ignorance; nāma--name; kahiye--I call; kaitava--cheating process; dharma--religiosity; artha--economic development; kāma--sense gratification; mokṣa--liberation; vānchā--desire for; ādi--and so on; saba--all.

TRANSLATION

The darkness of ignorance is called kaitava, the way of cheating, which begins with religiosity, economic development, sense gratification and liberation.

TEXT 91

TEXT

dharmaḥ projjhita-kaitavo 'tra paramo nirmatsaraṇāṁ satāṁ
vedyam vāstavam atra vastu śiva-dam tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kim vā parair Īśvarah
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ suśrūṣubhis tat-kṣaṇāt

SYNONYMS

dharmaḥ--religiosity; projjhita--completely rejected; kaitavaḥ--in which frutitive intention; atra--herein; paramā--the highest; nirmatsarānām--of the one-hundred-percent pure in heart; satām--devotees; vedyam--to be understood; vāstavam--factual; atra--herein; vastu--substance; śiva-dam--giving well-being; tāpa-traya--of threefold miseries; unmūlanam--causing uprooting; śrīmat--beautiful; bhāgavate--in the Bhāgavata Purāṇa; mahā-muni--by the great sage (Vyāsadeva); kṛte--compiled; kim--what; vā--indeed; paraiḥ--with others; Īśvarah--the Supreme Lord; sadyaḥ--at once; hṛdi--within the heart; avarudhyate--becomes confined; atra--herein; kṛtibhiḥ--by pious men; suśrūṣubhiḥ--desiring to hear; tat-kṣaṇāt--without delay.

TRANSLATION

"The great scripture Śrīmad-Bhāgavatam, compiled by Mahā-muni Vyāsadeva from four original verses, describes the most elevated and kindhearted devotees and completely rejects the cheating ways of materially motivated religiosity. It propounds the highest principle of eternal religion, which can factually mitigate the threefold miseries of a living being and award the highest benediction of full prosperity and knowledge. Those willing to hear the message of this scripture in a submissive attitude of service can at once capture the Supreme Lord in their hearts. Therefore there is no need for any scripture other than Śrīmad-Bhāgavatam."

PURPORT

This verse appears in Śrīmad-Bhāgavatam (1.1.2). The words mahā-muni-kṛte indicate that Śrīmad-Bhāgavatam was compiled by the great sage Vyāsadeva, who is sometimes known as Nārāyaṇa Mahā-muni because he is an incarnation of Nārāyaṇa. Vyāsadeva, therefore, is not an ordinary man, but is empowered by the Supreme Personality of Godhead. He compiled the beautiful Bhāgavatam to narrate some of the pastimes of the Supreme Personality of Godhead and His devotees.

In Śrīmad-Bhāgavatam, a distinction between real religion and pretentious religion has been clearly made. According to this original and genuine commentation on the Vedānta-sūtra, there are numerous pretentious faiths that pass as religion but neglect the real essence of religion. The real religion of a living being is his natural inborn quality, whereas pretentious religion is a form of nescience that artificially covers a living entity's pure consciousness under certain unfavorable conditions. Real religion lies dormant when artificial religion dominates from the mental plane. A living being can awaken this dormant religion by hearing with a pure heart.

The path of religion prescribed by Śrīmad-Bhāgavatam is different from all forms of imperfect religiosity. Religion can be considered in the following three divisions: (1) the path of frutitive work, (2) the path of knowledge and mystic powers, and (3) the path of worship and devotional service.

The path of frutitive work (karma-kāṇḍa), even when decorated by religious ceremonies meant to elevate one's material condition, is a cheating process because it can never enable one to gain relief from material existence and achieve the highest goal. A living entity perpetually struggles hard to rid
himself of the pangs of material existence, but the path of fruitive work leads him to either temporary happiness or temporary distress in material existence. By pious fruitive work a person is placed in a position where he can temporarily feel material happiness, whereas vicious activities lead him to a distressful position of material want and scarcity. However, even if a person is put into the most perfect situation of material happiness, he cannot in that way become free from the pangs of birth, death, old age and disease. A materially happy person is therefore in need of the eternal relief that mundane religiosity in terms of fruitive work can never award.

The paths of the culture of knowledge (jñāna-mārga) and of mystic powers (yoga-mārga) are equally hazardous, for one does not know where one will go by following these uncertain methods. An empiric philosopher in search of spiritual knowledge may endeavor most laboriously for many, many births in mental speculation, but unless and until he reaches the stage of the purest quality of goodness--in other words, until he transcends the plane of material speculation--it is not possible for him to know that everything emanates from the Personality of Godhead Vāsudeva. His attachment to the impersonal feature of the Supreme Lord makes him unfit to rise to that transcendental stage of vasudeva understanding, and therefore because of his unclean state of mind he glides down again into material existence, even after having ascended to the highest stage of liberation. This downfall takes place due to his want of a locus standi in the service of the Supreme Lord.

As far as the mystic powers of the yogīs are concerned, they are also material entanglements on the path of spiritual realization. One German scholar who became a devotee of Godhead in India said that material science had already made laudable progress in duplicating the mystic powers of the yogīs. He therefore came to India not to learn the methods of the yogīs' mystic powers but to learn the path of transcendental loving service to the Supreme Lord, as mentioned in the great scripture Śrīmad-Bhāgavatam. Mystic powers can make a yogī materially powerful and thus give temporary relief from the miseries of birth, death, old age and disease, as other material sciences can also do, but such mystic powers can never be a permanent source of relief from these miseries. Therefore, according to the Bhāgavata school, this path of religiosity is also a method of cheating its followers. In the Bhagavad-gītā it is clearly defined that the most elevated and powerful mystic yogīs one who can constantly think of the Supreme Lord within his heart and engage in the loving service of the Lord.

The path of worship of the innumerable devas, or administrative demigods, is still more hazardous and uncertain than the above-mentioned processes of karma-kāṇḍa and jñāna-kāṇḍa. This system of worshiping many gods, such as Durgā, Śiva, Gaṇeṣa, Sūrya and the impersonal Viṣṇu form, is accepted by persons who have been blinded by an intense desire for sense gratification. When properly executed in terms of the rites mentioned in the śāstras, which are now very difficult to perform in this age of want and scarcity, such worship can certainly fulfill one's desires for sense gratification, but the success obtained by such methods is certainly transient, and it is suitable only for a less intelligent person. That is the verdict of the Bhagavad-gītā. No sane man should be satisfied by such temporary benefits.

None of the above-mentioned three religious paths can deliver a person from the threefold miseries of material existence, namely, miseries caused by the body and mind, miseries caused by other living entities, and miseries caused by the demigods. The process of religion described in Śrīmad-Bhāgavatam, however, is able to give its followers permanent relief from the threefold miseries. The Bhāgavatam describes the highest religious form--reinstatement of the living entity in his original position of transcendental loving service.
to the Supreme Lord, which is free from the infections of desires for sense gratification, fruitive work, and the culture of knowledge with the aim of merging into the Absolute to become one with the Supreme Lord.

Any process of religiosity based on sense gratification, gross or subtle, must be considered a pretentious religion because it is unable to give perpetual protection to its followers. The word projjhita is significant. Pra means "complete," and ujjhita indicates rejection. Religiosity in the shape of fruitive work is directly a method of gross sense gratification, whereas the process of culturing spiritual knowledge with a view to becoming one with the Absolute is a method of subtle sense gratification. All such pretentious religiosity based on gross or subtle sense gratification is completely rejected in the process of bhāgavata-dharma, or the transcendental religion that is the eternal function of the living being.

Bhāgavata-dharma, or the religious principle described in Śrīmad-Bhāgavatam, of which the Bhagavad-gītā is a preliminary study, is meant for liberated persons of the highest order who attribute very little value to the sense gratification of pretentious religiosity. The first and foremost concern of fruitive workers, elevationists, empiric philosophers and salvationists is to raise their material position. But devotees of Godhead have no such selfish desires. They serve the Supreme Lord only for His satisfaction. Śrī Arjuna, wanting to satisfy his senses by becoming a so-called nonviolent and pious man, at first decided not to fight. But when he was fully situated in the principles of bhāgavata-dharma, culminating in complete surrender unto the will of the Supreme Lord, he changed his decision and agreed to fight for the satisfaction of the Lord. He then said:

\[\text{naṣṭo mohāḥ smṛtir labdhā} \\
\text{tvat-prasādān mayācyuta} \\
\text{sthitō 'smī gata-sandehāḥ} \\
\text{kariṣye vacanaṁ tava}\]

"My dear Kṛṣṇa, O infallible one, my illusion is now gone. I have regained my memory by Your mercy. I am now firm and free from doubt and am prepared to act according to Your instructions." (Bg. 18.73) It is the constitutional position of a living entity to be situated in this pure consciousness. Any so-called religious process that interferes with this unadulterated spiritual position of the living being must therefore be considered a pretentious process of religiosity.

The real form of religion is spontaneous loving service to Godhead. This relationship of the living being with the Absolute Personality of Godhead in service is eternal. The Personality of Godhead is described as vastu, or the Substance, and the living entities are described as vāstavas, or the innumerable samples of the Substance in relative existence. The relationship of these substantive portions with the Supreme Substance can never be annihilated, for it is an eternal quality inherent in the living being.

By contact with material nature the living entities exhibit varied symptoms of the disease of material consciousness. To cure this material disease is the supreme object of human life. The process that treats this disease is called bhāgavata-dharma, or sanātana-dharma—real religion. This is described in the pages of Śrīmad-Bhāgavatam. Therefore anyone who, because of his background of pious activities in previous lives, is anxious to hear Śrīmad-Bhāgavatam immediately realizes the presence of the Supreme Lord within his heart and fulfills the mission of his life.
The foremost process of cheating is to desire to achieve liberation by merging into the Supreme, for this causes the permanent disappearance of loving service to Kṛṣṇa.

The desire to merge into the impersonal Brahman is the subtlest type of atheism. As soon as such atheism, disguised in the dress of liberation, is encouraged, one becomes completely unable to traverse the path of devotional service to the Supreme Personality of Godhead.

"pra-śabdena mokṣābhisandhiḥ api nirastah" iti

This is an annotation by Śrīdhara Svāmī, the great commentator on Śrīmad-Bhāgavatam.

Text 94

The prefix 'pra' [in the verse from Śrīmad-Bhāgavatam] indicates that the desire for liberation is completely rejected.

This is an annotation by Śrīdhara Svāmī, the great commentator on Śrīmad-Bhāgavatam.
krṣṇa-bhakti--of devotional service to Kṛṣṇa; bādhaka--hindrance; yata--all; śubha-aśubha--auspicious or inauspicious; karma--activity; seha--that; eka--one; jīvera--of the living entity; ajñāna-tamaḥ--of the darkness of ignorance; dharma--the character.

TRANSLATION

All kinds of activities, both auspicious and inauspicious, that are detrimental to the discharge of transcendental loving service to Lord Śrī Kṛṣṇa are actions of the darkness of ignorance.

PURPORT

The poetical comparison of Lord Caitanya and Lord Nityānanda to the sun and moon is very significant. The living entities are spiritual sparks, and their constitutional position is to render devotional service to the Supreme Lord in full Kṛṣṇa consciousness. So-called pious activities and other ritualistic performances, pious or impious, as well as the desire to escape from material existence, are all considered to be coverings of these spiritual sparks. The living entities must get free from these superfluous coverings and fully engage in Kṛṣṇa consciousness. The purpose of the appearance of Lord Caitanya and Lord Nityānanda is to dispel the darkness of the soul. Before Their appearance, all these superfluous activities of the living entities were covering Kṛṣṇa consciousness, but after the appearance of these two brothers, people's hearts are becoming cleansed, and they are again becoming situated in the real position of Kṛṣṇa consciousness.

TEXT 95

TEXT

yāṁhāra prasāde ei tamo haya nāśa
tamo nāśa kari' kare tattvera prakāśa

SYNONYMS

yāṁhāra--whose; prasāde--by the grace; ei--this; tamaḥ--darkness; haya--is; nāśa--destroyed; tamaḥ--darkness; nāśa--destruction; kari'--doing; kare--does; tattvera--of the truth; prakāśa--discovery.

TRANSLATION

By the grace of Lord Caitanya and Lord Nityānanda, this darkness of ignorance is removed, and the truth is brought to light.

TEXT 96

TEXT

tattva-vastu----kṛṣṇa, kṛṣṇa-bhakti, prema-rūpa
nāma-saṅkīrtana----saba ānanda-svarūpa

SYNONYMS
tattva-vastu—Absolute Truth; kṛṣṇa—Lord Kṛṣṇa; kṛṣṇa-bhakti—devotional service to Lord Kṛṣṇa; prema-rūpa—taking the form of love for Lord Kṛṣṇa; nāma-saṅkīrtana—congregational chanting of the holy name; saba—all; ānanda—of bliss; svarūpa—the identity.

TRANSLATION

The Absolute Truth is Śrī Kṛṣṇa, and loving devotion to Śrī Kṛṣṇa exhibited in pure love is achieved through congregational chanting of the holy name, which is the essence of all bliss.

TEXT 97

TEXT

sūrya candra bāhirera tamaḥ se vināše
bahir-vastu ghaṭa-paṭa-ādi se prakāše

SYNONYMS

sūrya—the sun; candra—the moon; bāhirera—of the external world; tamaḥ—darkness; se—they; vināše—destroy; bahiḥ-vastu—external things; ghaṭa—waterpots; paṭa-ādi—plates, etc.; se—they; prakāše—reveal.

TRANSLATION

The sun and moon dissipate the darkness of the external world and thus reveal external material objects like pots and plates.

TEXT 98

TEXT

dui bhāi hrdayera kṣāli' andhakāra
dui bhāgavata-saṅge karāna sākṣātkāra

SYNONYMS

dui—two; bhāi—brothers; hrdayera—of the heart; kṣāli’—purifying; andhakāra—darkness; dui bhāgavata—of the two bhāgavatas; saṅge—by the association; karāna—cause; sākṣāt-kāra—a meeting.

TRANSLATION

But these two brothers [Lord Caitanya and Lord Nityānanda] dissipate the darkness of the inner core of the heart, and thus They help one meet the two kinds of bhāgavatas [persons or things in relationship with the Personality of Godhead].

TEXT 99

TEXT

eka bhāgavata bada----bhāgavata-śāstra
āra bhāgavata----bhakta bhakti-rasa-pātra
SYNONYMS

eka--one; bhāgavata--in relation to the Supreme Lord; bada--great; bhāgavata-sāstra--Śrīmad-Bhāgavatam; āra--the other; bhāgavata--in relation to the Supreme Lord; bhakta--pure devotee; bhakti-rasa--of the mellow of devotion; pātra--the recipient.

TRANSLATION

One of the bhāgavatas is the great scripture Śrīmad-Bhāgavatam, and the other is the pure devotee absorbed in the mellow of loving devotion.

TEXT 100

TEXT
dui bhāgavata dvārā diyā bhakti-rasa
tānḥāra hṛdaye tānra preme haya vaśa

SYNONYMS
dui--two; bhāgavata--the bhāgavatas; dvārā--by; diyā--giving; bhakti-rasa--devotional inspiration; tānḥāra--of His devotee; hṛdaye--in the heart; tānra--his; preme--by the love; haya--becomes; vaśa--under control.

TRANSLATION

Through the actions of these two bhāgavatas the Lord instills the mellow of transcendental loving service into the heart of a living being, and thus the Lord, in the heart of His devotee, comes under the control of the devotee's love.

TEXT 101

TEXT
eka adbhuta----sama-kāle doṁhāra prakāśa
āra adbhuta----citta-guhāra tamaḥ kare nāśa

SYNONYMS
eka--one; adbhuta--wonderful thing; sama-kāle--at the same time; doṁhāra--of both; prakāśa--the manifestation; āra--the other; adbhuta--wonderful thing; citta-guhāra--of the core of the heart; tamaḥ--darkness; kare--do; nāśa--destruction.

TRANSLATION

The first wonder is that both brothers appear simultaneously, and the other is that They illuminate the innermost depths of the heart.

TEXT 102

TEXT
ei candra sūrya dui parama sadaya
jagatera bhāgye gaude karilā udaya

SYNONYMS

ei--these; candra--moon; sūrya--sun; dui--two; parama--very; sa-daya--kind;
jagatera--of the people of the world; bhāgye--for the fortune; gaude--in the
land of Gauḍa; karilā--did; udaya--appearance.

TRANSLATION

These two, the sun and moon, are very kind to the people of the world. Thus
for the good fortune of all, They have appeared on the horizon of Bengal.

PURPORT

The celebrated ancient capital of the Sena dynasty, which was known as
Gauḍadeśa or Gauḍa, was situated in what is now the modern district of Maldah.
Later this capital was transferred to the ninth or central island on the
western side of the Ganges at Navadvīpa, which is now known as Māyāpur and was
then called Gauḍapura. Lord Caitanya appeared there, and Lord Nityānanda came
there and joined Him from the district of Birbhum. They appeared on the
horizon of Gauḍadeśa to spread the science of Kṛṣṇa consciousness, and it is
predicted that as the sun and moon gradually move west, the movement They
began five hundred years ago will come to the Western civilizations by Their
mercy.

Caitanya Mahāprabhu and Nityānanda Prabhu drive away the five kinds of
ignorance of the conditioned souls. In the Mahābhārata, Udyoga-parva, Forty-
third Chapter, these five kinds of ignorance are described. They are (1)
accepting the body to be the self, (2) making material sense gratification
one's standard of enjoyment, (3) being anxious due to material identification,
(4) lamenting and (5) thinking that there is anything beyond the Absolute
Truth. The teachings of Lord Caitanya eradicate these five kinds of ignorance.
Whatever one sees or otherwise experiences one should know to be simply an
exhibition of the Supreme Personality of Godhead's energy. Everything is a
manifestation of Kṛṣṇa.

TEXT 103

TEXT

sei dui prabhura kari caraṇa vandana
yāṅhā ha-ite vighna-nāśa abhīṣṭa-pūraṇa

SYNONYMS

sei--these; dui--two; prabhura--of the Lords; kari--I do; caraṇa--feet;
vandana--obeisance; yāṅhā ha-ite--from which; vighna-nāśa--destruction of
obstacles; abhīṣṭa-pūraṇa--fulfillment of desires.

TRANSLATION

Let us therefore worship the holy feet of these two Lords. Thus one can be
rid of all difficulties on the path of self-realization.
TEXT 104

TEXT

ei dui śloke kaila maṅgala-vandana
tṛtiya ślokera artha śuna sarva-jana

SYNONYMS

ei--these; dui--two; śloke--in the verses; kaila--I did; maṅgala--auspicious; vandana--obeisance; tṛtiya--third; ślokera--of the verse; artha--meaning; śuna--please hear; sarva-jana--everyone.

TRANSLATION

I have invoked the benediction of the Lords with these two verses. Now please hear attentively the purport of the third.

TEXT 105

TEXT

vaktavya-bāhulya, grantha-vistārera ṇare
vistāre nā varṇi, sārārtha kahi alpākṣare

SYNONYMS

vaktavya--of words to be spoken; bāhulya--elaboration; grantha--of the book; vistārera--of the big volume; ṇare--in fear; vistāre--in expanded form; nā--not; varṇi--I describe; sāra-artha--essential meaning; kahi--I say; alpākṣare--in few words.

TRANSLATION

I purposely avoid extensive description for fear of increasing the bulk of this book. I shall describe the essence as concisely as possible.

TEXT 106

TEXT

"mitaṁ ca sāraṁ ca vaca hi vāgmitā" iti

SYNONYMS

mitam--concise; ca--and; sāram--essential; ca--and; vacah--speech; hi--certainly; vāgmitā--eloquence; iti--thus.

TRANSLATION

"Essential truth spoken concisely is true eloquence."

TEXT 107
TEXT

śunile khaṇḍibe cittera ajñānādi doṣa
kṛṣṇe gāḍha prema habe, pāibe santoṣa

SYNONYMS

śunile--on one's hearing; khaṇḍibe--will remove; cittera--of the heart; ajñāna-ādi--of ignorance, etc.; doṣa--the faults; kṛṣṇe--in Lord Kṛṣṇa; gāḍha--deep; prema--love; habe--there will be; pāibe--will obtain; santoṣa--satisfaction.

TRANSLATION

Simply hearing submissively will free one's heart from all the faults of ignorance, and thus one will achieve deep love for Kṛṣṇa. This is the path of peace.

TEXTS 108-109

TEXT

śrī-caitanya-nityānanda-advaita-mahattva
tāṅra bhakta-bhakti-nāma-prema-rasa-tattva

bhinna bhinna likhiyāchi kariyā vicāra
śunile jānibe saba vastu-tattva-sāra

SYNONYMS

śrī-caitanya--of Lord Caitanya Mahāprabhu; nityānanda--of Lord Nityānanda; advaita--of Śrī Advaita; mahattva--greatness; tāṅra--Their; bhakta--devotees; bhakti--devotion; nāma--names; prema--love; rasa--mellows; tattva--real nature; bhinna bhinna--different; likhiyāchi--I wrote; kariyā--doing; vicāra--consideration; śunile--on hearing; jānibe--will know; saba--all; vastu-tattva-sāra--the essence of the Absolute Truth.

TRANSLATION

If one patiently hears about the glories of Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu and Śrī Advaita Prabhu--and Their devotees, devotional activities, names, fame, and the mellows of Their transcendental loving exchanges--one will learn the essence of the Absolute Truth. Therefore I have described these [in the Caitanya-caritāmṛta] with logic and discrimination.

TEXT 110

TEXT

śrī-rūpa-raghuṇātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS
Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, First Chapter, describing the spiritual masters.

Chapter 2
Śrī Caitanya Mahāprabhu Is the Supreme Personality of Godhead

This chapter explains that Lord Caitanya is the Supreme Personality of Godhead Kṛṣṇa Himself. Therefore, the Brahman effulgence is the bodily luster of Lord Caitanya, and the localized Supersoul situated in the heart of every living entity is His partial representation. The puruṣa-avatāras are also explained in this connection. Mahā-Viṣṇu is the reservoir of all conditioned souls, but as confirmed in the authoritative scriptures, Lord Kṛṣṇa is the ultimate fountainhead, the source of numerous plenary expansions, including Nārāyaṇa, who is generally accepted by Māyāvādī philosophers to be the Absolute Truth. The Lord’s manifestation of prābhava and vaibhava expansions, as well as partial incarnations and incarnations with delegated powers, are also explained. Lord Kṛṣṇa’s ages of boyhood and youth are discussed, and it is explained that His age at the beginning of youth is His eternal form.

The spiritual sky contains innumerable spiritual planets, the Vaikuṇṭhas, which are manifestations of the Supreme Lord’s internal energy. Innumerable material universes are similarly exhibited by His external energy, and the living entities are manifested by His marginal energy. Because Lord Kṛṣṇa Caitanya is not different from Lord Kṛṣṇa, He is the cause of all causes; there is no cause beyond Him. He is eternal, and His form is spiritual. Lord Caitanya is directly the Supreme Lord Kṛṣṇa, as the evidence of authoritative scriptures proves. This chapter stresses that a devotee must have knowledge of Kṛṣṇa’s personal form, His three principal energies, His pastimes and the relationship of the living entities with Him in order to advance in Kṛṣṇa consciousness.

TEXT 1

TEXT

śrī-caitanya-prabhum vande
bālo 'pi yad-anugrahāt
taren nānā-mata-grāha-
vyāptam siddhānta-sāgaram

SYNONYMS

śrī-caitanya-prabhum--to Lord Śrī Caitanya Mahāprabhu; vande--I offer obeisances; bālaḥ--an ignorant child; api--even; yat--of whom; anugrahāt--by the mercy; taret--may cross over; nānā--various; mata--of theories; grāha--the
I offer my obeisances to Sri Caitanya Mahaprabhu, by whose mercy even an ignorant child can swim across the ocean of conclusive truth, which is full of the crocodiles of various theories.

**PURPORT**

By the mercy of the Supreme Personality of Godhead Sri Caitanya Mahaprabhu, even an inexperienced boy with no educational culture can be saved from the ocean of nescience, which is full of various types of philosophical doctrines that are like dangerous aquatic animals. The philosophy of the Buddha, the argumentative presentations of the jnanis, the yoga systems of Patajali and Gautama, and the systems of philosophers like Kanada, Kapila and Dattatreya are dangerous creatures in the ocean of nescience. By the grace of Sri Caitanya Mahaprabhu one can have real understanding of the essence of knowledge by avoiding these sectarian views and accepting the lotus feet of Krsna as the ultimate goal of life. Let us all worship Lord Sri Caitanya Mahaprabhu for His gracious mercy to the conditioned souls.

**TEXT 2**

*krsnotkirtana-gana-nartana-kala-pathtojani-bhrbijata
sad-bhaktavali-hamsa-cakra-madhupa-sreni-viharspadam
karannandikala-dhvanir vahatu me jihvamaru-pranga
sri-caitanya daya-nidhe tava lasal-lilasudhavardhuni*

**SYNONYMS**

krsna--of the holy name of Lord Krsna; utkirtana--loud chanting; gana--singing; nartana--dancing; kala--of the other fine arts; patha--of the other fine arts; bhrbijit--beautified; sat-bhakta--of pure devotees; avali--rows; hamsa--of swans; cakra--cakravka birds; madhu-pa--and bumble bees; sreni--like swarms; vihara--of pleasure; aspadam--the abode; karna-anandi--gladdening the ears; kala--melodious; dhanis--sound; vahatu--let it flow; me--my; jihva--of the tongue; maru--desertlike; prangane--in the courtyard; sri-caitanya daya-nidhe--O Lord Caitanya, ocean of mercy; tava--of You; lasat--shining; lilasudha--of the nectar of the pastimes; vardhuni--the Ganges.

**TRANSLATION**

O my merciful Lord Caitanya, may the nectarean Ganges waters of Your transcendental activities flow on the surface of my desertlike tongue. Beautifying these waters are the lotus flowers of singing, dancing and loud chanting of Krsna's holy name, which are the pleasure abodes of unalloyed devotees. These devotees are compared to swans, ducks and bees. The river's flowing produces a melodious sound that gladdens their ears.

**PURPORT**
Our tongues always engage in vibrating useless sounds that do not help us realize transcendental peace. The tongue is compared to a desert because a desert needs a constant supply of refreshing water to make it fertile and fruitful. Water is the substance most needed in the desert. The transient pleasure derived from mundane topics of art, culture, politics, sociology, dry philosophy, poetry and so on is compared to a mere drop of water because although such topics have a qualitative feature of transcendental pleasure, they are saturated with the modes of material nature. Therefore neither collectively nor individually can they satisfy the vast requirements of the desertlike tongue. Despite crying in various conferences, therefore, the desertlike tongue continues to be parched. For this reason, people from all parts of the world must call for the devotees of Lord Śrī Caitanya Mahāprabhu, who are compared to swans swimming around the beautiful lotus feet of Śrī Caitanya Mahāprabhu or bees humming around His lotus feet in transcendental pleasure, searching for honey. The dryness of material happiness cannot be moistened by so-called philosophers who cry for Brahman, liberation and similar dry speculative objects. The urge of the soul proper is different. The soul can be solaced only by the mercy of Lord Śrī Caitanya Mahāprabhu and His many bona fide devotees, who never leave the lotus feet of the Lord to become imitation Mahāprabhus but all cling to His lotus feet like bees that never leave a honey-soaked lotus flower.

Lord Caitanya's movement of Kṛṣṇa consciousness is full of dancing and singing about the pastimes of Lord Kṛṣṇa. It is compared herein to the pure waters of the Ganges, which are full of lotus flowers. The enjoyers of these lotus flowers are the pure devotees, who are like bees and swans. They chant like the flowing of the Ganges, the river of the celestial kingdom. The author desires such sweetly flowing waves to cover his tongue. He humbly compares himself to materialistic persons who always engage in dry talk from which they derive no satisfaction. If they were to use their dry tongues to chant the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—as exemplified by Lord Caitanya, they would taste sweet nectar and enjoy life.

TEXT 3

TEXT

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glory; śrī-caitanya—to Lord Caitanya; jaya—all glory; nityānanda—to Lord Nityānanda; jaya—all glory; advaita-candra—to Advaita Ācārya; jaya—all glory; gaura-bhakta-vṛnda—to the devotees of Lord Gaurāṅga.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu and Lord Śrī Nityānanda. All glories to Advaitacandra, and all glories to the devotees of Lord Gaurāṅga.

TEXT 4

TEXT
tṛtiya ślokera artha kari vivaraṇa
vastu-nirdeśa-rūpa maṅgalācaraṇa

SYNONYMS

tṛtiya—third; ślokera—of the verse; artha—the meaning; kari—I do; vivaraṇa—description; vastu—of the Absolute Truth; nirdeśa-rūpa—in the form of delineation; maṅgala—auspicious; ācaraṇa—conduct.

TRANSLATION

Let me describe the meaning of the third verse [of the first fourteen]. It is an auspicious vibration that describes the Absolute Truth.

TEXT 5

TEXT

yat advaitam brahmopaniṣadī tad apy asya tanu-bhā
ya ātmāntar-yāmī puruṣa iti so 'syāṁśa-vibhavaḥ
ṣaḍ-aśvayyaiḥ pūrṇo ya iha bhagavān sa svaṃ ayaṃ
na caitanyāt krṣṇāj jagati para-tattvaṃ param iha

SYNONYMS

yat—that which; advaitam—without a second; brahma—the impersonal Brahman; upaniṣadī—in the Upaniṣads; tat—that; api—certainly; asya—His; tanu-bhā—the effulgence of His transcendental body; yah—who; ātmā—the Supersoul; antaḥ-yāmī—indwelling Lord; puruṣaḥ—the supreme enjoyer; iti—thus; saḥ—He; asya—His; aṁśa-vibhavaḥ—expansion of a plenary portion; ṣaṭ-aiśvāyaiḥ—with the six opulences; pūrṇaḥ—full; yah—who; iha—here; bhagavān—the Supreme Personality of Godhead; saḥ—He; svayam—Himself; ayaṃ—this one; na—not; caitanyāt—than Lord Caitanya; krṣṇāt—than Lord Kṛṣṇa; jagati—in the world; para—higher; tattvaṃ—truth; param—another; iha—here.

TRANSLATION

What the Upaniṣads describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localized plenary portion. He is the Supreme Personality of Godhead, Kṛṣṇa Himself, full with six opulences. He is the Absolute Truth, and no other truth is greater than or equal to Him.

PURPORT

The compilers of the Upaniṣads speak very highly of the impersonal Brahman. The Upaniṣads, which are considered the most elevated portion of the Vedic literature, are meant for persons who desire to get free from material association and who therefore approach a bona fide spiritual master for enlightenment. The prefix upa—indicates that one must receive knowledge about the Absolute Truth from a spiritual master. One who has faith in his spiritual master actually receives transcendental instruction, and as his attachment for material life slackens, he is able to advance on the spiritual path. Knowledge of the transcendental science of the Upaniṣads can free one from the entanglement of existence in the material world, and when thus liberated, one
can be elevated to the spiritual kingdom of the Supreme Personality of Godhead by advancement in spiritual life.

The beginning of spiritual enlightenment is realization of impersonal Brahman. Such realization is effected by gradual negation of material variegatedness. Impersonal Brahman realization is the partial, distant experience of the Absolute Truth that one achieves through the rational approach. It is compared to one's seeing a hill from a distance and taking it to be a smoky cloud. A hill is not a smoky cloud, but it appears to be one from a distance because of our imperfect vision. In imperfect or smoky realization of the Absolute Truth, spiritual variegatedness is conspicuous by its absence. This experience is therefore called advaita-vāda, or realization of the oneness of the Absolute.

The impersonal glowing effulgence of Brahman consists only of the personal bodily rays of the Supreme Godhead, Śrī Kṛṣṇa. Since Śrī Gaurasundara, or Lord Śrī Caitanya Mahāprabhu, is identical with Śrī Kṛṣṇa Himself, the Brahman effulgence consists of the rays of His transcendental body.

Similarly, the Supersoul, which is called the Paramātmā, is a plenary representation of Caitanya Mahāprabhu. The antar-yāmī, the Supersoul in everyone's heart, is the controller of all living entities. This is confirmed in the Bhagavad-gītā (15.15), wherein Lord Kṛṣṇa says, sarvasya cāham hrīd sanniviśṭāḥ: "I am situated in everyone's heart." The Bhagavad-gītā (5.29) also states, bhoktāraṁ yajñā-tapasāṁ sarva-loka-mahēśvaram, indicating that the Supreme Lord, acting in His expansion as the Supersoul, is the proprietor of everything. Similarly, the Brahma-saṁhitā (5.35) states, aṅdāntara-stha-paramānu-caiñāntara-stham. The Lord is present everywhere, within the heart of every living entity and within each and every atom as well. Thus by this Supersoul feature the Lord is all-pervading.

Furthermore, Lord Caitanya is also the master of all wealth, strength, fame, beauty, knowledge and renunciation because He is Śrī Kṛṣṇa Himself. He is described as pūrṇa, or complete. In the feature of Lord Caitanya, the Lord is an ideal renouncer, just as Śrī Rāma was an ideal king. He accepted the order of sannyāsa and exemplified exceedingly wonderful principles in His own life. No one can compare to Him in the order of sannyāsa. Although in Kali-yuga acceptance of the sannyāsa order is generally forbidden, Lord Caitanya accepted it because He is complete in renunciation. Others cannot imitate Him but can only follow in His footsteps as far as possible. Those who are unfit for this order of life are strictly forbidden by the injunctions of the sāstras to accept it. Lord Caitanya, however, is complete in renunciation as well as all other opulences. He is therefore the highest principle of the Absolute Truth.

By an analytical study of the truth of Lord Caitanya, one will find that He is not different from the Supreme Personality of Godhead Kṛṣṇa; no one is greater than or even equal to Him. In the Bhagavad-gītā (7.7) Lord Kṛṣṇa says to Arjuna, mattaḥ parataraṁ nānyat kiñcid asti dhanāñjayā: "O conqueror of wealth [Arjuna], there is no truth superior to Me." Thus it is here confirmed that there is no truth higher than Lord Śrī Kṛṣṇa Caitanya.

The impersonal Brahman is the goal of those who cultivate the study of books of transcendental knowledge, and the Supersoul is the goal of those who perform the yoga practices. One who knows the Supreme Personality of Godhead surpasses realization of both Brahman and Paramātmā because Bhagavān is the ultimate platform of absolute knowledge.

The Personality of Godhead is the complete form of sac-cid-ānanda (full life, knowledge and bliss). By realization of the sat portion of the Complete Whole (unlimited existence), one realizes the impersonal Brahman of the Lord. By realization of the cit portion of the Complete Whole (unlimited knowledge),
one can realize the localized aspect of the Lord, Paramātmā. But neither of
these partial realizations of the Complete Whole can help one realize ānanda,
or complete bliss. Without such realization of ānanda, knowledge of the
Absolute Truth is incomplete.

This verse of the Caitanya-caritāmṛta by Kṛṣṇadāsa Kavirāja Gosvāmī is
confirmed by a parallel statement in the Tattva-sandarbha by Śrīla Jīva
Gosvāmī. In the Ninth Part of the Tattva-sandarbha it is said that the
Absolute Truth is sometimes approached as impersonal Brahman, which, although
spiritual, is only a partial representation of the Absolute Truth. Nārāyaṇa,
the predominating Deity in Vaikuṇṭha, is to be known as an expansion of Śrī
Kṛṣṇa, but Śrī Kṛṣṇa is the Supreme Absolute Truth, the object of the
transcendental love of all living entities.

TEXT 6

TEXT

brahma, ātmā, bhagavān----anuvāda tina
aṅga-prabhā, aṁśa, svarūpa----tina vidheya-cihna

SYNONYMS

brahma--the impersonal Brahman; ātmā--the localized Paramātmā; bhagavān--
the Personality of Godhead; anuvāda--subjects; tina--three; aṅga-prabhā--
bodily effulgence; aṁśa--partial manifestation; svarūpa--original form; tina--
three; vidheya-cihna--predicates.

TRANSLATION

Impersonal Brahman, localized Paramātmā and the Personality of Godhead are
three subjects, and the glowing effulgence, the partial manifestation and the
original form are their three respective predicates.

TEXT 7

TEXT

anuvāda āge, pāche vidheya sthāpana
sei artha kahi, śuna śāstra-vivarāṇa

SYNONYMS

anuvāda--the subject; āge--first; pāche--afterwards; vidheya--the
predicate; sthāpana--placing; sei--this; artha--the meaning; kahi--I speak;
śuna--please listen; śāstra-vivarāṇa--to the description of the scriptures.

TRANSLATION

A predicate always follows its subject. Now I shall explain the meaning of
this verse according to the revealed scriptures.

TEXT 8

TEXT
svayam bhagavān kṛṣṇa, viṣṇu-paratattva
pūrṇa-jñāna pūrṇānanda parama mahattva

SYNONYMS

svayam--Himself; bhagavān--the Supreme Personality of Godhead; kṛṣṇa--Lord Kṛṣṇa; viṣṇu--of all-pervading Viṣṇu; para-tattva--the ultimate truth; pūrṇa-jñāna--full knowledge; pūrṇa-ānanda--full bliss; para--supreme; mahattva--greatness.

TRANSLATION

Kṛṣṇa, the original form of the Personality of Godhead, is the summum bonum of the all-pervading Viṣṇu. He is all-perfect knowledge and all-perfect bliss. He is the Supreme Transcendence.

TEXT 9

TEXT

'nanda-suta' bali' yāṅre bhāgavate gāi
sei kṛṣṇa avatīrṇa caitanya-gosāṇi

SYNONYMS

nanda-suta--the son of Nanda Mahārāja; bali'--as; yāṅre--who; bhāgavate--in Śrīmad-Bhāgavatam; gāi--is sung; sei--that; kṛṣṇa--Lord Kṛṣṇa; avatīrṇa--descended; caitanya-gosāṇi--Lord Caitanya Mahāprabhu.

TRANSLATION

He whom Śrīmad-Bhāgavatam describes as the son of Nanda Mahārāja has descended to earth as Lord Caitanya.

PURPORT

According to the rules of rhetorical arrangement for efficient composition in literature, a subject should be mentioned before its predicate. The Vedic literature frequently mentions Brahman, Paramātmā and Bhagavān, and therefore these three terms are widely known as the subjects of transcendental understanding. But it is not widely known that what is approached as the impersonal Brahman is the effulgence of Śrī Caitanya Mahāprabhu's transcendental body. Nor is it widely known that the Supersoul, or Paramātmā, is only a partial representation of Lord Caitanya, who is identical with Bhagavān Himself. Therefore the descriptions of Brahman as the effulgence of Lord Caitanya, the Paramātmā as His partial representation, and the Supreme Personality of Godhead Kṛṣṇa as identical with Lord Caitanya Mahāprabhu must be verified by evidence from authoritative Vedic literatures.

The author wants to establish first that the essence of the Vedas is the viṣṇu-tattva, the Absolute Truth, Viṣṇu, the all-pervading Godhead. The viṣṇu-tattva has different categories, of which the highest is Lord Kṛṣṇa, the ultimate viṣṇu-tattva, as confirmed in the Bhagavad-gītā and throughout the Vedic literature. In Śrīmad-Bhāgavatam the same Supreme Personality of Godhead Kṛṣṇa is described as Nanda-suta, the son of King Nanda. Kṛṣṇadāsa Kavirāja Gosvāmī says that Nandasuta has again appeared as Lord Śrī Kṛṣṇa Caitanya.
Mahāprabhu because the conclusion of the Vedic literature is that there is no
difference between Lord Kṛṣṇa and Lord Caitanya Mahāprabhu. This the author
will prove. If it is thus proved that Śrī Kṛṣṇa is the origin of all tattvas
(truths), namely Brahman, Paramātmā and Bhagavān, and that there is no
difference between Śrī Kṛṣṇa and Lord Śrī Caitanya Mahāprabhu, it will not be
difficult to understand that Śrī Caitanya Mahāprabhu is also the same origin
of all tattvas. The same Absolute Truth, as He is revealed to students of
different realizations, is called Brahman, Paramātmā and Bhagavān.

TEXT 10

TEXT

prakāśa- višeṣe teṇha dhare tina nāma
brahma, paramātmā āra svayaṁ-bhagavān

SYNONYMS

prakāśa--of manifestation; višeṣe--in variety; teṇha--He; dhare--holds;
tina--three; nāma--names; brahma--Brahman; paramātmā--Paramātmā (Supersoul);
āra--and; svayaṁ--Himself; bhagavān--the Supreme Personality of Godhead.

TRANSLATION

In terms of His various manifestations, He is known in three features,
called the impersonal Brahman, the localized Paramātmā and the original
Personality of Godhead.

PURPORT

Śrīla Jīva Gosvāmī has explained the word bhagavān in his Bhagavat-
sandarbha. The Personality of Godhead, being full of all conceivable and
inconceivable potencies, is the absolute Supreme Whole. Impersonal Brahman is
a partial manifestation of the Absolute Truth realized in the absence of such
complete potencies. The first syllable of the word bhagavān is bha, which
means "sustainer" and "protector." The next letter, ga, means "leader,"
"pusher" and "creator." Va means "dwelling" (all living beings dwell in the
Supreme Lord, and the Supreme Lord dwells within the heart of every living
being). Combining all these concepts, the word bhagavān carries the import of
inconceivable potency in knowledge, energy, strength, opulence, power and
influence, devoid of all varieties of inferiority. Without such inconceivable
potencies, one cannot fully sustain or protect. Our modern civilization is
sustained by scientific arrangements devised by many great scientific brains.
We can just imagine, therefore, the gigantic brain whose arrangements sustain
the gravity of the unlimited number of planets and satellites and who creates
the unlimited space in which they float. If one considers the intelligence
needed to orbit man-made satellites, one cannot be fooled into thinking that
there is not a gigantic intelligence responsible for the arrangements of the
various planetary systems. There is no reason to believe that all the gigantic
planets float in space without the superior arrangement of a superior
intelligence. This subject is clearly dealt with in the Bhagavad-gītā (15.13)
where the Personality of Godhead says, "I enter into each planet, and by My
energy they stay in orbit." Were the planets not held in the grip of the
Personality of Godhead, they would all scatter like dust in the air. Modern
scientists can only impractically explain this inconceivable strength of the Personality of Godhead.

The potencies of the syllables bha, ga and va apply in terms of many different meanings. Through His different potential agents, the Lord protects and sustains everything, but He Himself personally protects and sustains only His devotees, just as a king personally sustains and protects his own children, while entrusting the protection and sustenance of the state to various administrative agents. The Lord is the leader of His devotees, as we learn from the Bhagavad-gītā, which mentions that the Personality of Godhead personally instructs His loving devotees how to make certain progress on the path of devotion and thus surely approach the kingdom of God. The Lord is also the recipient of all the adoration offered by His devotees, for whom He is the objective and the goal. For His devotees the Lord creates a favorable condition for developing a sense of transcendental love of Godhead. Sometimes He does this by taking away a devotee’s material attachments by force and baffling all his material protective agents, for thus the devotee must completely depend on the Lord’s protection. In this way the Lord proves Himself the leader of His devotees.

The Lord is not directly attached to the creation, maintenance and destruction of the material world, for He is eternally busy in the enjoyment of transcendental bliss with His internal potential paraphernalia. Yet as the initiator of the material energy as well as the marginal potency (the living beings), He expands Himself as the puruṣa-avatāras, who are invested with potencies similar to His. The puruṣa-avatāras are also in the category of bhagavat-tattva because each and every one of them is identical with the original form of the Personality of Godhead. The living entities are His infinitesimal particles and are qualitatively one with Him. They are sent into this material world for material enjoyment to fulfill their desires to be independent individuals, but still they are subject to the supreme will of the Lord. The Lord deputes Himself in the state of Supersoul to supervise the arrangements for such material enjoyment. The example of a temporary fair is quite appropriate in this connection. If the citizens of a state assemble in a fair to enjoy for a short period, the government deputes a special officer to supervise it. Such an officer is invested with all governmental power, and therefore he is identical with the government. When the fair is over, there is no need for such an officer, and he returns home. The Paramātmā is compared to such an officer.

The living beings are not all in all. They are undoubtedly parts of the Supreme Lord and are qualitatively one with Him; yet they are subject to His control. Thus they are never equal to the Lord or one with Him. The Lord who associates with the living being is the Paramātmā, or supreme living being. No one, therefore, should view the tiny living beings and supreme living being to be on an equal level.

The all-pervading truth that exists eternally during the creation, maintenance and annihilation of the material world and in which the living beings rest in trance is called the impersonal Brahman.

TEXT 11

TEXT

vadanti tat tattva-vidas
tattvām yaj jānānam advayam
brahmeti paramātmeti
bhagavān iti śabdyaite
SYNONYMS

vadanti—they say; tat—that; tattva-vidah—learned souls; tattvam—the Absolute Truth; yat—which; jnaham—knowledge; advayam—nondual; brahma—Brahman; iti—thus; paramatma—Paramatma; iti—thus; bhagavan—Bhagavan; iti—thus; sabdyate—is known.

TRANSLATION

"Learned transcendentalists who know the Absolute Truth say that it is nondual knowledge and is called impersonal Brahman, localized Paramatma and the Personality of Godhead."

PURPORT

This Sanskrit verse appears as the eleventh verse of the First Canto, Second Chapter, of Srimad-Bhagavatam, where Suta Gosvami answers the questions of the sages headed by Saunaka Rshi concerning the essence of all scriptural instructions. Tattva-vidah refers to persons who have knowledge of the Absolute Truth. They can certainly understand knowledge without duality because they are on the spiritual platform. The Absolute Truth is known sometimes as Brahman, sometimes as Paramatma and sometimes as Bhagavan. Persons who are in knowledge of the truth know that one who tries to approach the Absolute simply by mental speculation will ultimately realize the impersonal Brahman, and one who tries to approach the Absolute through yoga practice will be able to realize Paramatma, but one who has complete knowledge and spiritual understanding realizes the spiritual form of Bhagavan, the Personality of Godhead.

Devotees of the Personality of Godhead know that Sri Krsna, the son of the King of Vraja, is the Absolute Truth. They do not discriminate between Sri Krsna's name, form, quality and pastimes. One who wants to separate the Lord's absolute name, form and qualities must be understood to be lacking in absolute knowledge. A pure devotee knows that when he chants the transcendental name Krsna, Sri Krsna is present as transcendental sound. He therefore chants with full respect and veneration. When he sees the forms of Sri Krsna, he does not see anything different from the Lord. If one sees otherwise, he must be considered untrained in absolute knowledge. This lack of absolute knowledge is called maya. One who is not Krsna conscious is ruled by the spell of maya under the control of a duality in knowledge. In the Absolute, all manifestations of the Supreme Lord are nondual, just as the multifarious forms of Visnu, the controller of maya, are nondual. Empiric philosophers who pursue the impersonal Brahman accept only the knowledge that the personality of the living entity is not different from the personality of the Supreme Lord, and mystic yogis who try to locate the Paramatma accept only the knowledge that the pure soul is not different from the Supersoul. The absolute conception of a pure devotee, however, includes all others. A devotee does not see anything except in its relationship with Krsna, and therefore his realization is the most perfect of all.

TEXT 12

TEXT

tanahra angera suddha kiranamañdala
upaniṣat kahe tāṅre brahma sunirmala

SYNONYMS

tāṅhāra--His; aṅgera--of the body; śuddha--pure; kirāṇa--of rays; maṇḍala--realm; upaniṣat--the Upaniṣads; kahe--say; tāṅre--unto that; brahma--Brahman; su-nirmala--transcendental.

TRANSLATION

What the Upaniṣads call the transcendental, impersonal Brahman is the realm of the glowing effulgence of the same Supreme Person.

PURPORT

Three mantras of the Muṇḍaka Upaniṣad (2.2.9-11) give information regarding the bodily effulgence of the Supreme Personality of Godhead. They state:

hirānmaye pare kośe
virajāṁ brahma niṣkalam
tac chubhraṁ jyotisāṁ jyotis
 tad yad ātma-viḍo vudh

na tatra sūryo bhāti na candra-tārakaṁ
nemā vidyuto bhānti kuto 'yam agniḥ
tam eva bhāntam anubhāti sarvāṁ
tasya bhāsā sarvam idaṁ vibhāti

brahmaivedam amṛtaṁ purastād brahma
paścād brahma daśinataṁ cottaṇeṇa
adhaś cordhvaṁ ca prasṛtam brahmaivedam viśvam idaṁ varīṣṭham

"In the spiritual realm, beyond the material covering, is the unlimited Brahman effulgence, which is free from material contamination. That effulgent white light is understood by transcendentalists to be the light of all lights. In that realm there is no need of sunshine, moonshine, fire or electricity for illumination. Indeed, whatever illumination appears in the material world is only a reflection of that supreme illumination. That Brahman is in front and in back, in the north, south, east and west, and also overhead and below. In other words, that supreme Brahman effulgence spreads throughout both the material and spiritual skies."

TEXT 13

TEXT

carma-cakṣe dekhe yaiche sūrya nirvišeṣa
jñāna-mārge laite nāre kṛṣṇera višeṣa

SYNONYMS

carma-cakṣe--by the naked eye; dekhe--one sees; yaiche--just as; sūrya--the sun; nirvišeṣa--without variegatedness; jñāna-mārge--by the path of
philosophical speculation; laite--to accept; nāre--not able; kṛṣṇera--of Lord Kṛṣṇa; viṣeṣa--the variety.

**TRANSLATION**

As with the naked eye one cannot know the sun except as a glowing substance, merely by philosophical speculation one cannot understand Lord Kṛṣṇa's transcendental varieties.

**TEXT 14**

**TEXT**

yasya prabhā prabhavato jagad-aṇḍa-koti-
koṭiśv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣāṁ tam ahaṁ bhajāmi

**SYNONYMS**

yasya--of whom; prabhā--the effulgence; prabhavataḥ--of one who excels in power; jagat-aṇḍa--of universes; koṭi-koṭiśu--in millions and millions; aśeṣa- unlimited; vasudhā-ādi--with planets, etc; vibhūti--with opulences; bhinnam--becoming variegated; tat--that; brahma--Brahman; niṣkalam--without parts; anantam--unlimited; aśeṣa-bhūtaṁ--being complete; govindam--Lord Govinda; ādi- puruṣāṁ--the original person; tam--Him; aham--I; bhajāmi--worship.

**TRANSLATION**

[Lord Brahmā said:] "I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes.

**PURPORT**

This verse appears in the Brahma-saṁhitā (5.40). Each and every one of the countless universes is full of innumerable planets with different constitutions and atmospheres. All these come from the unlimited nondual Brahman, or Complete Whole, which exists in absolute knowledge. The origin of that unlimited Brahman effulgence is the transcendental body of Govinda, who is offered respectful obeisances as the original and supreme Personality of Godhead.
koṭī--tens of millions; koṭī--tens of millions; brahma-aṅde--in universes; ye--which; brahmera--of Brahman; vibhūti--opulences; sei--that; brahma--Brahman; govinda-ra--of Lord Govinda; haya--is; aṅga-kānti--bodily effulgence.

TRANSLATION

"The opulences of the impersonal Brahman spread throughout the millions and millions of universes. That Brahman is but the bodily effulgence of Govinda.

TEXT 16

TEXT

sei govinda bhaji āmi, tehoṅ mora pati
tāṅhāra prasāde mora haya sṛṣṭi-śakti

SYNONYMS

sei--that; govinda--Lord Govinda; bhaji--worship; āmi--I; tehoṅ--He; mora--my; pati--Lord; tāṅhāra--His; prasāde--by the mercy; mora--my; haya--becomes; sṛṣṭi--of creation; śakti--power.

TRANSLATION

"I worship Govinda. He is my Lord. Only by His grace am I empowered to create the universe."

PURPORT

Although the sun is situated far away from the other planets, its rays sustain and maintain them all. Indeed, the sun diffuses its heat and light all over the universe. Similarly, the supreme sun, Govinda, diffuses His heat and light everywhere in the form of His different potencies. The sun’s heat and light are nondifferent from the sun. In the same way, the unlimited potencies of Govinda are nondifferent from Govinda Himself. Therefore the all-pervasive Brahman is the all-pervasive Govinda. The Bhagavad-gītā (14.27) clearly mentions that the impersonal Brahman is dependent upon Govinda. That is the real conception of absolute knowledge.

TEXT 17

TEXT

munayo vāta-vāsanāḥ
śramaṇāḥ ārdhva-manthināḥ
brahmākhyām dhāma te yānti
śāntāḥ sannyāsino 'malāḥ

SYNONYMS

munayāḥ--saints; vāta-vāsanāḥ--naked; śramaṇāḥ--who perform severe physical penances; ārdhva--raised up; manthināḥ--whose semen; brahma-ākhyām--known as Brahma-loka; dhāma--to the abode; te--they; yānti--go; śāntāḥ--equipoised in Brahman; sannyāsinaḥ--who are in the renounced order of life; amalāḥ--pure.
TRANSLATION

[Śrī Uddhava said:] "Naked saints and sannyāsīs who undergo severe physical penances, who can raise the semen to the brain, and who are completely equipoised in Brahman can live in the realm known as Brahmāloka."

PURPORT

In this verse from Śrīmad-Bhāgavātma (11.6.47), vata-vāsanāḥ refers to mendicants who do not care about anything material, including clothing, but who depend wholly on nature. Such sages do not cover their bodies even in severe winter or scorching sunshine. They take great pains not to avoid any kind of bodily suffering, and they live by begging from door to door. They never discharge their semen, either knowingly or unknowingly. By such celibacy they are able to raise the semen to the brain. Thus they become most intelligent and develop very sharp memories. Their minds are never disturbed or diverted from contemplation on the Absolute Truth, nor are they ever contaminated by desire for material enjoyment. By practicing austerities under strict discipline, such mendicants attain a neutral state transcendental to the modes of nature and merge into the impersonal Brahman.

TEXT 18

TEXT

ātmāntaryāmī yāṇre yoga-śāstre kaya
seha govindera aṁśa vibhūti ye haya

SYNONYMS

ātmā antaḥ-yāmī—in-dwelling Supersoul; yāṇre—who; yoga-śāstre—in the scriptures of yoga; kaya—is spoken; seha—that; govindera—of Govinda; aṁśa—plenary portion; vibhūti—expansion; ye—which; haya—is.

TRANSLATION

He who is described in the yoga-śāstras as the indwelling Supersoul [ātmā antar-yāmī] is also a plenary portion of Govinda's personal expansion.

PURPORT

The Supreme Personality of Godhead is by nature joyful. His enjoyments, or pastimes, are completely transcendental. He is in the fourth dimension of existence, for although the material world is measured by the limitations of length, breadth and height, the Supreme Lord is completely unlimited in His body, form and existence. He is not personally attached to any of the affairs within the material cosmos. The material world is created by the expansion of His puruṣa-avatāras, who direct the aggregate material energy and all the conditioned souls. By understanding the three expansions of the puruṣa, a living entity can transcend the position of knowing only the twenty-four elements of the material world.

One of the expansions of Mahā-Viṣṇu is Kṣīrodakaśāyī Viṣṇu, the Supersoul within every living entity. As the Supersoul of the total aggregate of living entities, or the second puruṣa, He is known as Garbhodakaśāyī Viṣṇu. As the creator or original cause of innumerable universes, or the first puruṣa, who
is lying on the Causal Ocean, He is called Mahā-Viśṇu. The three puruṣas
direct the affairs of the material world.

The authorized scriptures direct the individual souls to revive their
relationship with the Supersoul. Indeed, the system of yoga is the process of
transcending the influence of the material elements by establishing a
connection with the puruṣa known as the Paramātmā. One who has thoroughly
studied the intricacies of creation can know very easily that this Paramātmā
is the plenary portion of the Supreme Being, Śrī Kṛṣṇa.

TEXT 19

TEXT

ananta sphaṭīke yaiche eka sūrya bhāse
taiche jīve govindera aṁśa prakāśe

SYNONYMS

ananta--unlimited; sphaṭīke--in crystals; yaiche--just as; eka--one; sūrya--
sun; bhāse--appears; taiche--just so; jīve--in the living entity; govindera--
of Govinda; aṁśa--portion; prakāśe--manifests.

TRANSLATION

As the one sun appears reflected in countless jewels, so Govinda manifests
Himself [as the Paramātmā] in the hearts of all living beings.

PURPORT

The sun is situated in a specific location but is reflected in countless
jewels and appears in innumerable localized aspects. Similarly, the Supreme
Personality of Godhead, although eternally present in His transcendental
abode, Goloka Vṛndāvana, is reflected in everyone's heart as the Supersoul. In
the Upaniṣads it is said that the jīva (living entity) and the Paramātmā
(Supersoul) are like two birds sitting in the same tree. The Supersoul engages
the living being in executing fruitive work as a result of his deeds in the
past, but the Paramātmā has nothing to do with such engagements. As soon as
the living being ceases to act in terms of fruitive work and takes to the
service of the Lord (Paramātmā), coming to know of His supremacy, he is
immediately freed from all designations, and in that pure state he enters the
kingdom of God known as Vaikuṇṭha.

The Supersoul (Paramātmā), the guide of the individual living beings, does
not take part in fulfilling the desires of the living beings, but He arranges
for their fulfillment by material nature. As soon as an individual soul
becomes conscious of his eternal relationship with the Supersoul and looks
only toward Him, He at once becomes free from the entanglements of material
enjoyment. Christian philosophers who do not believe in the law of karma put
forward the argument that it is absurd for a person to accept the results of
past deeds of which he has no consciousness. A criminal is first reminded of
his misdeeds by witnesses in a law court, and then he is punished. If death is
complete forgetfulness, why should a person be punished for his past misdeeds?
The conception of the Paramātmā is an invincible answer to these fallacious
arguments. The Paramātmā is the witness of the past activities of the
individual living being. A man may not remember what he has done in his
childhood, but his father, who has seen him grow through different stages of
development, certainly remembers. Similarly, the living being undergoes many
changes of body through many lives, but the Supersoul is also with him and
remembers all his activities, despite his evolution through different bodies.

TEXT 20

TEXT

atha vā bahunaitena
kim jñātena tavārjuna
viṣṭabhyaḥham idam kṛtsnam
ekāṁśena sthitā jagat

SYNONYMS

atha vā—or; bahunā—much; etena—with this; kim—what use; jñātena—being
known; tava—by you; arjuna—O Arjuna; viṣṭabhya—pervading; aham—I; idam—
this; kṛtsnam—entire; eka-āṁśena—with one portion; sthitāḥ—situated; jagat—
universe.

TRANSLATION

[The Personality of Godhead, Śrī Kṛṣṇa, said:] "What more shall I say to
you? I live throughout this cosmic manifestation merely by My single plenary
portion."

PURPORT

Describing His own potencies to Arjuna, the Personality of Godhead Śrī
Kṛṣṇa spoke this verse of the Bhagavad-gītā (10.42).

TEXT 21

TEXT

tam imam aham ajam śārīra-bhājām
hrdī hṛdī dhiṣṭhitam ātma-kalpitānām
prati-drśam iva naikadhārkam ekām
samadhi gato 'smi vidhūta-bheda-mohāḥ

SYNONYMS

tam—Him; imam—this; aham—I; ajam—the unborn; śārīra-bhājām—of the
conditioned souls endowed with bodies; hṛdī hṛdī—in each of the hearts;
dhiṣṭhitam—situated; ātma—by themselves; kalpitānām—which are imagined;
prati-drśam—for every eye; iva—like; na eka-dhā—not in one way; arkām—the
sun; ekām—one; samadhi gataḥ—one who has obtained; āsmi—I am; vidhūta—
removed; bheda-mohāḥ—whose misconception of duality.

TRANSLATION

[Grandfather Bhīṣma said:] "As the one sun appears differently situated to
different seers, so also do You, the unborn, appear differently represented as
the Paramātmā in every living being. But when a seer knows himself to be one
of Your own servitors, no longer does he maintain such duality. Thus I am now
able to comprehend Your eternal forms, knowing well the Paramātmā to be only Your plenary portion."

PURPORT

This verse from Śrīmad-Bhāgavatam (1.9.42) was spoken by Bhīṣmadeva, the grandfather of the Kurus, when he was lying on a bed of arrows at the last stage of his life. Arjuna, Kṛṣṇa and numberless friends, admirers, relatives and sages had gathered on the scene as Mahārāja Yudhiṣṭhira took moral and religious instructions from the dying Bhīṣma. Just as the final moment arrived for him, Bhīṣma spoke this verse while looking at Lord Kṛṣṇa.

Just as the one sun is the object of vision of many different persons, so the one partial representation of Lord Kṛṣṇa who lives in the heart of every living entity as the Paramātmā is a variously perceived object. One who comes intimately in touch with Lord Kṛṣṇa by engaging in His eternal service sees the Supersoul as the localized partial representation of the Supreme Personality of Godhead. Bhīṣma knew the Supersoul to be a partial expansion of Lord Kṛṣṇa, whom he understood to be the supreme unborn transcendental form.

TEXT 22

TEXT

seita govinda sākṣāc caitanya gosāṇi
jīva nistārite aiche dayālu āra nāi

SYNONYMS

seita--that; govinda--Govinda; sākṣāt--personally; caitanya--Lord Caitanya; gosāṇi--Gosāṇi; jīva--the fallen living entities; nistārite--to deliver; aiche--such; dayālu--a merciful Lord; āra--another; nāi--there is not.

TRANSLATION

That Govinda personally appears as Caitanya Gosāṇi. No other Lord is as merciful in delivering the fallen souls.

PURPORT

Having described Govinda in terms of His Brahman and Paramātmā features, now the author of Śrī Caitanya-caritāmṛta advances his argument to prove that Lord Śrī Caitanya Mahāprabhu is the identical personality. The same Lord Śrī Kṛṣṇa, in the garb of a devotee of Śrī Kṛṣṇa, descended to this mortal world to reclaim the fallen human beings who had misunderstood the Personality of Godhead even after the explanation of the Bhagavad-gītā. In the Bhagavad-gītā the Personality of Godhead Śrī Kṛṣṇa directly instructed that the Supreme is a person. Impersonal Brahman is His glowing effulgence, the Paramātmā is His partial representation, and all men are therefore advised to follow the path of Śrī Kṛṣṇa, leaving aside all mundane "isms." Offenders misunderstood this instruction, however, because of their poor fund of knowledge. Thus by His causeless, unlimited mercy Śrī Kṛṣṇa came again as Śrī Caitanya Gosāṇi.

The author of Śrī Caitanya-caritāmṛta most emphatically stresses that Lord Caitanya Mahāprabhu is Śrī Kṛṣṇa Himself. He is not an expansion of the prakāśa or vilāsa forms of Śrī Kṛṣṇa; He is the svayaṁ-rūpa, Govinda. Apart from the relevant scriptural evidence forwarded by Śrīla Kṛṣṇadāsa Kavirāja
Gosvāmī, there are innumerable other scriptural statements regarding Lord Caitanya's being the Supreme Lord Himself. The following examples may be cited:

(1) From the Caitanya Upaniṣad (5): gaurāḥ sarvātmā mahā-puruṣo mahātmā mahā-yogī tri-guṇātītaḥ sattva-rūpo bhaktim loke kāsyati. "Lord Gaura, who is the all-pervading Supersoul, the Supreme Personality of Godhead, appears as a great saint and powerful mystic who is above the three modes of nature and is the emblem of transcendental activity. He disseminates the cult of devotion throughout the world."

(2) From the Śvetāśvatara Upaniṣad:

```
tam īśvarāṁ paramāṁ mahēṣvaraṁ
tam devatāṁ paramāṁ ca daivatām
patiṁ patināṁ paramāṁ parastād
vidāma devāṁ bhuvāneśam īḍyam
```

"O Supreme Lord, You are the Supreme Mahēśvara, the worshipable Deity of all the demigods and the Supreme Lord of all lords. You are the controller of all controllers, the Personality of Godhead, the Lord of everything worshipable." (Śvetāśvatara Upaniṣad 6.7)

```
mayān prabhu vai puruṣaḥ
sattvasyaiṣa pravartakaḥ
su-nirmalāṁ imāṁ prāptim
īśāno jyotir avyayāḥ
```

"The Supreme Personality of Godhead is Mahāprabhu, who disseminates transcendental enlightenment. Just to be in touch with Him is to be in contact with the indestructible brahmajyoti." (Śvetāśvatara Upaniṣad 3.12)

(3) From the Muṇḍaka Upaniṣad (3.1.3):

```
yadā paśyāḥ paśyate rukma-varṇaṁ
kartāram īśāṁ puruṣaṁ brahma-yonīṁ
```

"One who sees that golden-colored Personality of Godhead, the Supreme Lord, the supreme actor, who is the source of the Supreme Brahman, is liberated."

(4) From Śrīmad-Bhāgavatam:

```
dhyeyāṁ sadā paribhava-ghanam abhiṣṭa-dohaṁ
tīrthaśpadam śiva-viriṇci-nutaṁ śaraṇyam
bhṛtyārti-haṁ praṇata-pāla bhavābdhi-potāṁ
vande mahā-puruṣa te caraṇāravindam
```

"We offer our respectful obeisances unto the lotus feet of Him, the Lord, upon whom one should always meditate. He destroys insults to His devotees. He removes the distresses of His devotees and satisfies their desires. He, the abode of all holy places and the shelter of all sages, is worshipable by Lord Śiva and Lord Brahmā. He is the boat of the demigods for crossing the ocean of birth and death." (Bhāg. 11.5.33)

```
tyaktvā sudustyaja-surepsita-rājya-lakṣmīṁ
dharmiṣṭha ārya-vacasā yad aṅgārd arāṇyam
māyā-mṛgaṁ dayitayepsitam anvadhāvad
vande mahā-puruṣa te caraṇāravindam
```

94
"We offer our respectful obeisances unto the lotus feet of the Lord, upon whom one should always meditate. He left His householder life, leaving aside His eternal consort, whom even the denizens of heaven adore. He went into the forest to deliver the fallen souls, who are put into illusion by material energy." (Bhāg. 11.5.34)

Prahlāda said:

\[
\text{itthām nr-tiryag-ṛṣi-deva-jhaśavatārair} \\
\text{lokān vibhāvyayai haṃsi jagat-pratīpān} \\
\text{dharmaṃ mahā-puruṣa pāśi yugānuvṛttam} \\
\text{channaḥ kalau yad abhavas tri-yugo 'tha sa tvam}
\]

"My Lord, You kill all the enemies of the world in Your multifarious incarnations in the families of men, animals, demigods, ṛṣis, aquatic and so on. Thus You illuminate the worlds with transcendental knowledge. In the Age of Kali, O Mahāpuruṣa, You sometimes appear in a covered incarnation. Therefore You are known as Tri-yuga (one who appears in only three yugas)." (Bhāg. 7.9.38)

(5) From the Kṛṣṇa-yāmala-tantra: punya-kṣetre navadvīpe bhaviṣyāmi śacī-sutah. "I shall appear in the holy land of Navadvīpa as the son of Śacīdevī."

(6) From the Vāyu Purāṇa: kalau sāṅkīrtanārambe bhaviṣyāmi śacī-sutah. "In the Age of Kali when the sāṅkīrtana movement is inaugurated, I shall descend as the son of Śacīdevī."

(7) From the Brahma-yāmala-tantra:

\[
\text{atha vāham dharādhāme} \\
\text{bhūtvā mad-bhakta-rūpa-dhrk} \\
\text{māyāyām ca bhaviṣyāmi} \\
\text{kalau sāṅkīrtanāgame}
\]

"Sometimes I personally appear on the surface of the world in the garb of a devotee. Specifically, I appear as the son of Śacī in Kali-yuga to start the sāṅkīrtana movement."

(8), From the Ananta-saṃhitā:

\[
\text{ya eva bhagavān kṛṣṇo} \\
\text{rādhikā-prāṇa-vallabhaḥ} \\
\text{sṛṣṭy ādau sa jagan-nātho} \\
\text{gaura āśin mahēśvari}
\]

"The Supreme Person, Śrī Kṛṣṇa Himself, who is the life of Śrī Rādhārāṇī and is the Lord of the universe in creation, maintenance and annihilation, appears as Gaura, O Mahēśvarī."

TEXT 23

TEXT

para-vyomete vaise nārāyaṇa nāma
ṣaṭ-aiśvarya-pūrṇa lakṣmī-kānta bhagavān

SYNONYMS

para-vyomete—in the transcendental world; vaise—sits; nārāyaṇa—Lord Nārāyaṇa; nāma—of the name; ṣaṭ-aiśvarya—of six kinds of opulences; pūrṇa—
full; lakṣmī-kānta--the husband of the goddess of opulence; bhagavān--the Supreme Personality of Godhead.

TRANSLATION

Lord Nārāyaṇa, who dominates the transcendental world, is full in six opulences. He is the Personality of Godhead, the Lord of the goddess of fortune.

TEXT 24

TEXT

veda, bhāgavata, upaniṣat, āgama
‘pūrṇa-tattva’ yānre kahe, nāhi yānra sama

SYNONYMS

veda--the Vedas; bhāgavata--Śrīmad-Bhāgavatam; upaniṣat--the Upaniṣads; āgama--other transcendental literatures; pūrṇa-tattva--full truth; yānre--unto whom; kahe--they say; nāhi--there is not; yānra--whose; sama--equal.

TRANSLATION

The Personality of Godhead is He who is described as the Absolute Whole in the Vedas, Bhāgavatam, Upaniṣads and other transcendental literatures. No one is equal to Him.

PURPORT

There are innumerable authoritative statements in the Vedas regarding the personal feature of the Absolute Truth. Some of them are as follows:

(1) From the Rg-saṁhitā (1.22.20):

tad viṣṇoḥ paramaḥ padaḥ sadā
paśyanti sūryayo divīva cakṣur ātantam

"The Personality of Godhead Viṣṇu is the Absolute Truth, whose lotus feet all the demigods are always eager to see. Like the sun-god, He pervades everything by the rays of His energy. He appears impersonal to imperfect eyes."

(2) From the Nārāyaṇātharva-śīra Upaniṣad (1-2): nārāyaṇaḥ eva samutpadyante nārāyaṇāḥ pravartante nārāyaṇe pralīyante. . . . atha nityo nārāyaṇaḥ. . . . nārāyaṇa evaṁ sarvāṁ yad bhūtaṁ yac ca bhavyam. . . . śuddho deva eko nārāyaṇo na dviśīyo 'sti kaścit. "It is from Nārāyaṇa only that everything is generated, by Him only that everything is maintained, and in Him only that everything is annihilated. Therefore Nārāyaṇa is eternally existing. Everything that exists now or will be created in the future is nothing but Nārāyaṇa, who is the unadulterated Deity. There is only Nārāyaṇa and nothing else."

(3) From the Nārāyaṇa Upaniṣad (1.4): yataḥ prasūtā jagataḥ prasūtī.
"Nārāyaṇa is the source from whom all the universes emanate."

(4) From the Hayaśīrṣa Paṇcarātra: paramātmā harir devaḥ. "Hari is the Supreme Lord."

(5) From the Bhāgavatam (11.3.34-35):
O best of the brähmaṇas, please tell us of the position of Nārāyaṇa, who is also known as Brahman and Paramātmā.

O King, know Him who is causeless and yet is the cause of creation, maintenance and annihilation. He exists in the three states of consciousness—namely waking, dreaming and deep sleep—as well as beyond them. He enlivens the body, the senses, the breath of life, and the heart, and thus they move. Know Him to be supreme.

Through their service, devotees see that Personality of Godhead, just as the denizens of heaven see the personal features of the sun.

The Supreme Personality of Godhead has His eternal form, which cannot be seen by material eyes or mental speculation. Only by transcendental devotional service can one understand the transcendental form of the Lord. The comparison is made here to the qualifications for viewing the personal features of the sun-god. The sun-god is a person who, although not visible to our eyes, is seen from the higher planets by the demigods, whose eyes are suitable for seeing through the glaring sunshine that surrounds him. Every planet has its own atmosphere according to the influence of the arrangement of material nature. It is therefore necessary to have a particular type of bodily construction to reach a particular planet. The inhabitants of earth may be able to reach the moon, but the inhabitants of heaven can reach even the fiery sphere called the sun. What is impossible for man on earth is easy for the demigods in heaven because of their different bodies. Similarly, to see the Supreme Lord one must have the spiritual eyes of devotional service. The Personality of Godhead is unapproachable by those who are habituated to
speculation about the Absolute Truth in terms of experimental scientific thought, without reference to the transcendental vibration. The ascending approach to the Absolute Truth ends in the realization of impersonal Brahman and the localized Paramātmā but not the Supreme Transcendental Personality.

TEXT 26

TEXT

jñāna-yoga-mārge tānre bhaje yei saba
brahma-ātma-rūpe tānre kare anubhava

SYNONYMS

jñāna--of philosophical speculation; yoga--and of mystic yoga; mārge--on the paths; tānre--Him; bhaje--worship; yei--who; saba--all; brahma--of impersonal Brahman; ātma--and of the Supersoul (Paramātmā); rūpe--in the forms; tānre--Him; kare--do; anubhava--perceive.

TRANSLATION

Those who walk the paths of knowledge and yoga worship only Him, for it is Him they perceive as the impersonal Brahman and localized Paramātmā.

PURPORT

Those who are fond of mental speculation (jñāna-mārga) or want to meditate in mystic yoga to find the Absolute Truth must approach the impersonal effulgence of the Lord and His partial representation respectively. Such persons cannot realize the eternal form of the Lord.

TEXT 27

TEXT

upāsanā-bhede jāni Īśvara-mahimā
ataeva sūrya tānra diyeta upamā

SYNONYMS

upāsanā-bhede--by the different paths of worship; jāni--I know; Īśvara--of the Supreme Lord; mahimā--greatness; ataeva--therefore; sūrya--the sun; tānra--of Him; diyeta--was given; upamā--simile.

TRANSLATION

Thus one may understand the glories of the Lord through different modes of worship, as the example of the sun illustrates.

TEXT 28

TEXT

sei nārāyaṇa krṣṇera svarūpa-abheda
eka-i vigraha, kintu ākāra-vibheda
SYNONYMS

sei—that; nārāyaṇa—Lord Nārāyaṇa; krṣṇera—of Lord Kṛṣṇa; svarūpa—original form; abheda—not different; eka—one; vigraha—identity; kintu—but; ākāra—of bodily features; vibheda—difference.

TRANSLATION

Nārāyaṇa and Śrī Kṛṣṇa are the same Personality of Godhead, but although They are identical, Their bodily features are different.

TEXT 29

TEXT

iṁhota dvi-bhuja, tiṁho dhare cāri hātha
iṁho veṇu dhare, tiṁho cakra-ādika sātha

SYNONYMS

iṁhota—this one; dvi-bhuja—two arms; tiṁho—He; dhare—manifests; cāri—four; hātha—hands; iṁho—this one; veṇu—flute; dhare—holds; tiṁho—He; cakra-ādika—the wheel, etc.; sātha—with.

TRANSLATION

This Personality of Godhead [Śrī Kṛṣṇa] has two hands and holds a flute, whereas the other [Nārāyaṇa] has four hands, with conch, wheel, mace and lotus.

PURPORT

Nārāyaṇa is identical to Śrī Kṛṣṇa. They are in fact the same person manifested differently, like a high court judge who is differently situated in his office and at home. As Nārāyaṇa the Lord is manifested with four hands, but as Kṛṣṇa He is manifested with two hands.

TEXT 30

TEXT

nārāyaṇas tvam na hi sarva-dehinām
ātmāsy adhiśākhila-loka-sākṣī
nārāyaṇo 'ṅgaṁ nara-bhū-jalāyanāt
tac cāpi satyaṁ na tavaiva māyā

SYNONYMS

nārāyaṇah—Lord Nārāyaṇa; tvam—You; na—not; hi—certainly; sarva—all; dehinām—of the embodied beings; ātmā—the Supersoul; asi—You are; adhiśa—O Lord; akhila-loka—of all the worlds; sākṣī—the witness; nārāyaṇah—known as Nārāyaṇa; āṅgām—plenary portion; nara—of Nara; bhū—born; jala—in the water; ayanāt—due to the place of refuge; tat—that; ca—and; api—certainly;
satyam--highest truth; na--not; tava--Your; eva--at all; māyā--the illusory energy.

TRANSLATION

"O Lord of lords, You are the seer of all creation. You are indeed everyone's dearest life. Are You not, therefore, my father, Nārāyaṇa? Nārāyaṇa refers to one whose abode is in the water born from Nara [Garbhodakaśāyī Viṣṇu], and that Nārāyaṇa is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of māyā."

PURPORT

This statement, which is from Śrīmad-Bhāgavatam (10.14.14), was spoken by Lord Brahmā in his prayers to Lord Kṛṣṇa after the Lord had defeated him by displaying His mystic powers. Brahmā had tried to test Lord Kṛṣṇa to see if He were really the Supreme Personality of Godhead playing as a cowherd boy. Brahmā stole all the other boys and their calves from the pasturing grounds, but when he returned to the pastures he saw that all the boys and calves were still there, for Lord Kṛṣṇa had created them all again. When Brahmā saw this mystic power of Lord Kṛṣṇa's, he admitted defeat and offered prayers to the Lord, addressing Him as the proprietor and seer of everything in the creation and as the Supersoul who is within each and every living entity and is dear to all. That Lord Kṛṣṇa is Nārāyaṇa, the father of Brahmā, because Lord Kṛṣṇa's plenary expansion Garbhodakaśāyī Viṣṇu, after placing Himself on the Garbha Ocean, created Brahmā from His own body. Mahā-Viṣṇu in the Causal Ocean and Kṣīrodakaśāyī Viṣṇu, the Supersoul in everyone's heart, are also transcendental expansions of the Supreme Truth.

TEXT 31

TEXT

śīṣu vatsa hari' brahmā kari aparādha aparādha kṣamāite māgena prasāda

SYNONYMS

śīṣu--playmates; vatsa--calves; hari'--stealing; brahmā--Lord Brahmā; kari--making; aparādha--offense; aparādha--offense; kṣamāite--to pardon; māgena--begged; prasāda--mercy.

TRANSLATION

After Brahmā had offended Kṛṣṇa by stealing His playmates and calves, he begged the Lord's pardon for his offensive act and prayed for the Lord's mercy.

TEXT 32

TEXT

tomāra nābhi-padma haite āmāra janmodaya
tumi pitā-mātā, āmi tomāra tanaya
SYNONYMS

tomāra--Your; nābhi-padma--lotus of the navel; haite--from; āmāra--my;
janma-udaya--birth; tumī--You; pitā--father; mātā--mother; āmi--I; tomāra--
Your; tanaya--son.

TRANSLATION

"I took birth from the lotus that grew from Your navel. Thus You are both
my father and my mother, and I am Your son.

TEXT 33

TEXT

pitā mātā bāłakera nā laya aparādha
aparādha kṣama, more karaha prasāda

SYNONYMS

pitā--father; mātā--mother; bāłakera--of the child; nā--not; laya--take
seriously; aparādha--the offense; aparādha--the offense; kṣama--please pardon;
more--unto me; karaha--please show; prasāda--mercy.

TRANSLATION

"Parents never take seriously the offenses of their children. I therefore
beg Your pardon and ask for Your benediction."

TEXT 34

TEXT

kṛṣṇa kahena----brahmā, tomāra pitā nārāyaṇa
āmi gopa, tumī kaiche āmāra nandana

SYNONYMS

kṛṣṇa--Lord Kṛṣṇa; kahena--says; brahmā--O Lord Brahmā; tomāra--your; pitā--
father; nārāyaṇa--Lord Nārāyaṇa; āmi--I (am); gopa--cowherd boy; tumī--you;
kaiche--how; āmāra--My; nandana--son.

TRANSLATION

Śrī Kṛṣṇa said, "O Brahmā, your father is Nārāyaṇa. I am but a cowherd boy.
How can you be My son?"

TEXT 35

TEXT

brahmā balena, tumī ki nā hao nārāyaṇa
tumī nārāyaṇa----śuna tāhāra kāraṇa

SYNONYMS
Brahmā replied, "Are You not Nārāyaṇa? You are certainly Nārāyaṇa. Please listen as I state the proofs.

TEXT 36

TEXT

prākṛtāprākṛta-sṛṣṭye yata jīva-rūpa
tāhāra ye ātmā tumī mūla-svarūpa

SYNONYMS

prākṛta--material; aprākṛta--and spiritual; sṛṣṭye--in the creations; yata--as many as there are; jīva-rūpa--the living beings; tāhāra--of them; ye--who; ātmā--the Supersoul; tumī--You; mūla-svarūpa--ultimate source.

TRANSLATION

"All the living beings within the material and spiritual worlds are ultimately born of You, for You are the Supersoul of them all.

PURPORT

The cosmic manifestation is generated by the interaction of the three modes of material nature. The transcendental world has no such material modes, although it is nevertheless full of spiritual variegatedness. In that spiritual world there are also innumerable living entities, who are eternally liberated souls engaged in transcendental loving service to Lord Kṛṣṇa. The conditioned souls, who remain within the material cosmic creation, are subjected to the threefold miseries and pangs of material nature. They exist in different species of life because they are eternally averse to transcendental loving devotion to the Supreme Lord. Saṅkarṣaṇa is the original source of all living entities because they are all expansions of His marginal potency. Some of them are conditioned by material nature, whereas others are under the protection of the spiritual nature. The material nature is a conditional manifestation of spiritual nature, just as smoke is a conditional stage of fire. Smoke is dependent on fire, but in a blazing fire there is no place for smoke. Smoke disturbs, but fire serves. The serving spirit of the residents of the transcendental world is displayed in five varieties of relationship with the Supreme Lord, who is the central enjoyer. In the material world everyone is a self-centered enjoyer of mundane happiness and distress. A person considers himself the lord of everything and tries to enjoy the illusory energy, but he is not successful because he is not independent: he is but a minute particle of the energy of Lord Saṅkarṣaṇa. All living beings exist under the control of the Supreme Lord, who is therefore called Nārāyaṇa.

TEXT 37
prthvī yaiche ghaṭa-kāraṇa āśraya
jīvera nidāna tumi, tumi sarvāśraya

SYNONYMS
prthvī--the earth; yaiche--just as; ghaṭa--of earthen pots; kāraṇa--of the multitude; kāraṇa--the cause; āśraya--the shelter; jīvera--of the living beings; nidāna--root cause; tumi--You; tumi--You; sarvāśraya--shelter of all.

TRANSLATION
"As the earth is the original cause and shelter of all pots made of earth, so You are the ultimate cause and shelter of all living beings.

PURPORT
As the vast earth is the source for the ingredients of all earthen pots, so the Supreme Soul is the source for the complete substance of all individual living entities. The cause of all causes, the Supreme Personality of Godhead, is the cause of the living entities. This is confirmed in the Bhagavad-gītā (7.10), where the Lord says, bijam mām sarva-bhūtānām ("I am the seed of all living entities"), and in the Upaniṣads (Kaṭha Upaniṣad 5.3), which say, nityo nityānām cetanaḥ cetanānām ("the Lord is the supreme leader among all the eternal living beings").

The Lord is the reservoir of all cosmic manifestation, animate and inanimate. The advocates of Viśiṣṭādvaita-vāda philosophy explain the Vedānta-sūtra by saying that although the living entity has two kinds of bodies--subtle (consisting of mind, intelligence and false ego) and gross (consisting of the five basic elements)--and although he thus lives in three bodily dimensions (gross, subtle and spiritual), he is nevertheless a spiritual soul. Similarly, the Supreme Personality of Godhead, who emanates the material and spiritual worlds, is the Supreme Spirit. As an individual spirit soul is almost identical to his gross and subtle bodies, so the Supreme Lord is almost identical to the material and spiritual worlds. The material world, full of conditioned souls trying to lord it over matter, is a manifestation of the external energy of the Supreme Lord, and the spiritual world, full of perfect servitors of the Lord, is a manifestation of His internal energy. Since all living entities are minute sparks of the Supreme Personality of Godhead, He is the Supreme Soul in both the material and spiritual worlds. The Vaiṣṇavas following Lord Caitanya stress the doctrine of acintya-bhedābheda-tattva, which states that the Supreme Lord, being the cause and effect of everything, is inconceivably, simultaneously one with His manifestations of energy and different from them.
SYNONYMS

nāra-śabde--by the word nāra; kahe--one means; sarva jīvera--of all living entities; nicaya--the assemblage; ayana-śabdete--by the word ayana; kahe--one means; tāhāra--of them; āśraya--the refuge.

TRANSLATION

"The word nāra refers to the aggregate of all the living beings, and the word ayana refers to the refuge of them all.

TEXT 39

TEXT

ataeva tumi hao mūla nārāyaṇa
ei eka hetu, śuna dvīṭya kāraṇa

SYNONYMS

ataeva--therefore; tumi--You; hao--are; mūla--original; nārāyaṇa--Nārāyaṇa; ei--this; eka--one; hetu--reason; śuna--please listen; dvīṭya--second; kāraṇa--to the reason.

TRANSLATION

"You are therefore the original Nārāyaṇa. This is one reason; please listen as I state the second.

TEXT 40

TEXT

jīvera īśvara----puruṣādi avatāra
tānhā sabā haite tomāra aiśvarya apāra

SYNONYMS

jīvera--of the living beings; īśvara--the Supreme Lord; puruṣā-ādi--puruṣa incarnations, etc.; avatāra--incarnations; tānhā--Them; sabā--all; haite--than; tomāra--Your; aiśvarya--opulences; apāra--boundless.

TRANSLATION

"The direct Lords of the living beings are the puruṣa incarnations. But Your opulence and power are more exalted than Theirs.

TEXT 41

TEXT

ataeva adhīśvara tumi sarva pitā
tomāra śaktite tānrā jagat-rakṣitā

SYNONYMS
ataeva--therefore; adhīśvara--primeval Lord; tumī--You; sarva--of all; 
pitā--father; tomāra--Your; sāktite--by the energy; tāńrā--They; jagat--of the 
cosmic creations; rakṣitā--protectors.

TRANSLATION

"Therefore You are the primeval Lord, the original father of everyone. They 
[the puruṣas] are protectors of the universes by Your power.

TEXT 42

TEXT

nārerā ayana yāte karaha pālana 
ataeva hāo tumī mūla nārāyaṇa

SYNONYMS

nārerā--of the living beings; ayana--the shelters; yāte--those to whom; 
karaḥa--You give; pālana--protection; ataeva--therefore; hāo--are; tumī--You; 
mūla--original; nārāyaṇa--Nārāyaṇa.

TRANSLATION

"Since You protect those who are the shelters of all living beings, You are 
the original Nārāyaṇa.

PURPORT

The controlling Deities of the living beings in the mundane worlds are the 
three puruṣa-avatāras. But the potent energy displayed by Śrī Kṛṣṇa is far 
more extensive than that of the puruṣas. Śrī Kṛṣṇa is therefore the original 
father and Lord who protects all creative manifestations through His various 
plenary portions. Since He sustains even the shelters of the collective living 
beings, there is no doubt that Śrī Kṛṣṇa is the original Nārāyaṇa.

TEXT 43

TEXT

tṛtīya kāraṇa śuna śrī-bhagavān 
ananta brahmāṇḍa bahu vaikuṇṭhādi dhāma

SYNONYMS

tṛtīya--third; kāraṇa--reason; śuna--please hear; śrī-bhagavān--O Supreme 
Personality of Godhead; ananta--unlimited; brahma-āṇḍa--universes; bahu--many; 
vaikuṇṭha-ādi--Vaikuṇṭha, etc.; dhāma--planets.

TRANSLATION

"O my Lord, O Supreme Personality of Godhead! Kindly hear my third reason. 
There are countless universes and fathomless transcendental Vaikuṇṭhas.
TEXT 44

TEXT

ithe yata jīva, tāra trai-kālika karma
tāhā dekha, sākṣī tumī, jāna saba marma

SYNONYMS

ithe--in these; yata--as many; jīva--living beings; tāra--of them; trai-kālika--past, present and future; karma--the activities; tāhā--that; dekha--You see; sākṣī--witness; tumī--You; jāna--You know; saba--of everything; marma--the essence.

TRANSLATION

"Both in this material world and in the transcendental world, You see all the deeds of all living beings, in the past, present and future. Since You are the witness of all such deeds, You know the essence of everything.

TEXT 45

TEXT

tomāra darśane sarva jagatera sthiti
tumī nā dekhile kāro nāhi sthiti gati

SYNONYMS

tomāra--Your; darśane--by the seeing; sarva--all; jagatera--of the universe; sthiti--maintenance; tumī--You; nā dekhile--in not seeing; kāro--of anyone; nāhi--there is not; sthiti--staying; gati--moving.

TRANSLATION

"All the worlds exist because You oversee them. None can live, move or have their being without Your supervision.

TEXT 46

TEXT

nārera ayana yāte kara daraśana
tāhāteo hao tumī mūla nārāyaṇa

SYNONYMS

nārera--of the living beings; ayana--the motion; yāte--since; kara--You do; daraśana--seeing; tāhāteo--therefore; hao--are; tumī--You; mūla--original; nārāyaṇa--Nārāyaṇa.

TRANSLATION

"You oversee the wanderings of all living beings. For this reason also, You are the primeval Lord Nārāyaṇa."
PURPORT

Śrī Kṛṣṇa, in His Paramātmā feature, lives in the hearts of all living beings in both the transcendental and mundane creations. As Paramātmā, He witnesses all actions the living beings perform in all phases of time, namely past, present and future. Śrī Kṛṣṇa knows what the living beings have done for hundreds and thousands of past births, He sees what they are doing now, and therefore He knows the results of their present actions that will fructify in the future. As stated in the Bhagavad-gītā, the entire cosmic situation is created as soon as He glances over the material energy. Nothing can exist without His superintendence. Since He sees even the abode for rest of the collective living beings, He is the original Nārāyaṇa.

TEXT 47

TEXT

kṛṣṇa kahena----brahmā, tomāra nā bujhi vacana
    jīva-hṛdi, jale vaise sei nārāyaṇa

SYNONYMS

kṛṣṇa--Lord Kṛṣṇa; kahena--says; brahmā--O Brahmā; tomāra--your; nā--not; bujhi--I understand; vacana--speech; jīva--of the living entity; hṛdi--in the heart; jale--in the water; vaise--sits; sei--that; nārāyaṇa--Lord Nārāyaṇa.

TRANSLATION

Kṛṣṇa said, "Brahmā, I cannot understand what you are saying. Lord Nārāyaṇa is He who sits in the hearts of all living beings and lies down in the waters of the Kāraṇa Ocean."

TEXT 48

TEXT

brahmā kahe----jale jīve yei nārāyaṇa
    se saba tomāra amśa----e satya vacana

SYNONYMS

brahmā--Lord Brahmā; kahe--says; jale--in the water; jīve--in the living being; yei--who; nārāyaṇa--Nārāyaṇa; se--They; saba--all; tomāra--Your; amśa--plenary part; e--this; satya--truthful; vacana--word.

TRANSLATION

Brahmā replied, "What I have said is true. The same Lord Nārāyaṇa who lives on the waters and in the hearts of all living beings is but a plenary portion of You."
The Kāraṇa-dakaśayi, Garbhodakaśayi and Kṣīrodakaśayi forms of Nārāyaṇa all create in cooperation with the material energy. In this way They are attached to māyā.

These three Viṣṇus lying in the water are the Supersoul of everything. The Supersoul of all the universes is known as the first puruṣa.

Garbhodakaśayi Viṣṇu is the Supersoul of the aggregate of living entities, and Kṣīrodakaśayi Viṣṇu is the Supersoul of each individual living being.
TEXT

e sabhāra darśanete āche māyā-gandha
turīya kṛṣṇera nāhi māyāra sambandha

SYNONYMS

e--this; sabhāra--of the assembly; darśanete--in seeing; āche--there is;
māyā-gandha--connection with māyā; turīya--the fourth; kṛṣṇera--of Lord Kṛṣṇa;
nāhi--there is not; māyāra--of the material energy; sambandha--connection.

TRANSLATION

"Superficially we see that these puruṣas have a relationship with māyā, but
above them, in the fourth dimension, is Lord Kṛṣṇa, who has no contact with
the material energy.

PURPORT

The three puruṣas--Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and
Kṣīrodakaśāyī Viṣṇu--all have a relationship with the material energy, called
māyā, because through māyā They create the material cosmos. These three
puruṣas, who lie on the Kāraṇa, Garbha and Kṣīra oceans, are the Supersoul of
everything that be: Kāraṇodakaśāyī Viṣṇu is the Supersoul of the collective
universes, Garbhodakaśāyī Viṣṇu is the Supersoul of the collective living
beings, and Kṣīrodakaśāyī Viṣṇu is the Supersoul of all individual living
entities. Because all of Them are somehow attracted to the affairs of the
material energy, They can be said to have some affection for māyā. But the
transcendental position of Śrī Kṛṣṇa Himself is not even slightly tinged by
māyā. His transcendental state is called turīya, or the fourth-dimensional
stage.

TEXT 53

TEXT

virāt hiranya-garbhaḥ ca
kāraṇaṁ cety upādhatyaḥ
Īśasya yat tribhir hīnāṁ
turīyaṁ tat pracakṣate

SYNONYMS

virāt--the virāt manifestation; hiranya-garbhaḥ--the hiranya-garbha
manifestation; ca--and; kāraṇaṁ--the kāraṇa manifestation; ca--and; iti--thus;
upādhatyaḥ--particular designations; īśasya--of the Lord; yat--that which;
tribhīḥ--these three; hīnāṁ--without; turīyaṁ--the fourth; tat--that;
pracakṣate--is considered.

TRANSLATION

" 'In the material world the Lord is designated as virāt, hiranya-garbha and
kāraṇa. But beyond these three designations, the Lord is ultimately in the
fourth dimension.'
PURPORT

The phenomenal manifestation of the Supreme Whole, the numinous soul of everything, and the cause or causal nature are all but designations of the puruṣas, who are responsible for material creation. The transcendental position surpasses these designations and is therefore called the position of the fourth dimension. This is a quotation from Śrīdhara Svāmī's commentary on the Eleventh Canto, Fifteenth Chapter, verse 16, of Śrīmad-Bhāgavatam.

TEXT 54

TEXT

yadyapi tinera māyā la-iyā vyavahāra
tathāpi tat-sparśa nāhi, sabhe māyā-pāra

SYNONYMS

yadyapi--although; tinera--of these three; māyā--the material energy; la-iyā--taking; vyavahāra--the dealings; tathāpi--still; tat--of that; sparśa--the touch; nāhi--there is not; sabhe--all of them; māyā-pāra--beyond the material energy.

TRANSLATION

"Although these three features of the Lord deal directly with the material energy, none of them are touched by it. They are all beyond illusion.

TEXT 55

TEXT

etad īśanam īśasya
prakṛti-stho 'pi tad-guṇaiḥ
na yujyate sadātma-sthair
yathā buddhis tad-āśrayā

SYNONYMS

etat--this; īśanam--opulence; īśasya--of the Supreme Lord; prakṛti-sthaḥ--situated in the material nature; api--although; tat--of māyā; guṇaiḥ--by the qualities; na--not; yujyate--is affected; sadā--always; ātma-sthaiḥ--which are situated in His own energy; yathā--as also; buddhiḥ--the intelligence; tat--of Him; āśrayā--which has taken shelter.

TRANSLATION

" 'This is the opulence of the Lord: Although situated in the material nature, He is never affected by the modes of nature. Similarly, those who have surrendered to Him and fixed their intelligence upon Him are not influenced by the modes of nature.'

PURPORT
This text is from Śrīmad-Bhāgavatam (1.11.38). Those who have taken shelter of the lotus feet of the Personality of Godhead do not identify with the material world, even while living in it. Pure devotees may deal with the three modes of material nature, but because of their transcendental intelligence in Kṛṣṇa consciousness, they are not influenced by the material qualities. The spell of material activities does not attract such devotees. Therefore, the Supreme Lord and His devotees acting under Him are always free from material contamination.

TEXT 56

TEXT

sei tina janera tumi parama āśraya
tumi mūla nārāyaṇa----ithe ki saṁśaya

SYNONYMS

sei--these; tina--three; janera--of the plenary portions; tumi--You; parama--ultimate; āśraya--shelter; tumi--You; mūla--primeval; nārāyaṇa--Nārāyaṇa; ithe--in this; ki--what; saṁśaya--doubt.

TRANSLATION

"You are the ultimate shelter of these three plenary portions. Thus there is not the slightest doubt that You are the primeval Nārāyaṇa.

PURPORT

Brahmā has confirmed that Lord Kṛṣṇa is the Supreme, the source of the three manifestations known as Kṣīrodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kāraṇodakaśāyī Viṣṇu (Mahā-Viṣṇu). For His pastimes, Lord Kṛṣṇa has four original manifestations—namely Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. The first puruṣa-avatāra, Mahā-Viṣṇu in the Causal Ocean, who is the creator of the aggregate material energy, is an expansion of Saṅkarṣaṇa; the second puruṣa, Garbhodakaśāyī Viṣṇu, is an expansion of Pradyumna; and the third puruṣa, Kṣīrodakaśāyī Viṣṇu, is an expansion of Aniruddha. All these are within the category of manifestations of Nārāyaṇa, who is a manifestation of Śrī Kṛṣṇa.

TEXT 57

TEXT

sei tinera aṁśī paravyoma-nārāyaṇa
teṅha tomāra vilāsa, tumī mūla-nārāyaṇa

SYNONYMS

sei--these; tinera--of the three; aṁśī--source; para-vyoma--in the spiritual sky; nārāyaṇa--Lord Nārāyaṇa; teṅha--He; tomāra--Your; vilāsa--pastime expansion; tumī--You; mūla--original; nārāyaṇa--Nārāyaṇa.

TRANSLATION
"The source of these three features is the Nārāyaṇa in the spiritual sky. He is Your vilāsa expansion. Therefore You are the ultimate Nārāyaṇa."

TEXT 58

TEXT

ataeva brahma-vākye----paravyoma-nārāyaṇa
teṇho kṛṣṇera vilāsa----ei tattva-vivaraṇa

SYNONYMS

ataeva--therefore; brahma--of Lord Brahmā; vākye--in the speech; paravyoma--in the spiritual sky; nārāyaṇa--Lord Nārāyaṇa; teṇho--He; kṛṣṇera--of Lord Kṛṣṇa; vilāsa--pastime incarnation; ei--this; tattva--of the truth; vivaraṇa--description.

TRANSLATION

Therefore according to the authority of Brahmā, the Nārāyaṇa who is the predominating Deity in the transcendental world is but the vilāsa feature of Kṛṣṇa. This has now been conclusively proved.

TEXT 59

TEXT

ei śloka tattva-lakṣaṇa bhāgavata-sāra
paribhāṣā-rūpe ihāra sarvatra-dhikāra

SYNONYMS

ei--this; śloka--verse; tattva--the truth; lakṣaṇa--indicating; bhāgavata--of Śrīmad-Bhāgavatam; sāra--the essence; paribhāṣā--of synonyms; rūpe--in the form; ihāra--of this (Śrīmad-Bhāgavatam); sarvatra--everywhere; adhikāra--jurisdiction.

TRANSLATION

The truth indicated in this verse [Text 30] is the essence of Śrīmad-Bhāgavatam. This conclusion, through synonyms, applies everywhere.

TEXT 60

TEXT

brahma, ātmā, bhagavān----kṛṣṇera vihāra
e artha nā jāni' mūrkha artha kare āra

SYNONYMS

brahma--impersonal Brahman; ātmā--Supersoul; bhagavān--the Supreme Personality of Godhead; kṛṣṇera--of Lord Kṛṣṇa; vihāra--manifestations; e--this; artha--meaning; nā--not; jāni'--knowing; mūrkha--fools; artha--meaning; kare--make; āra--other.
TRANSLATION

Not knowing that Brahman, Paramātmā and Bhagavān are all features of Kṛṣṇa, foolish scholars speculate in various ways.

TEXT 61

TEXT

avatārī nārāyaṇa, kṛṣṇa avatāra
teṅha catūr-bhuja, iṁha manuṣya-ākāra

SYNONYMS

avatārī--source of incarnations; nārāyaṇa--Lord Nārāyaṇa; kṛṣṇa--Lord Kṛṣṇa; avatāra--incarnation; teṅha--that; catuh-bhuja--four arms; iṁha--this; manuṣya--like a man; ākāra--form.

TRANSLATION

Because Nārāyaṇa has four hands whereas Kṛṣṇa looks just like a man, they say that Nārāyaṇa is the original God whereas Kṛṣṇa is but an incarnation.

PURPORT

Some scholars argue that Nārāyaṇa is the original Personality of Godhead of whom Kṛṣṇa is an incarnation because Śrī Kṛṣṇa has two hands whereas Nārāyaṇa has four. Such unintelligent scholars do not understand the features of the Absolute.

TEXT 62

TEXT

ei-mate nānā-rūpa kare pūrva-pakṣa
tāhāre nirjite bhāgavata-padya dakṣa

SYNONYMS

ei-mate--thus; nānā--many; rūpa--forms; kare--takes; pūrva-pakṣa--the objections; tāhāre--them; nirjite--overcoming; bhāgavata--of Śrīmad-Bhāgavatam; padya--poetry; dakṣa--expert.

TRANSLATION

In this way their arguments appear in various forms, but the poetry of the Bhāgavatam expertly refutes them all.

TEXT 63

TEXT

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti  
bhagavān iti śabdyate

SYNONYMS

vadanti—they say; tat—that; tattva-vidāḥ—learned souls; tattvam—the Absolute Truth; yat—which; jñānam—knowledge; advayam—nondual; brahma—Brahman; iti—thus; paramātma—Paramātma; iti—thus; bhagavān—Bhagavān; iti—thus; śabdyate—is known.

TRANSLATION

"Learned transcendentalists who know the Absolute Truth say that it is nondual knowledge and is called impersonal Brahman, localized Paramātma and the Personality of Godhead."

PURPORT

This text is from Śrīmad-Bhāgavatam (1.2.11).

TEXT 64

TEXT

śuna bhāi ei śloka karaha vicāra  
eka mukhya-tattva, tina tāhāra pracāra

SYNONYMS

śuna—please listen; bhāi—brothers; ei—this; śloka—verse; karaha—please give; vicāra—consideration; eka—one; mukhya—principal; tattva—truth; tina—three; tāhāra—of that; pracāra—manifestations.

TRANSLATION

My dear brothers, kindly listen to the explanation of this verse and consider its meaning: the one original entity is known in His three different features.

TEXT 65

TEXT

advaya-jñāna tattva-vastu kṛṣṇera svarūpa  
brāhma, ātmā, bhagavān----tina tānra rūpa

SYNONYMS

advaya-jñāna—knowledge without duality; tattva-vastu—the Absolute Truth; kṛṣṇera—of Lord Kṛṣṇa; sva-rūpa—own nature; brahma—Brahman; ātmā—Paramātma; bhagavān—the Supreme Personality of Godhead; tina—three; tānra—of Him; rūpa—forms.

TRANSLATION
Lord Kṛṣṇa Himself is the one undivided Absolute Truth, the ultimate reality. He manifests Himself in three features—as Brahman, Paramātma and Bhagavān.

PURPORT

In the verse from Śrīmad-Bhāgavatam cited above (Bhāg. 1.2.11), the principal word, bhagavān, indicates the Personality of Godhead, and Brahman and Paramātma are concomitants deduced from the Absolute Personality, as a government and its ministers are deductions from the supreme executive head. In other words, the principal truth is exhibited in three different phases. The Absolute Truth, the Personality of Godhead Śrī Kṛṣṇa (Bhagavān), is also known as Brahman and Paramātma, although all these features are identical.

TEXT 66

TEXT

ei ślokera arthe tumi hailā nirvacana āra eka śuna bhāgavatera vacana

SYNONYMS

ei--this; ślokera--of the verse; arthe--by the meaning; tumi--you; hailā--have become; nirvacana--speechless; āra--other; eka--one; śuna--please hear; bhāgavatera--of Śrīmad-Bhāgavatam; vacana--speech.

TRANSLATION

The import of this verse has stopped you from arguing. Now listen to another verse of Śrīmad-Bhāgavatam.

TEXT 67

TEXT

ete caṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam indrāri-vyākulaṁ lokaṁ mṛḍayanti yuge yuge

SYNONYMS

ete--these; ca--and; aṁśa--plenary portions; kalāḥ--parts of plenary portions; puṁsaḥ--of the puruṣa-avatāras; kṛṣṇaḥ--Lord Kṛṣṇa; tu--but; bhagavān--the Supreme Personality of Godhead; svayam--Himself; indra-ari--the enemies of Lord Indra; vyākulaṁ--full of; lokaṁ--the world; mṛḍayanti--make happy; yuge yuge--at the right time in each age.

TRANSLATION

"All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the puruṣa-avatāras. But Kṛṣṇa is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra."
PURPORT

This statement of Śrīmad-Bhāgavatam (1.3.28) definitely negates the concept that Śrī Kṛṣṇa is an avatāra of Viṣṇu or Nārāyaṇa. Lord Śrī Kṛṣṇa is the original Personality of Godhead, the supreme cause of all causes. This verse clearly indicates that incarnations of the Personality of Godhead such as Śrī Rāma, Nṛsiṁha and Varāha all undoubtedly belong to the Viṣṇu group, but all of Them are either plenary portions or portions of plenary portions of the original Personality of Godhead, Lord Śrī Kṛṣṇa.

TEXT 68

TEXT

saba avatārera kari sāmānya-lakṣaṇa
tāra madhye kṛṣṇa-candrera karila gaṇana

SYNONYMS

saba--all; avatārera--of the incarnations; kari--making; sāmānya--general; lakṣaṇa--symptoms; tāra--of them; madhye--in the middle; kṛṣṇa-candrera--of Lord Śrī Kṛṣṇa; karila--did; gaṇana--counting.

TRANSLATION

The Bhāgavatam describes the symptoms and deeds of the incarnations in general and counts Śrī Kṛṣṇa among them.

TEXT 69

TEXT

tabe sūta gosāñi mane pānā baḍa bhaya
yāra ye lakṣaṇa tāhā karila niścaya

SYNONYMS

tabe--then; sūta gosāñi--Sūta Gosvāmī; mane--in the mind; pānā--obtaining; baḍa--great; bhaya--fear; yāra--of whom; ye--which; lakṣaṇa--symptoms; tāhā--that; karila--he made; niścaya--certainly.

TRANSLATION

This made Sūta Gosvāmī greatly apprehensive. Therefore he distinguished each incarnation by its specific symptoms.

TEXT 70

TEXT

avatāra saba----puruṣera kalā, aṁśa
svayaṁ-bhagavān kṛṣṇa sarva-avatāṁsa

SYNONYMS
**avatāra--the incarnations; saba--all; puruṣera--of the puruṣa-avatāras; kalä--parts of plenary portions; aṁśa--plenary portions; svayam--Himself; bhagavān--the Supreme Personality of Godhead; kṛṣṇa--Lord Kṛṣṇa; sarva--of all; avataṁśa--crest.**

**TRANSLATION**

All the incarnations of Godhead are plenary portions or parts of the plenary portions of the puruṣa-avatāras, but the primeval Lord is Śrī Kṛṣṇa. He is the Supreme Personality of Godhead, the fountainhead of all incarnations.

**TEXT 71**

**TEXT**

pūrva-pakṣa kahe----tomāra bhāla ta' vyākhyāna paravyoma-nārāyaṇa svayaṁ-bhagavān

**SYNONYMS**

pūrva-pakṣa--opposing side; kahe--says; tomāra--your; bhāla--nice; ta'--certainly; vyākhyāna--exposition; para-vyoma--situated in the spiritual sky; nārāyaṇa--Lord Nārāyaṇa; svayaṁ--Himself; bhagavān--the Supreme Personality of Godhead.

**TRANSLATION**

An opponent may say, "This is your interpretation, but actually the Supreme Lord is Nārāyaṇa, who is in the transcendental realm.

**TEXT 72**

**TEXT**

teṇha āsi' kṛṣṇa-rūpe karena avatāra ei artha śloke dekhi ki āra vicāra

**SYNONYMS**

teṇha--He (Nārāyaṇa); āsi'--coming; kṛṣṇa-rūpe--in the form of Lord Kṛṣṇa; karena--makes; avatāra--incarnation; ei--this; artha--meaning; śloke--in the verse; dekhi--I see; ki--what; āra--other; vicāra--consideration.

**TRANSLATION**

"He [Nārāyaṇa] incarnates as Lord Kṛṣṇa. This is the meaning of the verse as I see it. There is no need for further consideration."

**TEXT 73**

**TEXT**

tāre kahe----kene kara kutarkānumāna
śāstra-viruddhārtha kabhu nā haya pramāṇa

SYNONYMS

tāre--to him; kahe--one says; kene--why; kara--you make; ku-tarka--of a fallacious argument; anumāna--conjecture; śāstra-viruddha--contrary to scripture; artha--a meaning; kabhu--at any time; nā--not; haya--is; pramāṇa--evidence.

TRANSLATION

To such a misguided interpreter we may reply, "Why should you suggest such fallacious logic? An interpretation is never accepted as evidence if it opposes the principles of scripture.

TEXT 74

TEXT

anuvādam anuktvā tu
na vidheyam udīrayet
na hy alabdhaśpadam kīncit
kutrācit prātipiṣṭhati

SYNONYMS

anuvādam--the subject; anuktvā--not stating; tu--but; na--not; vidheyam--the predicate; udīrayet--one should speak; na--not; hi--certainly; alabdha-śpadam--without a secure position; kīncit--something; kutrācit--anywhere; prātipiṣṭhati--stands.

TRANSLATION

" 'One should not state a predicate before its subject, for it cannot thus stand without proper support.'

PURPORT

This rhetorical rule appears in the Ekādaśī-tattva, Thirteenth Canto, in connection with the metaphorical use of words. An unknown object should not be put before the known subject because the object has no meaning if the subject is not first given.

TEXT 75

TEXT

anuvāda nā kahiyā nā kahi vidheya
āge anuvāda kahi, paścād vidheya

SYNONYMS

anuvāda--the subject; nā kahiyā--not saying; nā--not; kahi--I say; vidheya--the predicate; āge--first; anuvāda--the subject; kahi--I say; paścāt--afterwards; vidheya--the predicate.
TRANSLATION

"If I do not state a subject, I do not state a predicate. First I speak the former and then I speak the latter.

TEXT 76

TEXT

'vidheya' kahiye tāre, ye vastu ajñāta
'anuvāda' kahi tāre, yei haya jñāta

SYNONYMS

vidheya--the predicate; kahiye--I say; tāre--to him; ye--that; vastu--thing; ajñāta--unknown; anuvāda--the subject; kahi--I say; tāre--to him; yei--that which; haya--is; jñāta--known.

TRANSLATION

"The predicate of a sentence is what is unknown to the reader, whereas the subject is what is known to him.

TEXT 77

TEXT

yaiche kahi,----ei vipra parama paṇḍita
vipra----anuvāda, ihāra vidheya----paṇḍitya

SYNONYMS

yaiche--just as; kahi--I say; ei--this; vipra--brāhmaṇa; parama--great; paṇḍita--learned man; vipra--the brāhmaṇa; anuvāda--subject; ihāra--of this; vidheya--predicate; paṇḍitya--erudition.

TRANSLATION

"For example, we may say: 'This vipra is a greatly learned man.' In this sentence, the vipra is the subject, and the predicate is his erudition.

TEXT 78

TEXT

vipratva vikhyāta tāra paṇḍitya ajñāta
ataeva vipra āge, paṇḍitya paścāta

SYNONYMS

vipratva--the quality of being a vipra; vikhyāta--well known; tāra--his; paṇḍitya--erudition; ajñāta--unknown; ataeva--therefore; vipra--the word vipra; āge--first; paṇḍitya--erudition; paścāta--afterwards.
TRANSLATION

"The man's being a vipra is known, but his erudition is unknown. Therefore the person is identified first and his erudition later.

TEXT 79

TEXT

taiche iňha avatāra saba haila jñāta kāra avatāra?----ei vastu avijñāta

SYNONYMS

taiche--in the same way; iňha--these; avatāra--incarnations; saba--all; haila--were; jñāta--known; kāra--whose; avatāra--incarnations; ei--this; vastu--thing; avijñāta--unknown.

TRANSLATION

"In the same way, all these incarnations were known, but whose incarnations they are was unknown.

TEXT 80

TEXT

'ete'-şabde avatārera āge anuvāda 'puruṣera aṁśa' pāche vidheya-saṁvāda

SYNONYMS

ete-şabde--in the word ete (these); avatārera--of the incarnations; āge--first; anuvāda--the subject; puruṣera--of the puruṣa-avatāras; aṁśa--plenary portions; pāche--afterwards; vidheya--of the predicate; saṁvāda--message.

TRANSLATION

"First the word, 'ete' ['these'], establishes the subject [the incarnations]. Then 'plenary portions of the puruṣa-avatāras' follows as the predicate.

TEXT 81

TEXT

taiche kṛṣṇa avatāra-bhitare haila jñāta tāṁhāra višeṣa-jñāna sei avijñāta

SYNONYMS

taiche--in the same way; kṛṣṇa--Lord Kṛṣṇa; avatāra-bhitare--among the incarnations; haila--was; jñāta--known; tāṁhāra--of Him; višeṣa-jñāna--specific knowledge; sei--that; avijñāta--unknown.
"In the same way, when Kṛṣṇa was first counted among the incarnations, specific knowledge about Him was still unknown.

TEXT 82

TEXT

ataeva 'kṛṣṇa'-śabda āge anuvāda
'svayaṁ-bhagavattā' piche vidheya-samvāda

SYNONYMS

ataeva--therefore; kṛṣṇa-śabda--the word kṛṣṇa; āge--first; anuvāda--the subject; svayaṁ-bhagavattā--being Himself the Supreme Personality of Godhead; piche--afterwards; vidheya--of the predicate; samvāda--the message

TRANSLATION

"Therefore first the word 'kṛṣṇa' appears as the subject, followed by the predicate, describing Him as the original Personality of Godhead.

TEXT 83

TEXT

kṛṣṇera svayaṁ-bhagavattā----ihā haila sādhya
svayaṁ-bhagavānera kṛṣṇatva haila bādhya

SYNONYMS

kṛṣṇera--of Lord Kṛṣṇa; svayaṁ-bhagavattā--the quality of being Himself the Supreme Personality of Godhead; ihā--this; haila--was; sādhya--to be established; svayaṁ-bhagavānera--of the Supreme Personality of Godhead; kṛṣṇatva--the quality of being Lord Kṛṣṇa; haila--was; bādhya--obligatory

TRANSLATION

"This establishes that Śrī Kṛṣṇa is the original Personality of Godhead. The original Personality of Godhead is therefore necessarily Kṛṣṇa.

TEXT 84

TEXT

kṛṣṇa yadi amśa haita, amśī nārāyaṇa
tabe viparīta haita sūtera vacana

SYNONYMS

kṛṣṇa--Lord Kṛṣṇa; yadi--if; amśa--plenary portion; haita--were; amśī--the source of all expansions; nārāyaṇa--Lord Nārāyaṇa; tabe--then; viparīta--the reverse; haita--would have been; sūtera--of Śūta Gosvāmī; vacana--the statement.
"Had Kṛṣṇa been the plenary portion and Nārāyaṇa the primeval Lord, the statement of Sūta Gosvāmī would have been reversed.

Nārāyaṇa amśī yei svayam-bhagavān
teṁha śrī-kṛṣṇa-aiche karita vyākhyāna

Thus he would have said: 'Nārāyaṇa, the source of all incarnations, is the original Personality of Godhead. He has appeared as Śrī Kṛṣṇa.'

bhrama, pramāda, vipralipsā, karanāpāṭava
ārṣa-vijña-vākye nāhi doṣa ei saba

"Mistakes, illusions, cheating and defective perception do not occur in the sayings of the authoritative sages.

Śrīmad-Bhāgavatam has listed the avatāras, the plenary expansions of the puruṣa, and Lord Kṛṣṇa appears among them. But the Bhāgavatām further explains Lord Kṛṣṇa's specific position as the Supreme Personality of Godhead. Since Lord Kṛṣṇa is the original Personality of Godhead, reason and argument establish that His position is always supreme.

Had Kṛṣṇa been a plenary expansion of Nārāyaṇa, the original verse would have been differently composed; indeed, its order would have been reversed. But there cannot be mistakes, illusion, cheating or imperfect perception in the words of liberated sages. Therefore there is no mistake in this statement that Lord Kṛṣṇa is the Supreme Personality of Godhead. The Sanskrit statements
of Śrīmad-Bhāgavatam are all transcendental sounds. Śrīla Vyāsadeva revealed these statements after perfect realization, and therefore they are perfect, for liberated sages like Vyāsadeva never commit errors in their rhetorical arrangements. Unless one accepts this fact, there is no use in trying to obtain help from the revealed scriptures.

Bhrama refers to false knowledge or mistakes, such as accepting a rope as a snake or an oyster shell as gold. Pramāda refers to inattention or misunderstanding of reality, and vipralipsā is the cheating propensity. Karanāpāṭava refers to imperfection of the material senses. There are many examples of such imperfection. The eyes cannot see that which is very distant or very small. One cannot even see his own eyelid, which is the closest thing to his eye, and if one is disturbed by a disease like jaundice, he sees everything to be yellow. Similarly, the ears cannot hear distant sounds. Since the Personality of Godhead and His plenary portions and self-realized devotees are all transcendentally situated, they cannot be misled by such deficiencies.

TEXT 87

TEXT

viruddhārtha kaha tumi, kahite kara roṣa
tomāra arthe avimṛṣṭa-vidheya-amśa-doṣa

SYNONYMS

viruddha-artha—contrary meaning; kaha—say; tumi—you; kahite—pointing out; kara—you do; roṣa—anger; tomāra—your; arthe—in the meaning; avimṛṣṭa-vidheya-amśa—of the unconsidered predicate portion; doṣa—the fault.

TRANSLATION

"You say something contradictory and become angry when this is pointed out. Your explanation has the defect of a misplaced object. This is an unconsidered adjustment.

TEXT 88

TEXT

yāṇra bhagavatā haite anyera bhagavatā
'svayaṁ-bhagavān'-'śabdera tāhātei sattā

SYNONYMS

yāṇra—of whom; bhagavatā—the quality of being the Supreme Personality of Godhead; haite—from; anyera—of others; bhagavatā—the quality of being the Supreme Personality of Godhead; svayaṁ-bhagavān-śabdera—of the word svayaṁ-bhagavān; tāhātei—in that; sattā—the presence.

TRANSLATION

"Only the Personality of Godhead, the source of all other Divinities, is eligible to be designated svayaṁ bhagavān, or the primeval Lord.

TEXT 89
TEXT

dīpa haite yaiche bahu dīpera jvalana
mūla eka dīpa tāhā kariye gaṇana

SYNONYMS

dīpa--a lamp; haite--from; yaiche--just as; bahu--many; dīpera--of lamps; jvalana--lighting; mūla--the original; eka--one; dīpa--lamp; tāhā--that; kariye--I make; gaṇana--consideration

TRANSLATION

"When from one candle many others are lit, I consider that one the original.

PURPORT

The Brahma-saṁhitā, Chapter Five, verse 46, states that the viṣṇu-tattva, or the principle of the Absolute Personality of Godhead, is like a lamp because the expansions equal their origin in all respects. A burning lamp can light innumerable other lamps that are not inferior, but still one lamp must be considered the original. Similarly, the Supreme Personality of Godhead expands Himself in the plenary forms of the viṣṇu-tattva, but although they are equally powerful, the original powerful Personality of Godhead is considered the source. This example also explains the appearance of qualitative incarnations like Lord Śiva and Lord Brahmā--According to Śrīla Jīva Gosvāmī, āṃsbhos tu tamo-'dhiṣṭāntvāt kajjalamaya-sūkṣma-dīpa-śikhā-sthānīyasya na tathā sāmyam: "The śambhu-tattva, or the principle of Lord Śiva, is like a lamp covered with carbon because of his being in charge of the mode of ignorance. The illumination from such a lamp is very minute. Therefore the power of Lord Śiva cannot compare to that of the Viṣṇu principle."

TEXT 90

TEXT

taiche saba avatārera krṣṇa se kāraṇa
āra eka śloka śuna, kuvyākhyā-khaṇḍana

SYNONYMS

taiche--in a similar way; saba--all; avatārera--of the incarnations; krṣṇa--Lord Kṛṣṇa; se--He; kāraṇa--the cause; āra--another; eka--one; śloka--verse; śuna--please hear; ku-vyākhyā--fallacious explanations; khaṇḍana--refuting.

TRANSLATION

"Kṛṣṇa, in the same way, is the cause of all causes and all incarnations. Please hear another verse to defeat all misinterpretations.

TEXTS 91-92

TEXT
atra sargo visargaś ca
sthānam poṣaṇam ūtayaḥ
manvantareśānukathā
nirodho muktir āśrayaḥ
daśamasya viśuddhy-arthaṁ
navānāṁ iha lakṣaṇaṁ
varṇayanti mahātmānaḥ
śrutenārthena cāṇjasā

SYNONYMS
atra--in Śrīmad-Bhāgavatam; sargaḥ--the creation of the ingredients of the universe; visargaḥ--the creations of Brahmā; ca--and; sthānam--the maintenance of the creation; poṣaṇam--the favoring of the Lord's devotees; ūtayaḥ--impetuses for activity; manu-antara--prescribed duties given by the Manus; Īśa-anukathāḥ--a description of the incarnations of the Lord; nirodhaḥ--the winding up of creation; muktiḥ--liberation; āśrayaḥ--the ultimate shelter, the Supreme Personality of Godhead; daśamasya--of the tenth (the āśraya); viśuddhi-arthaṁ--for the purpose of perfect knowledge; navānāṁ--of the nine; iha--here; lakṣaṇaṁ--the nature; varṇayanti--describe; mahā-ātmānaḥ--the great souls; śrutenā--by prayer; arthena--by explanation; ca--and; aṇjasā--direct.

TRANSLATION
" 'Here [in Śrīmad-Bhāgavatam] ten subjects are described: (1) the creation of the ingredients of the cosmos, (2) the creations of Brahmā, (3) the maintenance of the creation, (4) special favor given to the faithful, (5) impetuses for activity, (6) prescribed duties for law-abiding men, (7) a description of the incarnations of the Lord, (8) the winding up of the creation, (9) liberation from gross and subtle material existence, and (10) the ultimate shelter, the Supreme Personality of Godhead. The tenth item is the shelter of all the others. To distinguish this ultimate shelter from the other nine subjects, the mahājanas have described these nine, directly or indirectly, through prayers or direct explanations.'

PURPORT
These verses from Śrīmad-Bhāgavatam (2.10.1-2) list the ten subject matters dealt with in the text of the Bhāgavatam. Of these, the tenth is the substance, and the other nine are categories derived from the substance. These ten subjects are listed as follows:

1) Sarga--the first creation by Viṣṇu, the bringing forth of the five gross material elements, the five objects of sense perception, the ten senses, the mind, the intelligence, the false ego and the total material energy, or universal form.

2) Visarga--the secondary creation, or the work of Brahmā in producing the moving and unmoving bodies in the universe (brahmāṇḍa).

3) Sthāna--the maintenance of the universe by the Personality of Godhead, Viṣṇu. Viṣṇu's function is more important and His glory greater than Brahmā's and Lord Śiva's, for although Brahmā is the creator and Lord Śiva the destroyer, Viṣṇu is the maintainer.

4) Poṣaṇa--special care and protection for devotees by the Lord. As a king maintains his kingdom and subjects but nevertheless gives special attention to
the members of his family, so the Personality of Godhead gives special care to His devotees who are souls completely surrendered to Him.

(5) Ūti—the urge for creation, or initiative power, that is the cause of all inventions, according to the necessities of time, space and objects.

(6) Manvantara—the regulative principles for living beings who desire to achieve perfection in human life. The rules of Manu, as described in the Manu-saṁhitā, guide the way to such perfection.

(7) Iśānukathā: scriptural information regarding the Personality of Godhead, His incarnations on earth and the activities of His devotees. Scriptures dealing with these subjects are essential for progressive human life.

(8) Nirodha: the winding up of all energies employed in creation. Such potencies are emanations from the Personality of Godhead who eternally lies in the Kāraṇa Ocean. The cosmic creations, manifested with His breath, are again dissolved in due course.

(9) Mukti: liberation of the conditioned souls encaged by the gross and subtle coverings of body and mind. When freed from all material affections, the soul, giving up the gross and subtle material bodies, can attain the spiritual sky in his original spiritual body and engage in transcendental loving service to the Lord in Vaikuṇṭhaloka or Kṛśnaloka. When the soul is situated in his original constitutional position of existence, he is said to be liberated. It is possible to engage in transcendental loving service to the Lord and become jīvan-mukta, a liberated soul, even while in the material body.

(10) Āśraya: the Transcendence, the summum bonum, from whom everything emanates, upon whom everything rests and in whom everything merges after annihilation. He is the source and support of all. The Āśraya is also called the Supreme Brahman, as in the Vedānta-Sūtra (ātato brahma-jijñāsā, janmādy asya yataḥ). Śrīmad-Bhāgavatam especially describes this Supreme Brahman as the Āśraya. Śrī Kṛṣṇa is this Āśraya, and therefore the greatest necessity of life is to study the science of Kṛṣṇa.

Śrīmad-Bhāgavatam accepts Śrī Kṛṣṇa as the shelter of all manifestations because Lord Kṛṣṇa, the Supreme Personality of Godhead, is the ultimate source of everything, the supreme goal of all.

Two different principles are to be considered herein—namely Āśraya, the object providing shelter, and Āśrita, the dependents requiring shelter. The Āśrita exist under the original principle, the Āśraya. The first nine categories, described in the first nine cantos of Śrīmad-Bhāgavatam, from creation to liberation—including the puruṣa-avatāras; the incarnations; the marginal energy, or living entities; and the external energy, or material world—are all Āśrita. The prayers of Śrīmad-Bhāgavatam, however, aim for the Āśraya-tattva, the Supreme Personality of Godhead, Śrī Kṛṣṇa. The great souls expert in describing Śrīmad-Bhāgavatam have very diligently delineated the other nine categories, sometimes by direct narrations and sometimes by indirect narrations such as stories. The real purpose of doing this is to know perfectly the Absolute Transcendence, Śrī Kṛṣṇa, for the entire creation, both material and spiritual, rests on the body of Śrī Kṛṣṇa.
äśraya--the ultimate shelter; jānite--to know; kahi--I discuss; e--these; nava--nine; pada-artha--categories; e--these; naverā--of the nine; utpatti--of the origin; hetu--cause; sei--that; äśraya--of the shelter; artha--the meaning.

TRANSLATION

"To know distinctly the ultimate shelter of everything that be, I have described the other nine categories. The cause for the appearance of these nine is rightly called their shelter.

TEXT 94

TEXT

kṛṣṇa eka sarvāśraya, kṛṣṇa sarva-dhāma
kṛṣṇera śarīre sarva-viśvera viśrāma

SYNONYMS

kṛṣṇa--Lord Kṛṣṇa; eka--one; sarvāśraya--shelter of all; kṛṣṇa--Lord Kṛṣṇa; sarva-dhāma--the abode of all; kṛṣṇera--of Lord Kṛṣṇa; śarīre--in the body; sarva-viśvera--of all the universes; viśrāma--resting place.

TRANSLATION

"The Personality of Godhead Sri Kṛṣṇa is the shelter and abode of everything. All the universes rest in His body.

TEXT 95

TEXT

daśame daśamaṁ lakṣyam
āśritāśraya-vigraham
śrī-kṛṣṇākhyam paraṁ dhāma
jagat-dhāma namāmi tat

SYNONYMS

daśame--in the Tenth Canto; daśamaṁ--the tenth subject matter; lakṣyam--to be seen; āśrita--of the sheltered; āśraya--of the shelter; vigraham--who is the form; śrī-kṛṣṇākhyam--known as Lord Śrī Kṛṣṇa; paraṁ-supreme; dhāma--abode; jagat-dhāma--the abode of the universes; namāmi--I offer my obeisances; tat--to Him.

TRANSLATION

" 'The Tenth Canto of Śrīmad-Bhāgavatam reveals the tenth object, the Supreme Personality of Godhead, who is the shelter of all surrendered souls. He is known as Śrī Kṛṣṇa, and He is the ultimate source of all the universes. Let me offer my obeisances unto Him.'

PURPORT
This quotation comes from Śrīdhara Svāmī's commentary on the first verse of the Tenth Canto, Chapter One, of Śrīmad-Bhāgavatam.

TEXT 96

TEXT

krṣṇera svarūpa, āra śakti-traya-jñāna
yāṇra haya, tāṇra nāhi krṣṇete aĵñāna

SYNONYMS

krṣṇera—of Lord Kṛṣṇa; sva-rūpa—the real nature; āra—and; śakti-traya—of the three energies; jñāna—knowledge; yāṇra—whose; haya—there is; tāṇra—of him; nāhi—there is not; krṣṇete—in Lord Kṛṣṇa; aĵñāna—ignorance.

TRANSLATION

"One who knows the real feature of Śrī Kṛṣṇa and His three different energies cannot remain ignorant about Him.

PURPORT

Śrīla Jīva Gosvāmi states in his Bhagavat-sandarbha (16) that by His potencies, which act in natural sequences beyond the scope of the speculative human mind, the Supreme Transcendence, the summum bonum, eternally and simultaneously exists in four transcendental features: His personality, His impersonal effulgence, particles of His potency (the living beings), and the principal cause of all causes. The Supreme Whole is compared to the sun, which also exists in four features, namely the personality of the sun-god, the glare of his glowing sphere, the sun rays inside the sun planet, and the sun's reflections in many other objects. The ambition to corroborate the existence of the transcendental Absolute Truth by limited conjectural endeavors cannot be fulfilled, because He is beyond the scope of our limited speculative minds. In an honest search for truth, we must admit that His powers are inconceivable to our tiny brains. The exploration of space has demanded the work of the greatest scientists of the world, yet there are countless problems regarding even fundamental knowledge of the material creation that bewilder scientists who confront them. Such material knowledge is far removed from the spiritual nature, and therefore the acts and arrangements of the Absolute Truth are, beyond all doubts, inconceivable.

The primary potencies of the Absolute Truth are mentioned to be three: internal, external and marginal. By the acts of His internal potency, the Personality of Godhead in His original form exhibits the spiritual cosmic manifestations known as the eternal Vaikuṇṭhalokas, which exist eternally, even after the destruction of the material cosmic manifestation. By His marginal potency the Lord expands Himself as living beings who are part of Him, just as the sun distributes its rays in all directions. By His external potency the Lord manifests the material creation, just as the sun with its rays creates fog. The material creation is but a perverse reflection of the eternal Vaikuṇṭha nature.

These three energies of the Absolute Truth are also described in the Viṣṇu Purāṇa, where it is said that the living being is equal in quality to the internal potency, whereas the external potency is indirectly controlled by the
chief cause of all causes. Māyā, the illusory energy, misleads a living being
as fog misleads a pedestrian by blocking off the light of the sun. Although
the potency of māyā is inferior in quality to the marginal potency, which
consists of the living beings, who are part and parcel of the Lord, it
nevertheless has the power to control the living beings, just as fog can block
the actions of a certain portion of the sun's rays although it cannot cover
the sun. The living beings covered by the illusory energy evolve in different
species of life, with bodies ranging from that of an insignificant ant to that
of Brahmā, the constructor of the cosmos. The pradhāna, the chief cause of all
causes in the impersonal vision, is none other than the Supreme Lord, whom one
can see face to face in the internal potency. He takes the material all-
pervasive form by His inconceivable power. Although all three potencies--
namely internal, external and marginal--are essentially one in the ultimate
issue, they are different in action, like electric energy, which can produce
both cold and heat under different conditions. The external and marginal
potencies are so called under various conditions, but in the original,
internal potencies there are no such conditions, nor is it possible for the
conditions of the external potency to exist in the marginal, or vice versa.
One who is able to understand the intricacies of all these energies of the
Supreme Lord can no longer remain an empiric impersonalist under the influence
of a poor fund of knowledge.

TEXT 97

TEXT

kṛṣṇera svarūpera haya śaḍ-vidha vilāsa
prābhava-vaibhava-rūpe dvi-vidha prakāśa

SYNONYMS

kṛṣṇera--of Lord Kṛṣṇa; svarūpera--of the form; haya--there are; śaḍ-vidha-
six kinds; vilāsa--pastime forms; prābhava-vaibhava-rūpe--in the divisions of
prābhava and vaibhava; dvi-vidha--two kinds; prakāśa--manifestations.

TRANSLATION

"The Personality of Godhead Śrī Kṛṣṇa enjoys Himself in six primary
expansions. His two manifestations are prābhava and vaibhava.

PURPORT

Now the author of Śrī Caitanya-caritāmṛta turns to a description of the
Personality of Godhead Kṛṣṇa in His innumerable expansions. The Lord primarily
expands Himself in two categories, namely prābhava and vaibhava. The prābhava
forms are fully potent like Śrī Kṛṣṇa, and the vaibhava forms are partially
potent. The prābhava forms are manifested in relation with potencies, but the
vaibhava forms are manifested in relation with excellences. The potent
prābhava manifestations are also of two varieties: temporary and eternal. The
Mohini, Hamsa and Śukla forms are manifested only temporarily, in terms of a
particular age. Among the other prābhavas, who are not very famous according
to the material estimation, are Dhanvantari, Ṛṣabha, Vyāsa, Dattātreya and
Kapila. Among the vaibhava-prakāśa forms are Kūrma, Matsya, Nara-Nārāyaṇa,
Varāha, Hayagrīva, Prśnigarbha, and Baladeva, as well as the manvantara
avatāras Yajña, Vibhu, Satyasena, Hari, Vaikuṇṭha, Ajita, Vāmana, Sārvabhauma, Ṛṣabha, Viśvakṣena, Dharmasetu, Sudhāmā, Yogeśvara and Bṛhadbhānu.

TEXT 98

TEXT

aṁśa-ṣaktyāveśa-rūpe dvi-vidhāvatāra
bālya pauganḍa dharma dui ta’ prakāra

SYNONYMS

aṁśa--of the plenary expansion; ṣakti-āveśa--of the empowered; rūpe--in the forms; dvi-vidha--two kinds; avatāra--incarnations; bālya--childhood; pauganḍa--boyhood; dharma--characteristics of age; dui--two; ta'--certainly; prakāra--kinds

TRANSLATION

"His incarnations are of two kinds, namely partial and empowered. He appears in two ages--childhood and boyhood.

PURPORT

The vilāsa forms are six in number. Incarnations are of two varieties, namely ṣakty-āveśa (empowered) and aṁśāveśa (partial). These incarnations also come within the category of prābhava and vaibhava manifestations. Childhood and boyhood are two special features of the Personality of Godhead Śrī Kṛṣṇa, but His permanent feature is His eternal form as an adolescent youth. The original Personality of Godhead Śrī Kṛṣṇa is always worshiped in this eternal adolescent form.

TEXT 99

TEXT

kiṣora-svarūpa kṛṣṇa svayāṁ avatārī
kṛiḍā kare ei chaya-rūpe viśva bhari'

SYNONYMS

kiṣora-svarūpa--whose real nature is that of an adolescent; kṛṣṇa--Lord Kṛṣṇa; svayam--Himself; avatārī--the source of all incarnations; kṛiḍā kare--He plays; ei--these; chaya-rūpe--in six forms; viśva--the universes; bhari'--maintaining

TRANSLATION

"The Personality of Godhead Śrī Kṛṣṇa, who is eternally an adolescent, is the primeval Lord, the source of all incarnations. He expands Himself in these six categories of forms to establish His supremacy throughout the universe.

TEXT 100

TEXT
ei chaya-rūpe haya ananta vibheda
ananta-rūpe eka-rūpa, nāhi kichu bheda

SYNONYMS

ei--these; chaya-rūpe--in six forms; haya--there are; ananta--unlimited; vibheda--varieties; ananta-rūpe--in unlimited forms; eka-rūpa--one form; nāhi--there is not; kichu--any; bheda--difference.

TRANSLATION

"In these six kinds of forms there are innumerable varieties. Although they are many, they are all one: there is no difference between them.

PURPORT

The Personality of Godhead manifests Himself in six different features: (1) prābhava, (2) vaibhava, (3) empowered incarnations, (4) partial incarnations, (5) childhood and (6) boyhood. The Personality of Godhead Śrī Kṛṣṇa, whose permanent feature is adolescence, enjoys His transcendental proclivities by performing pastimes in these six forms. In these six features there are unlimited divisions of the Personality of Godhead's forms. The jīvas, or living beings, are differentiated parts and parcels of the Lord. They are all diversities of the one without a second, the Supreme Personality of Godhead.

TEXT 101

TEXT

cic-chakti, svarūpa-śakti, antaraṅga nāma
tāhāra vaibhava ananta vaikuṇṭhādi dhāma

SYNONYMS

cit-śakti--spiritual energy; svarūpa-śakti--personal energy; antaḥ-āṅga--internal; nāma--named; tāhāra--of that; vaibhava--manifestations; ananta--unlimited; vaikuṇṭha-ādi--Vaikuṇṭha, etc.; dhāma--abodes.

TRANSLATION

"The cit-śakti, which is also called svarūpa-śakti or antaraṅga-śakti, displays many varied manifestations. It sustains the kingdom of God and its paraphernalia.

TEXT 102

TEXT

māyā-śakti, bahiraṅga, jagat-kāraṇa
tāhāra vaibhava ananta brahmāṇḍera gaṇa

SYNONYMS
māyā-śakti—the illusory energy; bahiḥ-aṅgā—external; jagat-kāraṇa—the cause of the universe; tāhāra—of that; vaibhava—manifestations; ananta—unlimited; brahma-aṅḍera—of universes; gaṇa—multitudes.

TRANSLATION
"The external energy, called māyā-śakti, is the cause of innumerable universes with varied material potencies.

TEXT 103

TEXT
jīva-śakti taṭaṣṭhākhyā, nāhi yāra anta
mukhya tina śakti, tāra vibheda ananta

SYNONYMS
jīva-śakti—the energy of the living entity; taṭa-stha-ākhyā—known as marginal; nāhi—there is not; yāra—of which; anta—end; mukhya—principal; tina—three; śakti—energies; tāra—of them; vibheda—varieties; ananta—unlimited.

TRANSLATION
"The marginal potency, which is between these two, consists of the numberless living beings. These are the three principal energies, which have unlimited categories and subdivisions.

PURPORT
The internal potency of the Lord, which is called cit-śakti or antaraṅga-śakti, exhibits variegatedness in the transcendental Vaikuṇṭha cosmos. Besides ourselves, there are unlimited numbers of liberated living beings who associate with the Personality of Godhead in His innumerable features. The material cosmos displays the external energy, in which the conditioned living beings are provided all liberty to go back to the Personality of Godhead after leaving the material tabernacle. The Śvetāśvatara Upaniṣad (6.8) informs us:

na tasya kāryaṁ karaṇaṁ ca vidyate
da tat-samaś cābhayadhikaṁ ca dṛṣyate
aparāśya śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca

"The Supreme Lord is one without a second. He has nothing to do personally, nor does He have material senses. No one is equal to Him or greater than Him. He has unlimited, variegated potencies of different names, which exist within Him as autonomous attributes and provide Him full knowledge, power and pastimes."

TEXT 104

TEXT
e-mata svarūpa-gaṇa, āra tina śakti
SYNONYMS

e-mata--in this way; svarūpa-gaṇa--personal forms; āra--and; tina--three; śakti--energies; sabhāra--of the whole assembly; āśraya--the shelter; krṣṇa--Lord Kṛṣṇa; krṣṇe--in Lord Kṛṣṇa; sabhāra--of the whole assembly; sthiti--the existence.

TRANSLATION

"These are the principal manifestations and expansions of the Personality of Godhead and His three energies. They are all emanations from Sri Kṛṣṇa, the Transcendence. They have their existence in Him.

TEXT 105

TEXT

yadyapi brahmāṇḍa-gaṇera puruṣa āśraya sei puruṣādi sabhāra kṛṣṇa mūla-āśraya

SYNONYMS

yadyapi--although; brahma-aṇḍa-gaṇera--of the multitude of universes; puruṣa--the puruṣa-avatāra; āśraya--the shelter; sei--that; puruṣa-ādi--of the puruṣa-avatāras, etc.; sabhāra--of the assembly; kṛṣṇa--Lord Kṛṣṇa; mūla-āśraya--original source.

TRANSLATION

"Although the three puruṣas are the shelter of all the universes, Lord Kṛṣṇa is the original source of the puruṣas.

TEXT 106

TEXT

svayam bhagavān kṛṣṇa, kṛṣṇa sarvāśraya parama Īśvara kṛṣṇa sarva-śāstre kaya

SYNONYMS

svayam--Himself; bhagavān--the Supreme Personality of Godhead; kṛṣṇa--Lord Kṛṣṇa; kṛṣṇa--Lord Kṛṣṇa; sarva-āśraya--the shelter of all; parama--Supreme; Īśvara--Lord; kṛṣṇa--Lord Kṛṣṇa; sarva-śāstre--all scriptures; kaya--say.

TRANSLATION

"Thus the Personality of Godhead Śrī Kṛṣṇa is the original primeval Lord, the source of all other expansions. All the revealed scriptures accept Śrī Kṛṣṇa as the Supreme Lord.

TEXT 107
TEXT

Iśvarah paramah krṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

SYNONYMS

Iśvarah--the controller; paramah--supreme; krṣṇaḥ--Lord Kṛṣṇa; sat--eternal existence; cit--absolute knowledge; ānanda--absolute bliss; vigrahaḥ--whose form; anādiḥ--without beginning; ādiḥ--the origin; govindaḥ--Lord Govinda; sarva-kāraṇa-kāraṇam--the cause of all causes.

TRANSLATION

"'Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.'

PURPORT

This is the first verse of the Fifth Chapter of the Brahma-samhitā.

TEXT 108

TEXT

e saba siddhānta tumi jāna bhāla-mate
tabu pūrva-pakṣa kara āmā cālāite

SYNONYMS

e--these; saba--all; siddhānta--conclusions; tumi--you; jāna--know; bhāla-mate--in a good way; tabu--still; pūrva-pakṣa--objection; kara--you make; āmā-to me; cālāite--to give useless anxiety.

TRANSLATION

"You know all the conclusions of the scriptures very well. You create these logical arguments just to agitate me."

PURPORT

A learned man who has thoroughly studied the scriptures cannot hesitate to accept Śrī Kṛṣṇa as the Supreme Personality of Godhead. If such a man argues about this matter, certainly he must be doing so to agitate the minds of his opponents.

TEXT 109

TEXT

sei krṣṇa avatārī vrajendra-kumāra
āpane caitanya-rūpe kaila avatāra
SYNONYMS
sei--that; krṣṇa--Lord Kṛṣṇa; avatārī--the source of all incarnations;
vrajendra-kumāra--the son of the King of Vraja; āpane--personally; caitanya-
rūpe--in the form of Lord Caitanya Mahāprabhu; kaila--made; avatāra--incarnation.

TRANSLATION
That same Lord Kṛṣṇa, the fountainhead of all incarnations, is known as the son of the King of Vraja. He has descended personally as Lord Śrī Caitanya Mahāprabhu.

TEXT 110

TEXT
ataeva caitanya gosāṇi paratattva-sīmā
tāṅre kṣirodā-sāyi kahi, ki tāṅra mahimā

SYNONYMS
ataeva--therefore; caitanya gosāṇi--Lord Caitanya Mahāprabhu; para-tattva-
sīmā--the highest limit of the Absolute Truth; tāṅre--Him; kṣirodā-sāyi-- Kṣirodakaśāyi Viṣṇu; kahi--if I say; ki--what; tāṅra--of Him; mahimā--glory.

TRANSLATION
Therefore Lord Caitanya is the Supreme Absolute Truth. To call Him Kṣirodakaśāyi Viṣṇu does not add to His glory.

TEXT 111

TEXT
sei ta' bhaktera vāhya nahe vyabhicārī sakala sambhave tānte, yāte avatārī

SYNONYMS
sei--that; ta'--certainly; bhaktera--of a devotee; vāhya--speech; nahe--is not; vyabhicārī--deviation; sakala--all; sambhave--possibilities; tānte--in Him; yāte--since; avatārī--the source of all incarnations.

TRANSLATION
But such words from the lips of a sincere devotee cannot be false. All possibilities abide in Him, for He is the primeval Lord.

TEXT 112

TEXT
avatārīra dehe saba avatārera sthiti
keho kona-mate kahe, yemana yāra mati

SYNONYMS

avatārīra--of the source; dehe--in the body; saba--all; avatārerā--of the incarnations; sthiti--existence; keho--someone; kona-mate--in some way; kahe--says; yemana--as in the manner; yāra--of whom; mati--the opinion.

TRANSLATION

All other incarnations are situated in potential form in the original body of the primeval Lord. Thus according to one's opinion, one may address Him as any one of the incarnations.

PURPORT

It is not contradictory for a devotee to call the Supreme Lord by any one of the various names of His plenary expansions because the original Personality of Godhead includes all such categories. Since the plenary expansions exist within the original person, one may call Him by any of these names. In Śrī Caitanya-bhāgavata (Madhya 6.95) Lord Caitanya says, "I was lying asleep in the ocean of milk, but I was awakened by the call of Nādā, Śrī Advaita Prabhu." Here the Lord refers to His form as Kṣīrodakaśāyī Viṣṇu.

TEXT 113

TEXT

kṛṣṇake kahaye keha----nara-nārāyaṇa
keho kahe, kṛṣṇa haya sākṣāt vāmana

SYNONYMS

kṛṣṇake--Lord Kṛṣṇa; kahaye--says; keha--someone; nara-nārāyaṇa--Nara-Nārāyaṇa; keho--someone; kahe--says; kṛṣṇa--Lord Kṛṣṇa; haya--is; sākṣāt--directly; vāmana--Lord Vāmana.

TRANSLATION

Some say that Śrī Kṛṣṇa is directly Nara-Nārāyaṇa. Others say that He is directly Vāmana.

TEXT 114

TEXT

keho kahe, kṛṣṇa kṣīroda-śāyī avatāra
asambhava nahe, satya vacana sabāra

SYNONYMS

keho--someone; kahe--says; kṛṣṇa--Lord Kṛṣṇa; kṣīroda-śāyī--Kṣīrodakaśāyī Viṣṇu; avatāra--incarnation; asambhava--impossible; nahe--is not; satya--true; vacana--speeches; sabāra--of all.
Some say that Kṛṣṇa is the incarnation of Kṣīrodakaśāyī Viṣṇu. None of these statements is impossible; each is as correct as the others.

The Laghu-bhāgavatārṇa (5.383) states:

"According to the intimate relationships between Śrī Kṛṣṇa (the primeval Lord) and His devotees, the Purāṇas describe Him by various names. Sometimes He is called Nārāyaṇa; sometimes Upendra (Vāmana), the younger brother of Indra, King of heaven; and sometimes Kṣīrodakaśāyī Viṣṇu. Sometimes He is called the thousand-hooded Śeṣa Nāga, and sometimes the Lord of Vaikuṇṭha."

Some say that Kṛṣṇa is the incarnation of Kṣīrodakaśāyī Viṣṇu. None of these statements is impossible; each is as correct as the others.

The Laghu-bhāgavatārṇa (5.383) states:

"According to the intimate relationships between Śrī Kṛṣṇa (the primeval Lord) and His devotees, the Purāṇas describe Him by various names. Sometimes He is called Nārāyaṇa; sometimes Upendra (Vāmana), the younger brother of Indra, King of heaven; and sometimes Kṣīrodakaśāyī Viṣṇu. Sometimes He is called the thousand-hooded Śeṣa Nāga, and sometimes the Lord of Vaikuṇṭha."
saba--all; śrotā-gaṇera--of the hearers; kari--I do; caraṇa--to the lotus feet; vandana--praying; e--these; saba--all; siddhānta--conclusions; śuna--please hear; kari'--making; eka--one; mana--mind.

TRANSLATION

I offer my obeisances unto the feet of all who hear or read this discourse. Kindly hear with attention the conclusion of all these statements.

PURPORT

Prostrating himself at the feet of his readers, the author of Śrī Caitanya-caritāmṛta entreats them in all humility to hear with rapt attention these conclusive arguments regarding the Absolute Truth. One should not fail to hear such arguments because only by such knowledge can one perfectly know Kṛṣṇa.

TEXT 117

TEXT

siddhānta baliyā citte nā kara alasa
ihā ha-ite kṛṣṇe lāge sudṛḍha mānasa

SYNONYMS

siddhānta--conclusion; baliyā--considering; citte--in the mind; nā kara--do not be; alasa--lazzy; ihā--this; ha-ite--from; kṛṣṇe--in Lord Kṛṣṇa; lāge--becomes fixed; su-dṛḍha--very firm; mānasa--the mind.

TRANSLATION

A sincere student should not neglect the discussion of such conclusions, considering them controversial, for such discussions strengthen the mind. Thus one’s mind becomes attached to Śrī Kṛṣṇa.

PURPORT

There are many students who, in spite of reading the Bhagavad-gītā, misunderstand Kṛṣṇa because of imperfect knowledge and conclude Him to be an ordinary, historical personality. This one must not do. One should be particularly careful to understand the truth about Kṛṣṇa. If because of laziness one does not come to know Kṛṣṇa conclusively, one will be misguided about the cult of devotion, like those who declare themselves advanced devotees and imitate the transcendental symptoms sometimes observed in liberated souls. Although the use of thoughts and arguments is a most suitable process for inducing an uninitiated person to become a devotee, neophytes in devotional service must always alertly understand Kṛṣṇa through the vision of the revealed scriptures, the bona fide devotees and the spiritual master. Unless one hears about Śrī Kṛṣṇa from such authorities, one cannot make advancement in devotion to Śrī Kṛṣṇa. The revealed scriptures mention nine means of attaining devotional service, of which the first and foremost is hearing from authority. The seed of devotion cannot sprout unless watered by the process of hearing and chanting. One should submissively receive the transcendental messages from spiritually advanced sources and chant the very same messages for one’s own benefit as well as the benefit of one’s audience.
When Brahmā described the situation of pure devotees freed from the culture of empiric philosophy and fruitive actions, he recommended the process of hearing from persons who are on the path of devotion. Following in the footsteps of such liberated souls, who are able to vibrate real transcendental sound, can lead one to the highest stage of devotion, and thus one can become a mahā-bhāgavata. From the teachings of Lord Caitanya Mahāprabhu to Sanātana Gosvāmī (Cc. Madhya 22.65) we learn:

śāstra-yukte sunipuṇa, dṛḍha-ṣraddhā yānra
'uttama-adhikārī' sei tāraye saṁsāra

"A person who is expert in understanding the conclusion of the revealed scriptures and who fully surrenders to the cause of the Lord is actually able to deliver others from the clutches of material existence." Śrīla Rūpa Gosvāmī, in his Upadeśamṛta (3), advises that to make rapid advancement in the cult of devotional service one should be very active and should persevere in executing the duties specified in the revealed scriptures and confirmed by the spiritual master. Accepting the path of liberated souls and the association of pure devotees enriches such activities.

Imitation devotees, who wish to advertise themselves as elevated Vaiṣṇavas and who therefore imitate the previous ācāryas but do not follow them in principle, are condemned in the words of Śrīmad-Bhāgavatam (2.3.24) as stone-hearted. Śrīla Viśvanātha Cakravartī Ṭhākura has commented on their stone-hearted condition as follows: bahir aśru-pulakayoḥ sotor api yad dhṛdayaṁ na vikriyeta tad aśma-sāram iti kaniṣṭhādhi-kārināṁ eva aśru-pulakādi-māttve 'pi aśma-sāra-hṛdayatayā nindaiśā. "Those who shed tears by practice but whose hearts have not changed are to be known as stone-hearted devotees of the lowest grade. Their imitation crying, induced by artificial practice, is always condemned." The desired change of heart referred to above is visible in reluctance to do anything not congenial to the devotional way. To create such a change of heart, conclusive discussion about Śrī Karṇa and His potencies is absolutely necessary. False devotees may think that simply shedding tears will lead one to the transcendental plane, even if one has not had a factual change in heart, but such a practice is useless if there is no transcendental realization. False devotees, lacking the conclusion of transcendental knowledge, think that artificially shedding tears will deliver them. Similarly, other false devotees think that studying books of the previous ācāryas is unadvisable, like studying dry empiric philosophies. But Śrīla Jīva Gosvāmī, following the previous ācāryas, has inculcated the conclusions of the scriptures in the six theses called the Śaṭ-sandarbhas. False devotees who have very little knowledge of such conclusions fail to achieve pure devotion for want of zeal in accepting the favorable directions for devotional service given by self-realized devotees. Such false devotees are like impersonalists, who also consider devotional service no better than ordinary fruitive actions.
caitanya-mahimā—the glory of Lord Caitanya Mahāprabhu; jāni—I know; e—these; saba—all; siddhānte—by the conclusions; citta—the mind; drṣṭha—firm; haṁa—becoming; lāge—becomes fixed; mahimā-jñāna—knowledge of the greatness; haite—from.

TRANSLATION

By such conclusive studies I know the glories of Lord Caitanya. Only by knowing these glories can one become strong and fixed in attachment to Him.

PURPORT

One can know the glories of Śrī Caitanya Mahāprabhu only by reaching, in knowledge, a conclusive decision about Śrī Kṛṣṇa, strengthened by bona fide study of the conclusions of the ācāryas.

TEXT 119

TEXT

caitanya-prabhura mahimā kahibāra tare
kṛṣṇera mahimā kahi kariyā vistāre

SYNONYMS

caitanya-prabhura—of Lord Caitanya Mahāprabhu; mahimā—the glories; kahibāra tare—for the purpose of speaking; kṛṣṇera—of Lord Kṛṣṇa; mahimā—the glories; kahi—I speak; kariyā—doing; vistāre—in expansion.

TRANSLATION

Just to enunciate the glories of Śrī Caitanya Mahāprabhu, I have tried to describe the glories of Śrī Kṛṣṇa in detail.

TEXT 120

TEXT

caitanya-gosāñira ei tattva-nirūpaṇa
svayaṁ-bhagavān kṛṣṇa vrajendra-nandana

SYNONYMS

caitanya-gosāñira—of Lord Caitanya Mahāprabhu; ei—this; tattva—of the truth; nirūpaṇa—settling; svayaṁ-bhagavān—Himself the Supreme Personality of Godhead; kṛṣṇa—Lord Kṛṣṇa; vrajendra-nandana—the son of the King of Vraja.

TRANSLATION

The conclusion is that Lord Caitanya is the Supreme Personality of Godhead, Kṛṣṇa, the son of the King of Vraja.
Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Second Chapter, describing Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead.

Chapter 3
The External Reasons for Lord Caitanya's Appearance

In this chapter the author has fully discussed the reason for the descent of Śrī Caitanya Mahāprabhu. The Supreme Personality of Godhead, Lord Śrī Kṛṣṇa, after displaying His pastimes as Lord Kṛṣṇa, thought it wise to make His advent in the form of a devotee to explain personally the transcendental mellow reciprocations of service and love between Himself and His servants, friends, parents and fiancées. According to the Vedic literature, the foremost occupational duty for humanity in this Age of Kali is nāma-saṅkīrtana, or congregational chanting of the holy name of the Lord. The incarnation for this age especially preaches this process, but only Kṛṣṇa Himself can explain the confidential loving service performed in the four principal varieties of loving affairs between the Supreme Lord and His devotees. Lord Kṛṣṇa therefore personally appeared, with His plenary portions, as Lord Caitanya. As stated in this chapter, only for that purpose did Lord Kṛṣṇa appear personally in Navadvīpa in the form of Śrī Kṛṣṇa Caitanya Mahāprabhu.

Kṛṣṇadāsa Kavirāja has herein presented much authentic evidence from Śrīmad-Bhāgavatam and other scriptures to substantiate the identity of Lord Caitanya with Śrī Kṛṣṇa Himself. He has described bodily symptoms in Lord Caitanya that are visible only in the person of the Supreme Lord, and he has proved that Lord Caitanya appeared with His personal associates--Śrī Nityānanda, Advaita, Gadādhara, Śrīvāsa and other devotees--to preach the special significance of chanting Hare Kṛṣṇa. The appearance of Lord Caitanya is both significant and confidential. He can be appreciated only by pure devotees and only through the process of devotional service. The Lord tried to conceal His identity as the Supreme Personality of Godhead by representing Himself as a devotee, but His pure devotees can recognize Him by His special features. The Vedas and Purāṇas foretell the appearance of Lord Caitanya, but still He is sometimes called, significantly, the concealed descent of the Supreme Personality of Godhead.

Advaita Ācārya was a contemporary of Lord Caitanya's father. He felt sorry for the condition of the world because even after Lord Kṛṣṇa's appearance, no one had interest in devotional service to Kṛṣṇa. This forgetfulness was so
overwhelming that Advaita Prabhu was convinced that no one but Lord Kṛṣṇa Himself could enlighten people about devotional service to the Supreme Lord. Therefore Advaita requested Lord Kṛṣṇa to appear as Lord Caitanya. Offering tulasī leaves and Ganges water, He cried for the Lord's appearance. The Lord, being satisfied by His pure devotees, descends to satisfy them. As such, being pleased by Advaita Ācārya, Lord Caitanya appeared.

TEXT 1

TEXT

śrī-caitanya-prabhuṁ vande
yat-pādāśraya- viiryataḥ
saṅgṛhāty ākara-vṛatād
ajñāḥ siddhānta-san-mañana

SYNONYMS

śrī-caitanya-prabhum—to Lord Caitanya Mahāprabhu; vande—I offer my respectful obeisances; yat—of whom; pāda-āśraya—of the shelter of the lotus feet; viiryataḥ—from the power; saṅgṛhāti—collects; ākara-vṛatāt—from the multitude of mines in the form of scriptures; ajñāḥ—a fool; siddhānta—of conclusion; sat-mañana—the best jewels.

TRANSLATION

I offer my respectful obeisances to Śrī Caitanya Mahāprabhu. By the potency of the shelter of His lotus feet, even a fool can collect the valuable jewels of conclusive truth from the mines of the revealed scriptures.

TEXT 2

TEXT

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; śrī-caitanya—to Lord Caitanya Mahāprabhu; jaya—all glories; nityānanda—to Lord Nityānanda; jaya—all glories; advaita-candra—to Advaita Ācārya; jaya—all glories; gaura-bhakta-vṛnda—to all the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Caitanya. All glories to Lord Nityānanda. All glories to Advaitacandra. And all glories to all the devotees of Lord Caitanya.
SYNONYMS

tṛṭiya--third; śloka--of the verse; artha--meaning; kaila--there was; vivaraṇa--description; caturtha--fourth; śloka--of the verse; artha--meaning; śuna--please hear; bhakta-gaṇa--O devotees.

TRANSLATION

I have given the purport of the third verse. Now, O devotees, please listen to the meaning of the fourth with full attention.

TEXT 4

TEXT

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
 hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ

SYNONYMS

anarpita--not bestowed; carīṁ--having been formerly; cirāt--for a long time; karuṇayā--by causeless mercy; avatīrṇaḥ--descended; kalau--in the Age of Kali; samarpayitum--to bestow; unnata--elevated; ujjvala-rasāṁ--the conjugal mellow; sva-bhakti--of His own service; śriyam--the treasure; hariḥ--the Supreme Lord; puraṭa--than gold; sundara--more beautiful; dyuti--of splendor; kadamba--with a multitude; sandīpitaḥ--illuminated; sadā--always; hṛdaya-kandare--in the cavity of the heart; sphuratu--let Him be manifest; vaḥ--your; śacī-nandanaḥ--the son of mother Śacī.

TRANSLATION

"May that Lord who is known as the son of Śrīmatī Śacīdevī be transcendentally situated in the innermost core of your heart. Resplendent with the radiance of molten gold, He has descended in the Age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most elevated mellow of devotional service, the mellow of conjugal love."

PURPORT

This is a quotation from the Vidagdha-mādhava, a drama compiled and edited by Śrīla Rūpa Gosvāmī.

TEXT 5

TEXT

pūrṇa bhagavān kṛṣṇa vrajendra-kumāra
goloke vrajera saha nitya vihāra

SYNONYMS
pūrṇa--full; bhagavān--the Supreme Personality of Godhead; kṛṣṇa--Lord Kṛṣṇa; vrajendra-kumāra--the son of the King of Vraja; goloke--in Goloka; vrajera saha--along with Vrajadhāma; nitya--eternal; vihāra--pastimes.

TRANSLATION

Lord Kṛṣṇa, the son of the King of Vraja, is the Supreme Lord. He eternally enjoys transcendental pastimes in His eternal abode, Goloka, which includes Vrajadhāma.

PURPORT

In the previous chapter it has been established that Kṛṣṇa, the son of Vrajeendra (the King of Vraja), is the Supreme Personality of Godhead, with six opulences. He eternally enjoys transcendently variegated opulences on His planet, which is known as Goloka. The eternal pastimes of the Lord in the spiritual planet Kṛṣṇaloka are called aprakāṭa, or unmanifested, pastimes because they are beyond the purview of the conditioned souls. Lord Kṛṣṇa is always present everywhere, but when He is not present before our eyes, He is said to be aprakāṭa, or unmanifested.

TEXT 6

TEXT

brahmāra eka dine tiṁho eka-bāra
avatīrṇa haṁa karena prakaṭa vihāra

SYNONYMS

brahmāra--of Lord Brahmā; eka--one; dine--in the day; tiṁho--He; eka-bāra--one time; avatīrṇa--descended; haṁa--being; karena--performs; prakaṭa--manifest; vihāra--pastimes.

TRANSLATION

Once in a day of Brahmā, He descends to this world to manifest His transcendental pastimes.

TEXT 7

TEXT

satya, tretā, dvāpara, kali, cāri-yuga jāni
sei cāri-yuge divya eka-yuga māni

SYNONYMS

satya--Satya; tretā--Tretā; dvāpara--Dvāpara; kali--Kali; cāri-yuga--four ages; jāni--we know; sei--these; cāri-yuge--in the four ages; divya--divine; eka-yuga--one age; māni--we consider.

TRANSLATION


We know that there are four ages [yugas], namely Satya, Treta, Dvapara and Kali. These four together comprise one divya-yuga.

TEXT 8

TEXT

ekāttara catur-yuge eka manv-antara
caudda manv-antara brahmāra divasa bhitara

SYNONYMS

ekāttara--seventy-one; catur-yuge--in cycles of four ages; eka--one; manv-antara--period of a Manu; caudda--fourteen; manu-antara--periods of Manu; brahmāra--of Lord Brahmā; divasa--a day; bhitara--within.

TRANSLATION

Seventy-one divya-yugas constitute one manv-antara. There are fourteen manv-antaras in one day of Brahmā.

PURPORT

A manv-antara is the period controlled by one Manu. The reign of fourteen Manus equals the length of one day (twelve hours) in the life of Brahmā, and the night of Brahmā is of the same duration. These calculations are given in the authentic astronomy book known as the Sūrya-siddhānta. This book was compiled by the great professor of astronomy and mathematics Bimal Prasād Datta, later known as Bhaktisiddhānta Sarasvatī Gosvāmī, who was our merciful spiritual master. He was honored with the title Siddhānta Sarasvatī for writing a commentary on the Sūrya-siddhānta, and the title Gosvāmī Mahārāja was added when he accepted sannyāsa, the renounced order of life.

TEXT 9

TEXT

'vaivasvata'-nāma ei saptama manv-antara
sātāśa catur-yuga tāhāra antara

SYNONYMS

vaivasvata-nāma--named Vaivasvata; ei--this; saptama--seventh; manu-antara--period of Manu; sātāśa--twenty-seven; catur-yuga--cycles of four ages; tāhāra--of that; antara--period.

TRANSLATION

The present Manu, who is the seventh, is called Vaivasvata [the son of Vivasvān]. Twenty-seven divya-yugas [27 x 4,320,000 solar years] of his age have now passed.

PURPORT
The names of the fourteen Manus are as follows: (1) Svāyambhuva, (2) Svārocīṣa, (3) Uttama, (4) Tāmasa, (5) Raivata, (6) Cākṣuṣa, (7) Vaivasvata, (8) Śāvarṇi, (9) Daḵṣa-śāvarṇi, (10) Brahma-śāvarṇi, (11) Dharma-śāvarṇi, (12) Rudraputra (Rudra-śāvarṇi), (13) Raucya, or Deva-śāvarṇi, (14) and Bhautyaka, or Indra-śāvarṇi.

TEXT 10

TEXT

aṣṭāviṁśa catur-yuge dvāparera śeṣe
vrajera sahite haya krṣṇera prakāśe

SYNONYMS

aṣṭāviṁśa--twenty-eighth; catuḥ-yuge--in the cycle of four ages; dvāparera--of the Dvāpara-yuga; śeṣe--at the end; vrajera sahite--along with Vraja; haya--is; krṣṇera--of Lord Kṛṣṇa; prakāśe--manifestation.

TRANSLATION

At the end of the Dvāpara-yuga of the twenty-eighth divya-yuga, Lord Kṛṣṇa appears on earth with the full paraphernalia of His eternal Vraja-dhāma.

PURPORT

Now is the term of Vaivasvata Manu, during which Lord Caitanya appears. First Lord Kṛṣṇa appears at the close of the Dvāpara-yuga of the twenty-eighth divya-yuga, and then Lord Caitanya appears in the Kali-yuga of the same divya-yuga. Lord Kṛṣṇa and Lord Caitanya appear once in each day of Brahmā, or once in fourteen manv-antaras, each of seventy-one divya-yugas in duration.

From the beginning of Brahmā's day of 4,320,000,000 years, six Manus appear and disappear before Lord Kṛṣṇa appears. Thus 1,975,320,000 years of the day of Brahmā elapse before the appearance of Lord Kṛṣṇa. This is an astronomical calculation according to solar years.

TEXT 11

TEXT

dāsya, sakhya, vātsalya, śrṅgāra----cāri rasa
cāri bhāvera bhakta yata krṣṇa tāra vaṣa

SYNONYMS

dāsya--servitude; sakhya--friendship; vātsalya--parental affection; śrṅgāra--conjugal love; cāri--four; rasa--mellows; cāri--four; bhāvera--of the sentiments; bhakta--devotees; yata--as many as there are; krṣṇa--Lord Kṛṣṇa; tāra--by them; vaṣa--subdued.

TRANSLATION

Servitude [dāsya], friendship [sakhya], parental affection [vātsalya] and conjugal love [śrṅgāra] are the four transcendental mellows [rasas]. By the devotees who cherish these four mellows, Lord Kṛṣṇa is subdued.
Dāsya, sakhyā, vātsalya and śṛṅgāra are the transcendental modes of loving service to the Lord. Śaṅta-rasa, or the neutral stage, is not mentioned in this verse because although in śaṅta-rasa one considers the Absolute Truth the sublime great, one does not go beyond that conception. Śaṅta-rasa is a very grand idea for materialistic philosophers, but such idealistic appreciation is only the beginning; it is the lowest among the relationships in the spiritual world. Śaṅta-rasa is not given much importance because as soon as there is a slight understanding between the knower and the known, active loving transcendental reciprocations and exchanges begin. Dāsya-rasa is the basic relationship between Kṛṣṇa and His devotees; therefore this verse considers dāsya the first stage of transcendental devotional service.

TEXT 12

TEXT

dāsa-sakhā-pitā-mātā-kāntā-gaṇa laṅā
vraje krīḍā kare kṛṣṇa premāvīṣṭa haṅā

SYNONYMS

dāsa--servants; sakhā--friends; pitā-mātā--father and mother; kāntā-gaṇa--lovers; laṅā--taking; vraje--in Vraja; krīḍā kare--plays; kṛṣṇa--Lord Kṛṣṇa; prema-āvīṣṭa--absorbed in love; haṅā--being.

TRANSLATION

Absorbed in such transcendental love, Lord Śrī Kṛṣṇa enjoys in Vraja with His devoted servants, friends, parents and conjugal lovers.

PURPORT

The descent of Śrī Kṛṣṇa, the Absolute Personality of Godhead, is very purposeful. In the Bhagavad-gītā it is said that one who knows the truth about Śrī Kṛṣṇa's descent and His various activities is at once liberated and does not have to fall again to this existence of birth and death after he leaves his present material body. In other words, one who factually understands Kṛṣṇa makes his life perfect. Imperfect life is realized in material existence, in five different relationships we share with everyone within the material world: neutrality, servitorship, friendship, filial love, and amorous love between husband and wife or lover and beloved. These five enjoyable relationships within the material world are perverted reflections of relationships with the Absolute Personality of Godhead in the transcendental nature. That Absolute Personality, Śrī Kṛṣṇa, descends to revive the five eternally existing relationships. Thus He manifests His transcendental pastimes in Vraja so that people may be attracted into that sphere of activities and leave aside their imitation relationships with the mundane. Then, after fully exhibiting all such activities, the Lord disappears.
yatheṣṭa vihari' kṛṣṇa kare antardhāna
antardhāna kari' mane kare anumāna

SYNONYMS

yathā-isti—the way, vihari—enjoying, kṛṣṇa—Lord Kṛṣṇa, kare—makes, antardhāna—disappearance, antardhāna kari’—disappearing, mane—in the mind, kare—He makes, anumāna—consideration.

TRANSLATION

Lord Kṛṣṇa enjoys His transcendental pastimes as long as He wishes, and then He disappears. After disappearing, however, He thinks thus:

TEXT 14

TEXT

cira-kāla nāhi kari prema-bhakti dāna
bhakti vinā jagatera nāhi avasthāna

SYNONYMS

cira-kāla—for a long time, nāhi kari—I have not done, prema-bhakti—loving devotional service, dāna—giving, bhakti—devotional service, vinā—without, jagatera—of the universe, nāhi—not, avasthāna—existence.

TRANSLATION

“For a long time I have not bestowed unalloyed loving service to Me upon the inhabitants of the world. Without such loving attachment, the existence of the material world is useless.

PURPORT

The Lord seldom awards pure transcendental love, but without such pure love of God, freed from fruitive activities and empiric speculation, one cannot attain perfection in life.

TEXT 15

TEXT

sakala jagate more kare vidhi-bhakti
vidhi-bhaktye vraja-bhāva pāite nāhi śakti

SYNONYMS

sakala—all, jagate—in the universe, more—to Me, kare—they do, vidhi-bhakti—regulative devotional service, vidhi-bhaktye—by regulative devotional service, vraja-bhāva—the feelings of those in Vraja, pāite—to obtain, nāhi—not, śakti—the power.

TRANSLATION
"Everywhere in the world people worship Me according to scriptural injunctions. But simply by following such regulative principles one cannot attain the loving sentiments of the devotees in Vrajabhūmi.

TEXT 16

TEXT

aiśvarya-jñānete saba jagat miśrita
aiśvarya-sīthila-preme nāhi mora prīta

SYNONYMS

aiśvarya-jñānete--with knowledge of the opulences; saba--all; jagat--the world; miśrita--mixed; aiśvarya-sīthila-preme--to love enfeebled by opulence; nāhi--there is not; mora--My; prīta--attraction.

TRANSLATION

"Knowing My opulences, the whole world looks upon Me with awe and veneration. But devotion made feeble by such reverence does not attract Me.

PURPORT

After His appearance, Lord Kṛṣṇa thought that He had not distributed the transcendental personal dealings with His devotees in dāsya, sakhyā, vātsalya and mādhurya. One may understand the science of the Supreme Personality of Godhead from the Vedic literature and thus become a devotee of the Lord and worship Him within the regulative principles described in the scriptures, but one will not know in this way how Kṛṣṇa is served by the residents of Vrajabhūmi. One cannot understand the dealings of the Lord in Vṛndāvana simply by executing the ritualistic regulative principles mentioned in the scriptures. By following scriptural injunctions one may enhance his appreciation for the glories of the Lord, but there is no chance for one to enter into personal dealings with Him. Giving too much attention to understanding the exalted glories of the Lord reduces the chance of one's entering into personal loving affairs with the Lord. To teach the principles of such loving dealings, the Lord decided to appear as Lord Caitanya.

TEXT 17

TEXT

aiśvarya-jñāne vidhi-bhajana kariyā
vaikuṇṭhake yāya catur-vidha mukti pānā

SYNONYMS

aiśvarya-jñāne--in knowledge of the opulences; vidhi--according to rules and regulations; bhajana--worship; kariyā--doing; vaikuṇṭhake--to Vaikuṇṭha; yāya--they go; catur-vidha--four kinds; mukti--liberation; pānā--achieving.

TRANSLATION
"By performing such regulated devotional service in awe and veneration, one may go to Vaikuntha and attain the four kinds of liberation.

TEXT 18

TEXT

sārṣṭi, sārūpya, āra sāmīpya, sālokya
sāyuṣya nā laya bhakta yāte brahma-aikya

SYNONYMS

sārṣṭi--opulences equal with the Lord's; sārūpya--the same form as the Lord's; āra--and; sāmīpya--personal association with the Lord; sālokya--residence on a Vaikuntha planet; sāyuṣya--oneness with the Lord; nā laya--they do not accept; bhakta--devotees; yāte--since; brahma-aikya--oneness with Brahman.

TRANSLATION

"These liberations are sārṣṭi [achieving opulences equal to those of the Lord], sārūpya [having a form the same as the Lord's], sāmīpya [living as a personal associate of the Lord] and sālokya [living on a Vaikuntha planet]. Devotees never accept sāyuṣya, however, since that is oneness with Brahman.

PURPORT

Those engaged in devotional service according to the ritualistic principles mentioned in the scriptures attain these different kinds of liberation. But although such devotees can attain sārṣṭi, sārūpya, sāmīpya and sālokya, they are not concerned with these liberations, for such devotees are satisfied only in rendering transcendental loving service to the Lord. The fifth kind of liberation, sāyuṣya, is never accepted even by devotees who perform only ritualistic worship. To attain sāyuṣya, or merging into the Brahman effulgence of the Supreme Personality of Godhead, is the aspiration of the impersonalists. A devotee never cares for sāyuṣya liberation.

TEXT 19

TEXT

yuga-dharma pravartāimu nāma-saṅkīrtana
cārī bhāva-bhakti diyā nācāmu bhuvana

SYNONYMS

yuga-dharma--the religion of the age; pravartāimu--I shall inaugurate; nāma-saṅkīrtana--chanting of the holy name; cārī--four; bhāva--of the moods; bhakti--devotion; diyā--giving; nācāmu--I shall cause to dance; bhuvana--the world.

TRANSLATION
"I shall personally inaugurate the religion of the age—nāma-saṅkīrtana, the congregational chanting of the holy name. I shall make the world dance in ecstasy, realizing the four mellows of loving devotional service.

TEXT 20

TEXT

āpani karimu bhakta-bhāva aṅgīkāre
āpani ācari' bhakti śikhāimu sabāre

SYNONYMS

āpani--personally; karimu--I shall make; bhakta-bhāva--the position of a devotee; aṅgīkāre--acceptance; āpani--personally; ācari'--practicing; bhakti--devotional service; śikhāimu--I shall teach; sabāre--to all.

TRANSLATION

"I shall accept the role of a devotee, and I shall teach devotional service by practicing it Myself.

PURPORT

When one associates with a pure devotee, he becomes so elevated that he does not aspire even for sārṣṭi, sārūpya, sāmīpya or sālokya, because he feels that such liberation is a kind of sense gratification. Pure devotees do not ask anything from the Lord for their personal benefit. Even if offered personal benefits, pure devotees do not accept them, because their only desire is to satisfy the Supreme Personality of Godhead by transcendental loving service. No one but the Lord Himself can teach this highest form of devotional service. Therefore, when the Lord took the place of the incarnation of Kali-yuga to spread the glories of chanting Hare Kṛṣṇa—the system of worship recommended in this age—He also distributed the process of devotional service performed on the platform of transcendental spontaneous love. To teach the highest principles of spiritual life, the Lord Himself appeared as a devotee in the form of Lord Caitanya.

TEXT 21

TEXT

āpane nā kaile dharma śikhāna nā yāya
ei ta' siddhānta gītā-bhāgavate gāya

SYNONYMS

āpane--personally; nā kaile--if not practiced; dharma--religion; śikhāna--the teaching; nā yāya--does not advance; ei--this; ta'--certainly; siddhānta--conclusion; gītā--in the Bhagavad-gītā; bhāgavate--in Śrīmad-Bhāgavatam; gāya--they sing.

TRANSLATION
"Unless one practices devotional service himself, he cannot teach it to others. This conclusion is indeed confirmed throughout the Gītā and Bhāgavatam.

TEXT 22

TEXT

yadā yadā hi dharmasya
glānir bhavati bhārata
abhuyuthānām adharmasya
tadātmānaṁ sṛjāmy aham

SYNONYMS

yadā yadā--whenever; hi--certainly; dharmasya--of religious principles; glānir--decrease; bhavati--there is; bhārata--O descendant of Bharata; abhyuthānām--increase; adharmasya--of irreligion; tadā--then; ātmānaṁ--Myself; sṛjāmi--manifest; aham--I.

TRANSLATION

" 'Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion--at that time I descend Myself.

TEXT 23

TEXT

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtāṁ
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

SYNONYMS

paritrāṇāya--for the deliverance; sādhūnāṁ--of the devotees; vināśāya--for the destruction; ca--and; duṣkṛtāṁ--of the miscreants; dharma--religious principles; saṁsthāpana-arthāya--for the purpose of establishing; sambhavāmi--I appear; yuge yuge--in every age.

TRANSLATION

" 'To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium.'

PURPORT

Texts 22 and 23 were spoken by Lord Kṛṣṇa in the Bhagavad-gītā (4.7-8). Texts 24 and 25, which follow, are also from the Bhagavad-gītā (3.24, 21).
**TEXT**

utsīdeyur ime lokā
na kuryāṁ karma ced aham
saṅkarasya ca kartā syām
upahanyām imāḥ prajāḥ

**SYNONYMS**

udsīdeyuḥ--would fall into ruin; ime--these; lokāḥ--worlds; na kuryāṁ--did not perform; karma--action; cet--if; aham--I; saṅkarasya--of unwanted population; ca--and; kartā--a creator; syām--would become; upahanyām--would spoil; imāḥ--these; prajāḥ--living entities.

**TRANSLATION**

" 'If I did not show the proper principles of religion, all these worlds would fall into ruin. I would be a cause of unwanted population and would spoil all these living beings.'

**TEXT 25**

yad yad ācarati śreṣṭhas
tat tad evetaro janaḥ
sa yat pramāṇam kurute
lokas tad anuvartate

**SYNONYMS**

yat yat--however; ācarati--behaves; śreṣṭhaḥ--the best man; tat tat--that; eva--certainly; itaraḥ--the lesser; janaḥ--man; saḥ--he; yat--which; pramāṇam--standard; kurute--shows; lokaḥ--the people; tat--that; anuvartate--follow.

**TRANSLATION**

" 'Whatever actions a great man performs, common people follow. And whatever standards he sets by exemplary acts, all the world pursues.'

**TEXT 26**

yuga-dharma-pravartana haya aṁsa haite
āṁā vinā anye nāre vraja-prema dite

**SYNONYMS**

yuga-dharma--of the religion of the age; pravartana--the inauguration; haya--is; aṁsa--the plenary portion; haite--from; āṁā--for Me; vinā--except; anye--another; nāre--is not able; vraja-prema--love like that of the residents of Vraja; dite--to bestow.

**TRANSLATION**
"My plenary portions can establish the principles of religion for each age. No one but Me, however, can bestow the kind of loving service performed by the residents of Vraja.

TEXT 27

TEXT

santu avatārā bahavah
pañkaja-nābhasya sarvato-bhadrah
krṣṇād anyāh ko vā latāśv
api prema-do bhavati

SYNONYMS

santu--let there be; avatārāh--incarnations; bahavaḥ--many; paṅkaja-nābhasya--of the Lord, from whose navel grows a lotus flower; sarvataḥ-bhadrah--completely auspicious; krṣṇāt--than Lord Kṛṣṇa; anyāh--other; kaḥ vā--who possibly; latāśv--on the surrendered souls; api--also; prema-dāh--the bestower of love; bhavati--is.

TRANSLATION

"'There may be many all-auspicious incarnations of the Personality of Godhead, but who other than Lord Śrī Kṛṣṇa can bestow love of God upon the surrendered souls?'

PURPORT

This quotation from Bilvamaṅgala Ṭhākura is found in the Laghu-bhāgavatāmṛta (1.5.37).

TEXT 28

TEXT

tāhāte āpana bhakta-gaṇa kari' saṅge
prthivīte avatāri' karimu nānā raṅge

SYNONYMS

tāhāte--in that; āpana--My own; bhakta-gaṇa--with devotees; kari'--doing; saṅge--in association; prthivīte--on the earth; avatāri'--descending; karimu--I shall perform; nānā--various; raṅge--colorful pastimes.

TRANSLATION

"Therefore in the company of My devotees I shall appear on earth and perform various colorful pastimes."

TEXT 29
eta bhāvi' kali-kāle prathama sandhyāya
avatīrṇa hailā kṛṣṇa āpāni nādiyāya

SYNONYMS

eta--thus; bhāvi'--thinking; kali-kāle--in the Age of Kali; prathama--first; sandhyāya--in the junction; avatīrṇa hailā--descended; kṛṣṇa--Lord Kṛṣṇa; āpāni--Himself; nādiyāya--in Nadia.

TRANSLATION

Thinking thus, the Personality of Godhead, Śrī Kṛṣṇa Himself, descended at Nadia early in the Age of Kali.

PURPORT

The prathama-sandhyā is the beginning of the age. According to astronomical calculation, the age is divided into twelve parts. The first of these twelve divisions is known as the prathama-sandhyā. The prathama-sandhyā and sēṣa-sandhyā, the last division of the preceding age, form the junction of the two ages. According to the Sūrya-siddhānta, the prathama-sandhyā of Kali-yuga lasts 36,000 solar years. Lord Caitanya appeared in the prathama-sandhyā after 4,586 solar years of Kali-yuga had passed.

TEXT 30

TEXT

caitanya-simhēra navadvīpe avatāra
simhā-grīva, simhā-vīrya, simhēra huṅkāra

SYNONYMS

caitanya-simhēra--of the lionlike Lord Caitanya Mahāprabhu; navadvīpe--at Navadvīpa; avatāra--the incarnation; simhā-grīva--having the neck of a lion; simhā-vīrya--the strength of a lion; simhēra huṅkāra--the roar of a lion.

TRANSLATION

Thus the lionlike Lord Caitanya has appeared in Navadvīpa. He has the shoulders of a lion, the powers of a lion, and the loud voice of a lion.

TEXT 31

TEXT

sei simhā vasuk jīvera hṛdaya-kandare
kalmaṣa-dvīrada nāse yāṅhāra huṅkāre

SYNONYMS

sei--that; simhā--lion; vasuk--let Him sit; jīvera--of the living entities; hṛdaya--of the heart; kandare--in the cavern; kalmaṣa--of sins; dvī-rada--the elephant; nāse--destroys; yāṅhāra--of whom; huṅkāre--the roar.
May that lion be seated in the core of the heart of every living being. Thus with His resounding roar may He drive away one's elephantine vices.

In His early pastimes He is known as Viśvambhara because He floods the world with the nectar of devotion and thus saves the living beings.

The verbal root "ḍubhṛṇ" [which is the root of the word "viśvambhara"] indicates nourishing and maintaining. He [Lord Caitanya] nourishes and maintains the three worlds by distributing love of God.
TRANSLATION

In His later pastimes He is known as Lord Śrī Kṛṣṇa Caitanya. He blesses the whole world by teaching about the name and fame of Lord Śrī Kṛṣṇa.

PURPORT

Lord Caitanya remained a householder only until His twenty-fourth year had passed. Then He entered the renounced order and remained manifest in this material world until His forty-eighth year. Therefore ṣeṣa-līlā, or the final portion of His activities, lasted twenty-four years.

Some so-called Vaiṣṇavas say that the renounced order of life is not accepted in the Vaiṣṇava sampradāya, or disciplic succession, from Lord Caitanya. This is not a very intelligent proposition. Śrī Caitanya Mahāprabhu took the sannyāsa order from Śrīpāda Keśava Bhāratī, who belonged to the Śaṅkara sect, which approves of only ten names for sannyāsīs. Long before the advent of Śrīpāda Śaṅkarācārya, however, the sannyāsa order existed in the Vaiṣṇava line of Viṣṇusvāmī. In the Viṣṇusvāmī Vaiṣṇava sampradāya, there are ten different kinds of sannyāsa names and 108 different names for sannyāsīs who accept the tri-daṇḍa, the triple staff of sannyāsa. This is approved by the Vedic rules. Therefore Vaiṣṇava sannyāsa was existent even before the appearance of Śaṅkarācārya, although those who know nothing about Vaiṣṇava sannyāsa unnecessarily declare that there is no sannyāsa in the Vaiṣṇava sampradāya.

During the time of Lord Caitanya, the influence of Śaṅkarācārya in society was very strong. People thought that one could accept sannyāsa only in the disciplic succession of Śaṅkarācārya. Lord Caitanya could have performed His missionary activities as a householder, but He found householder life an obstruction to His mission. Therefore He decided to accept the renounced order, sannyāsa. Since His acceptance of sannyāsa was also designed to attract public attention, Lord Caitanya, not wishing to disturb the social convention, took the renounced order of life from a sannyāsī in the disciplic succession of Śaṅkarācārya, although sannyāsa was also sanctioned in the Vaiṣṇava sampradāya.

In the Śaṅkara-sampradāya there are ten different names awarded to sannyāsīs: (1) Tīrtha, (2) Āśrama, (3) Vana, (4) Aranya, (5) Gīri, (6) Parvata, (7) Sāgara, (8) Sarasvatī, (9) Bhāratī and (10) Purī. Before one enters sannyāsa, he has one of the various names for a brahmacārī, the assistant to a sannyāsī. Sannyāsīs with the titles Tīrtha and Āśrama generally stay at Dvārakā, and their brahmacārī name is Svarūpa. Those known by the names Vana and Aranya stay at Puruṣottama, or Jagannātha Purī, and their brahmacārī name is Prakāśa. Those with the names Gīri, Parvata and Sāgara generally stay at Badarikāśrama, and their brahmacārī name is Ānanda. Those with the titles Sarasvatī, Bhāratī and Purī usually live at Śrīnerī in South India, and their brahmacārī name is Caitanya.

Śrīpāda Śaṅkarācārya established four monasteries in India, in the four directions north, south, east and west, and he entrusted them to four sannyāsīs who were His disciples. Now there are hundreds of branch monasteries under these four principal monasteries, and although there is an official symmetry among them, there are many differences in their dealings. The four different sects of these monasteries are known as Ānandavāra, Bhogavāra, Kīṭavāra and Bhūmivāra, and in course of time they have developed different ideas and different slogans.
According to the regulation of the disciplic succession, one who wishes to enter the renounced order in Śaṅkara's sect must first be trained as a brahmācārī under a bona fide sannyāsī. The brahmācārī's name is ascertained according to the group to which the sannyāsī belongs. Lord Caitanya accepted sannyāsī from Keśava Bhāratī. When He first approached Keśava Bhāratī, He was accepted as a brahmācārī with the name Śrī Kṛṣṇa Caitanya Brahmācārī. After He took sannyāsī, He preferred to keep the name Kṛṣṇa Caitanya.

The great authorities in the disciplic succession had not offered to explain why Lord Caitanya refused to take the name Bhāratī after He took sannyāsī from a Bhāratī, until Śrīla Bhaktisiddhānta Gosvāmī Mahārāja volunteered the explanation that because a sannyāsī in the Śaṅkara-sampradāya thinks that he has become the Supreme, Lord Caitanya, wanting to avoid such a misconception, kept the name Śrī Kṛṣṇa Caitanya, placing Himself as an eternal servitor. A brahmācārī is supposed to serve the spiritual master; therefore He did not negate that relationship of servitude to His spiritual master. Accepting such a position is favorable for the relationship between the disciple and the spiritual master.

The authentic biographies also mention that Lord Caitanya accepted the dāṅga (rod) and begging pot, symbolic of the sannyāsī order, at the time He took sannyāsīa.

TEXT 35

TEXT

tāṇra yugāvatāra jāni' garga mahāsaya
kṛṣṇera nāma-karaṇe kariyāche nirṇaya

SYNONYMS

tāṇra--of Him; yuga-avatāra--incarnation for the age; jāni'--knowing; garga--Garga Muni; mahāsaya--the great personality; kṛṣṇera--of Lord Kṛṣṇa; nāma-karaṇe--in the name-giving ceremony; kariyāche--made; nirṇaya--ascertainment.

TRANSLATION

Knowing Him [Lord Caitanya] to be the incarnation for Kali-yuga, Garga Muni, during the naming ceremony of Kṛṣṇa, predicted His appearance.

TEXT 36

TEXT

āsan varṇās trayo hy asya
gṛhnato 'nu-yugam tanūḥ
śuklo raktas tathā pīta
idānīṃ kṛṣṇatām gataḥ

SYNONYMS

āsan--were; varṇāḥ--colors; trayāḥ--three; hi--certainly; asya--of this one; gṛññataḥ--who is manifesting; anu-yugam--according to the age; tanūḥ--bodies; śuklaḥ--white; raktāḥ--red; tathā--thus; pītaḥ--yellow; idānīṃ--now; kṛṣṇatām--blackness; gataḥ--obtained.
"This boy [Kṛṣṇa] has three other colors—white, red and yellow—as He appears in different ages. Now He has appeared in a transcendental blackish color."

**PURPORT**

This is a verse from Śrīmad-Bhāgavatam (10.8.13).

**TEXT 37**

**TEXT**

śukla, rakta, pīta-varṇa----ei tina dyuti satya-tretā-kali-kāle dharena śrī-pati

**SYNONYMS**

śukla—white; rakta—red; pīta-varṇa—the color yellow; ei—these; tina—three; dyuti—lusters; satya—in Satya-yuga; tretā—in Tretā-yuga; kali-kāle—in the Age of Kali; dharena—manifests; śrī-pati—the husband of the goddess of fortune.

**TRANSLATION**

White, red and yellow—these are the three bodily lusters that the Lord, the husband of the goddess of fortune, assumes in the ages of Satya, Tretā and Kali respectively.

**TEXT 38**

**TEXT**

idānīṁ dvāpare tiṁho hailā kṛṣṇa-varṇa ei saba śāstrāgama-purāṇera marma

**SYNONYMS**

idānīṁ—now; dvāpare—in the Dvāpara-yuga; tiṁho—He; hailā—was; kṛṣṇa-varṇa—blackish color; ei—these; saba—all; śāstra-āgama—and Vedic literatures; purāṇera—of the Purāṇas; marma—the core.

**TRANSLATION**

Now, in the Dvāpara-yuga, the Lord had descended in a blackish hue. This is the essence of the statements in the Purāṇas and other Vedic literatures with reference to the context.
pīta-vāsā nījāyudhāḥ
śrī-vatsādibhir ankaiś ca
lakṣaṇaṁ aṁkaiś ca

SYNONYMS

dvāpare—in the Dvāpara-yuga; bhagavān—the Supreme Personality of Godhead; śyāmaḥ—blackish; pīta-vāsāḥ—having yellow clothes; nīja—own; āyudhāḥ—having weapons; śrīvatsa-ādibhiḥ—such as Śrīvatsa; ankaiḥ—by bodily markings; ca—and; lakṣaṇaṁ—by external characteristics such as the Kaustubha jewel; aṁkaiś—characterized.

TRANSLATION

"In the Dvāpara-yuga the Personality of Godhead appears in a blackish hue. He is dressed in yellow, He holds His own weapons, and He is decorated with the Kaustubha jewel and marks of Śrīvatsa. This is how His symptoms are described."

PURPORT

This is a verse from Śrīmad-Bhāgavatam (11.5.27), spoken by Saint Karabhājana, one of the nine royal mystics who explained to King Nimi the different features of the Lord in different ages.

TEXT 40

TEXT

kāli-yuge yuga-dharma----nāmera pracāra
tathā lāgī' pīta-varṇa caitanyavatāra

SYNONYMS

kāli-yuge—in the Age of Kali; yuga-dharma—the religious practice for the age; nāmera—of the holy name; pracāra—propagation; tathā—this; lāgī'—for; pīta-varṇa—having a yellow color; caitanya-avatar— the incarnation of Lord Caitanya.

TRANSLATION

The religious practice for the Age of Kali is to broadcast the glories of the holy name. Only for this purpose has the Lord, in a yellow color, descended as Lord Caitanya.

PURPORT

In this Age of Kali the practical system of religion for everyone is the chanting of the name of Godhead. This was introduced in this age by Lord Caitanya. Bhakti-yoga actually begins with the chanting of the holy name, as confirmed by Madhvacārya in his commentary on the Muṇḍaka Upaniṣad. He quotes this verse from the Nārāyana-saṁhitā:

dvāparīyair janaṁ viśnuṁ
pañcarātraṁ tu kevalaiḥ
kalau tu nāma-mātreṇa
pūjyate bhagavān hariḥ

"In the Dvāpara-yuga people should worship Lord Viṣṇu only by the regulative principles of the Nārada-pañcarātra and other such authorized books. In the Age of Kali, however, people should simply chant the holy names of the Supreme Personality of Godhead." The Hare Kṛṣṇa mantra is specifically mentioned in many Upaniṣads, such as the Kali-saṅtaraṇa Upaniṣad, where it is said:

hare kṛṣṇa hare kṛṣṇa
kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma
rāma rāma hare hare

iti śoḍaśakaṁ nāmnāṁ
kali-kalmaśa-nāśanam
nāṭaḥ parataropāyah
sarva-vedeṣu drṣyate

"After searching through all the Vedic literature one cannot find a method of religion more sublime for this age than the chanting of Hare Kṛṣṇa."

TEXT 41

TEXT
tapta-hema-sama-kānti, prakāṇḍa śarīra
nava-megha jini kaṇṭha-dhvani ye gambhīra

SYNONYMS
tapta-hema--as molten gold; sama-kānti--same luster; prakāṇḍa--enormous; śarīra--body; nava-megha--new clouds; jini--conquering; kaṇṭha-dhvani--the sound of the voice; ye--that; gambhīra--deep.

TRANSLATION

The luster of His expansive body resembles molten gold. The deep sound of His voice conquers the thundering of newly assembled clouds.

TEXT 42

TEXT
dairghya-vistāre yei āpanāra hāta
cāri hasta haya 'mahā-puruṣa' vikhyāta

SYNONYMS
dairghya--in length; vistāre--and in breadth; yei--who; āpanāra--of his own; hāta--hand; cāri--four; hasta--cubits; haya--is; mahā-puruṣa--as a great personality; vikhyāta--celebrated.

TRANSLATION
One who measures four cubits in height and in breadth by his own hand is celebrated as a great personality.

TEXT 43

TEXT

'nyagrodha-parimaṇḍala' haya tāṅra nāma
nyagrodha-parimaṇḍala-tanu Caitanya guṇa-dhāma

SYNONYMS

nyagrodha-parimaṇḍala--nyagrodha-parimaṇḍala; haya--is; tāṅra--of him; nāma--the name; nyagrodha-parimaṇḍala--nyagrodha-parimaṇḍala; tanu--having such a body; Caitanya--Lord Caitanya Mahāprabhu; guṇa-dhāma--the abode of good qualities.

TRANSLATION

Such a person is called nyagrodha-parimaṇḍala. Śrī Caitanya Mahāprabhu, who personifies all good qualities, has the body of a nyagrodha-parimaṇḍala.

PURPORT

No one other than the Supreme Lord Himself, who has engaged the conditioned souls by His own illusory energy, can possess these bodily features. These features certainly indicate an incarnation of Viṣṇu and no one else.

TEXT 44

TEXT

ājānulambita-bhuja kamala-locaṇa
tilaphula-jini-nāsā, sudhāṁśu-vadana

SYNONYMS

ā-jānu-lambita-bhuja--arms that reach the knees; kamala-locaṇa--with lotus eyes; tila-phula--the blossom of the sesame plant; jini--conquering; nāsā--whose nose; sudhā-aṁśu-vadana--whose face is like the moon.

TRANSLATION

His arms are long enough to reach His knees, His eyes are just like lotus flowers, His nose is like a sesame flower, and His face is as beautiful as the moon.

TEXT 45

TEXT

śānta, dānta, kṛṣṇa-bhakti-niṣṭhā-parāyaṇa
bhakta-vatsala, suśīla, sarva-bhūte sama
SYNONYMS
śānta--peaceful; dānta--controlled; kṛṣṇa-bhakti--to the service of Lord Kṛṣṇa; niṣṭhā-parāyaṇa--fully devoted; bhakta-vatsala--affectionate toward the devotees; su-śīla--good character; sarva-bhūte--to all living beings; sama--equal.

TRANSLATION
He is peaceful, self-controlled and fully devoted to the transcendental service of Lord Śrī Kṛṣṇa. He is affectionate toward His devotees, He is gentle, and He is equally disposed toward all living beings.

TEXT 46

TEXT
candanera aṅgada-bālā, candana-bhūṣaṇa
nṛtya-kāle pari' kareṇa kṛṣṇa-saṅkīrtana

SYNONYMS
candanera--of sandalwood; aṅgada--and armlets; bālā--bangles; candana--of sandalwood pulp; bhūṣaṇa--decorations; nṛtya-kāle--at the time of dancing; pari'--putting on; kareṇa--does; kṛṣṇa-saṅkīrtana--congregational chanting of the name of Kṛṣṇa.

TRANSLATION
He is decorated with sandalwood bangles and armlets and anointed with the pulp of sandalwood. He especially wears these decorations to dance in śrī-kṛṣṇa-saṅkīrtana.

TEXT 47

TEXT
ei saba guṇa lāṇā muni vaiśampāyana
sahasra-nāme kaila tānra nāma-gaṇana

SYNONYMS
ei--these; saba--all; guṇa--qualities; laṇā--taking; muni--the sage; vaiśampāyana--named Vaiśampāyana; sahasra-nāme--in the Viṣṇu-sahasra-nāma; kaila--did; tānra--of Him; nāma-gaṇana--counting of the name.

TRANSLATION
Recording all these qualities of Lord Caitanya, the sage Vaiśampāyana included His name in the Viṣṇu-sahasra-nāma.

TEXT 48

TEXT
dui līlā Caitanya---ādi āra śeṣa
dui līlāya cāri cāri nāma višeṣa

SYNONYMS

dui--two; līlā--pastimes; Caitanya--of Lord Caitanya Mahāprabhu; ādi--first; āra--and; śeṣa--final; dui--two; līlāya--in pastimes; cāri--four; cāri--and four; nāma--names; višeṣa--specific.

TRANSLATION

The pastimes of Lord Caitanya have two divisions—the early pastimes [ādi-līlā] and the later pastimes [śeṣa-līlā]. He has four names in each of these two līlās.

TEXT 49

TEXT

suvarṇa-varṇo hemāṅga
dhāra-candanaṅgadī
sannyāsa-kṛc chamaḥ śānto
niśṭhā-śānti-parāyaṇaḥ

SYNONYMS

suvarṇa--of gold; varṇa--having the color; hema-aṅgaḥ--whose body was like molten gold; vara-aṅgaḥ--having a most beautiful body; candana-aṅgadī--whose body was smeared with sandalwood; sannyāsa-kṛt--practicing the renounced order of life; śamaḥ--equipoised; śāntaḥ--peaceful; niśṭhā--devotion; śānti--and of peace; parāyaṇaḥ--the highest resort.

TRANSLATION

"In His early pastimes He appears as a householder with a golden complexion. His limbs are beautiful, and His body, smeared with the pulp of sandalwood, seems like molten gold. In His later pastimes He accepts the sannyāsa order, and He is equipoised and peaceful. He is the highest abode of peace and devotion, for He silences the impersonalist nondevotees."

PURPORT

This is a verse from the Mahābhārata (Dāna-dharma, Viṣṇu-sahasra-nāma-stotra). In his commentary on the Viṣṇu-sahasra-nāma called the Nāmārtha-sudhā, Śrīla Baladeva Vidyābhūṣaṇa, commenting upon this verse, asserts that Lord Caitanya is the Supreme Personality of Godhead according to the evidence of the Upaniṣads. He explains that suvarṇa-varṇaḥ means a golden complexion. He also quotes the Vedic injunction yadā paśyaḥ paśyate rukma-varṇaṁ kartāram Īśāṁ puruṣaṁ brahma-yonim (Muṇḍaka Upaniṣad 3.1.3). Rukma-varṇaṁ kartāram Īśāṁ refers to the Supreme Personality of Godhead as having a complexion the color of molten gold. Puruṣaṁ means the Supreme Lord, and brahma-yonim indicates that He is also the Supreme Brahman. This evidence, too, proves that Lord Caitanya is the Supreme Personality of Godhead Kṛṣṇa. Another meaning of the description of the Lord as having a golden hue is that Lord Caitanya's personality is as fascinating as gold is attractive. Śrīla Baladeva
Vidyābhūṣaṇa has explained that the word varāṅga means "exquisitely beautiful."

Lord Caitanya accepted sannyāsa, leaving aside His householder life, to preach His mission. He has equanimity in different senses. First, He describes the confidential truth of the Personality of Godhead, and second, He satisfies everyone by knowledge and attachment to Kṛṣṇa. He is peaceful because He renounces all topics not related to the service of Kṛṣṇa. Śrīla Baladeva Vidyābhūṣaṇa has explained that the word niṣṭhā indicates His being rigidly fixed in chanting the holy name of Śrī Kṛṣṇa. Lord Caitanya subdued all disturbing opponents of devotional service, especially the monists, who are actually averse to the personal feature of the Supreme Lord.

TEXT 50

TEXT

vyakta kari' bhāgavate kahe bāra bāra
kali-yuge dharma---nāma-saṅkīrtana sāra

SYNONYMS

vyakta--evident; kari'--making; bhāgavate--in Śrīmad-Bhāgavatam; kahe--they say; bāra bāra--time and time again; kali-yuge--in the Age of Kali; dharma--the religion; nāma-saṅkīrtana--congregational chanting of the holy name; sāra--the essence.

TRANSLATION

In Śrīmad-Bhāgavatam it is repeatedly and clearly said that the essence of religion in the Age of Kali is the chanting of the holy name of Kṛṣṇa.

TEXT 51

TEXT

iti dvāpara urv-Īśa
stuvanti jagad-Īśvaram
nānā-tantra-vidhānena
kalāv api yathā śṛṇu

SYNONYMS

iti--thus; dvāpare--in the Dvāpara Age; uru-Īśa--O King; stuvanti--they praise; jagat-Īśvaram--the Lord of the universe; nānā--various; tantra--of scriptures; vidhānena--by the regulations; kalau--in the Age of Kali; api--also; yathā--in which manner; śṛṇu--please hear.

TRANSLATION

"O King, in this way people in Dvāpara-yuga worshiped the Lord of the universe. In Kali-yuga they also worship the Supreme Personality of Godhead by the regulations of the revealed scriptures. Kindly now hear of that from me.

PURPORT
This verse is spoken by Saint Karabhājana in Śrīmad-Bhāgavatam (11.5.31).

TEXT 52

TEXT

kṛṣṇa-varṇaṁ tviśākṛṣṇam
sāṅgopāṅgāstra-pāṛṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasah

SYNONYMS

kṛṣṇa-varṇam--repeating the syllables kṛṣṇa; tviśā--with a luster; akṛṣṇam--not black (golden); sa-aṅga--along with associates; upāṅga--servitors; astra--weapons; pāṛṣadam--confidential companions; yajñaiḥ--by sacrifice; saṅkīrtana-prāyaiḥ--consisting chiefly of congregational chanting; yajanti--they worship; hi--certainly; su-medhasaḥ--intelligent persons.

TRANSLATION

"In the Age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions."

PURPORT

This text is from Śrīmad-Bhāgavatam (11.5.32). Śrīla Jīva Gosvāmī has explained this verse in his commentary on the Bhāgavatam, known as the Krama-sandarbha, wherein he says that Lord Kṛṣṇa also appears with a golden complexion. That golden Lord Kṛṣṇa is Lord Caitanya, who is worshiped by intelligent men in this age. That is confirmed in Śrīmad-Bhāgavatam by Garga Muni, who said that although the child Kṛṣṇa was blackish, He also appears in three other colors--red, white and yellow. He exhibited His white and red complexions in the Satya and Tretā ages respectively. He did not exhibit the remaining color, yellow-gold, until He appeared as Lord Caitanya, who is known as Gaura Hari.

Śrīla Jīva Gosvāmī explains that kṛṣṇa-varṇam means Śrī Kṛṣṇa Caitanya. Kṛṣṇa-varṇa and Kṛṣṇa Caitanya are equivalent. The name Kṛṣṇa appears with both Lord Kṛṣṇa and Lord Caitanya Kṛṣṇa. Lord Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, but He always engages in describing Kṛṣṇa and thus enjoys transcendental bliss by chanting and remembering His name and form. Lord Kṛṣṇa Himself appears as Lord Caitanya to preach the highest gospel.

Lord Caitanya always chants the holy name of Kṛṣṇa and describes it also, and because He is Kṛṣṇa Himself, whoever meets Him will automatically chant the holy name of Kṛṣṇa and later describe it to others. He injects one with transcendental Kṛṣṇa consciousness, which merges the chanter in transcendental bliss. In all respects, therefore, He appears before everyone as Kṛṣṇa, either by personality or by sound. Simply by seeing Lord Caitanya one at once remembers Lord Kṛṣṇa. One may therefore accept Him as viṣṇu-tattva. In other words, Lord Caitanya is Lord Kṛṣṇa Himself.

Sāṅgopāṅgāstra-pāṛṣadam further indicates that Lord Caitanya is Lord Kṛṣṇa. His body is always decorated with ornaments of sandalwood and with sandalwood
paste. By His superexcellent beauty He subdues all the people of the age. In other descents the Lord sometimes used weapons to defeat the demoniac, but in this age the Lord subdues them with His all-attractive figure as Caitanya Mahāprabhu. Śrīla Jīva Gosvāmī explains that His beauty is His astra, or weapon, to subdue the demons. Because He is all-attractive, it is to be understood that all the demigods lived with Him as His companions. His acts were uncommon and His associates wonderful. When He propagated the saṅkīrtana movement, He attracted many great scholars and ācāryas, especially in Bengal and Orissa. Lord Caitanya is always accompanied by His best associates like Lord Nityānanda, Advaita, Gadvāḥara and Śrīvāsa.

Śrīla Jīva Gosvāmī cites a verse from the Vedic literature which says that there is no necessity of performing sacrificial demonstrations or ceremonial functions. He comments that instead of engaging in such external, pompous exhibitions, all people, regardless of caste, color or creed, can assemble together and chant Hare Kṛṣṇa to worship Lord Caitanya. Kṛṣṇa-varṇaṁ tvīṣākṛṣṇam indicates that prominence should be given to the name of Kṛṣṇa. Lord Caitanya taught Kṛṣṇa consciousness and chanted the name of Kṛṣṇa. Therefore, to worship Lord Caitanya, everyone should together chant the mahā-mantra--Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Kṛṣṇa. Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. To propagate worship in churches, temples or mosques is not possible, because people have lost interest in that. But anywhere and everywhere, people can chant Hare Kṛṣṇa. Thus worshiping Lord Caitanya, they can perform the highest activity and fulfill the highest religious purpose of satisfying the Supreme Lord.

Śrīla Sārvabhauma Bhaṭṭācārya, a famous disciple of Lord Caitanya, said, "The principle of transcendental devotional service having been lost, Śrī Kṛṣṇa Caitanya has appeared to deliver again the process of devotion. He is so kind that He is distributing love of Kṛṣṇa. Everyone should be attracted more and more to His lotus feet, as humming bees are attracted to a lotus flower."

TEXT 53

TEXT

śuna, bhāi, ei saba caitanya-mahīma ei śloke kahe tāṅra mahīma sīma

SYNONYMS

śuna--please hear; bhāi--O brothers; ei--this; saba--all; caitanya--of Lord Caitanya Mahāprabhu; mahīma--the glories; ei--this; śloke--verse; kahe--says; tāṅra--of Him; mahīma sīma--of the glories; sīma--the limit.

TRANSLATION

My dear brothers, please hear all these glories of Lord Caitanya. This verse clearly summarizes His activities and characteristics.

TEXT 54

TEXT

'kṛṣṇa' ei dui varṇa sadā yāṅra mukhe athavā, kṛṣṇake tiṅho varṇe nija sukhe
SYNONYMS

kṛṣṇa--kṛṣṇa; ei--these; dui--two; varṇa--syllables; sadā--always; yāṅra--of whom; mukhe--in the mouth; athavā--or else; kṛṣṇake--Lord Kṛṣṇa; tiṅho--He; varṇe--describes; nija--His own; sukhe--in happiness.

TRANSLATION

The two syllables "kṛṣṇa" are always in His mouth; or, He constantly describes Kṛṣṇa with great pleasure.

TEXT 55

TEXT

kṛṣṇa-varṇa-śabderā artha dui ta pramāṇa
kṛṣṇa vinu tāṅra mukhe nāhi āise āna

SYNONYMS

kṛṣṇa-varṇa-śabderā--of the word kṛṣṇa-varṇa; artha--the meaning; dui--two; ta--certainly; pramāṇa--examples; kṛṣṇa--Kṛṣṇa; vinu--except for; tāṅra--of Him; mukhe--in the mouth; nāhi āise--does not come; āna--anything else.

TRANSLATION

These are two meanings of the word "kṛṣṇa-varṇa." Indeed, nothing else but Kṛṣṇa issues from His mouth.

TEXT 56

TEXT

keha tāṅre bale yadi kṛṣṇa-varaṇa
āra višeṣaṇe tāra kare nivāraṇa

SYNONYMS

keha--someone; tāṅre--to Him; bale--ascribes; yadi--if; kṛṣṇa--black; varaṇa--the color; āra--another; višeṣaṇe--in the adjective; tāra--of that; kare--does; nivāraṇa--prevention.

TRANSLATION

If someone tries to describe Him as being of blackish complexion, the next adjective [tviṣā akṛṣṇam] immediately restricts him.

TEXT 57

TEXT

deha-kāntyē haya teṅho akṛṣṇa-varaṇa
akṛṣṇa-varaṇe kahe pīta-varaṇa

SYNONYMS
deha-kāntye—in the luster of the body; haya—is; teṅho—He; akrṣṇa—not black; varāṇa—the color; akrṣṇa-varaṇe—by a color that is not blackish; kahe—one means; pīta—yellow; varāṇa—the color.

**TRANSLATION**

His complexion is certainly not blackish. Indeed, His not being blackish indicates that His complexion is yellow.

**TEXT 58**

**TEXT**

kalau yaṁ vidvāṁsaḥ sphuṭam abhiyajante dyuti-bharād
akṛṣṇa-aṅgam kṛṣṇam makha-vidhibhiḥ utkīrtana-mayaṁ
upāsyam ca prāhur yam akhila-caturthāśrama-juṣāṁ
sa devaṁ caitanyāṅkṛtir atitarāṁ naḥ kṛpayatu

**SYNONYMS**

kalau—in the Age of Kali; yaṁ—Him whom; vidvāṁsaḥ—the learned men; sphuṭam—clearly manifested; abhiyajante—worship; dyuti-bharāt—due to an abundance of bodily luster; akrṣṇa-aṅgam—whose body is not blackish; kṛṣṇam—Lord Kṛṣṇa; makha-vidhibhiḥ—by the performances of sacrifice; utkīrtana-mayaṁ—consisting of loud chanting of the holy name; upāsyam—worshipable object; ca—and; prāhur—they said; yam—whom; akhila—all; caturtha-aśrama-juṣāṁ—of those who are in the fourth order of life (sannyāsa); saḥ—He; devaḥ—the Supreme Personality of Godhead; caitanya-āṅkṛtih—having the form of Lord Caitanya Mahāprabhu; atitarāṁ—excessively; naḥ—unto us; kṛpayatu—let Him show His mercy.

**TRANSLATION**

"By performing the sacrifice of congregational chanting of the holy name, learned scholars in the Age of Kali worship Lord Kṛṣṇa, who is now non-blackish because of the great upsurge of the feelings of Śrīmatī Rādhārānī. He is the only worshipable Deity for the paramahamsas, who have attained the highest stage of the fourth order [sannyāsa]. May that Supreme Personality of Godhead, Lord Caitanya, show us His great causeless mercy."

**PURPORT**

This text, as well as text 63 and text 66, is from the Stava-mālā of Śrīla Rūpa Gosvāmī.

**TEXT 59**

**TEXT**

pratyakṣa tāṁhāra tapta-kāṇcanera dyuti
yāṁhāra chaṭāya nāše ajāṅna-tamastati

**SYNONYMS**
pratyakṣa—vivid; tānāhāra—of Him; tapta—molten; kāṇcanera—of gold; dyuti—effulgence; yānāhāra—of whom; chaṭṭāya—by the luster; nāse—destroys; ajñāna—of ignorance; tamastati—the extent of the darkness.

Translation

One can vividly see His glowing complexion of molten gold, which dispels the darkness of ignorance.

Text 60

Text

jīvera kalmaṣa-tamo nāsa karibāre
aṅga-upāṅga-nāma nānā astra dhare

Synonyms

jīvera—of the living entity; kalmaṣa—of sinful activities; tamaḥ—the darkness; nāsa karibāre—for destroying; aṅga—associates; upāṅga—devotees; nāma—holy names; nānā—various; astra—weapons; dhare—He holds.

Translation

The sinful life of the living beings results from ignorance. To destroy that ignorance, He has brought various weapons, such as His plenary associates, His devotees and the holy name.

Text 61

Text

bhaktira virodhī karma-dharma vā adharma
tāhāra 'kalmaṣa' nāma, sei mahā-tamaḥ

Synonyms

bhaktira—to devotional service; virodhī—averse; karma—activity; dharma—religious; vā—or; adharma—irreligious; tāhāra—of that; kalmaṣa—sin; nāma—the name; sei—this; mahā-tamaḥ—great darkness.

Translation

The greatest ignorance consists of activities, whether religious or irreligious, that are opposed to devotional service. They are to be known as sins [kalmaṣa].

Text 62

Text

bāhu tuli' hari bali' prema-drṣṭye cāya
kariyā kalmaṣa nāsa premete bhāsāya

Synonyms
Raising His arms, chanting the holy name and looking upon all with deep love, He drives away all sins and floods everyone with love of Godhead.

TRANSLATION

"May the Supreme Personality of Godhead in the form of Lord Śrī Caitanya bestow His causeless mercy upon us. His smiling glance at once drives away all the bereavements of the world, and His very words enliven the auspicious creepers of devotion by expanding their leaves. Taking shelter of His lotus feet invokes transcendental love of God at once."
Anyone who looks upon His beautiful body or beautiful face becomes freed from all sins and obtains the wealth of love of Godhead.

TEXT 65

TEXT

anya avatāre saba sainya-śastra saṅge
caitanya-kṛṣnera sainya aṅga-upāṅge

SYNONYMS

anya--other; avatāre--in incarnations; saba--all; sainya--soldiers; śastra--and weapons; saṅge--along with; caitanya-kṛṣnera--of Lord Kṛṣṇa as Lord Caitanya; sainya--soldiers; aṅga--plenary parts; upāṅge--and associates.

TRANSLATION

In other incarnations the Lord descended with armies and weapons, but in this incarnation His soldiers are His plenary parts and associates.

TEXT 66

TEXT

sadopāsyah śrīmān dhṛta-manuja-kāyaiḥ praṇayitām
vahadbhir gīr-vānair giriṣa-paramesṭhi-prabhṛtibhiḥ
sva-bhaktebhyaḥ śuddhām nija-bhajana-mudrām upadiṣan
sa caitanyaḥ kim me punar api dṛśor yāsyati padam

SYNONYMS

sadā--always; upāsyah--worshipable; śrīmān--beautiful; dhṛta--who accepted; manuja-kāyaiḥ--the bodies of men; praṇayitām--love; vahadbhiḥ--who were bearing; gīh-vāṇaiḥ--by the demigods; giriṣa--Lord Śiva; paramesṭhi--Lord Brahmā; prabhṛtibhiḥ--headed by; sva-bhaktebhyaḥ--unto His own devotees; śuddhām--pure; nija-bhajana--of His own worship; mudrām--the mark; upadiṣan--instructing; saḥ--He; caitanyaḥ--Lord Caitanya; kim--what; me--my; punah--again; api--certainly; drśoḥ--of the two eyes; yāsyati--He will go; padam--to the abode.

TRANSLATION

"Lord Śrī Caitanya Mahāprabhu is always the most worshipable Deity of the demigods, including Lord Śiva and Lord Brahmā, who came in the garb of ordinary men, bearing love for Him. He instructs His own pure devotional service to His own devotees. Will He again be the object of my vision?"

TEXT 67

TEXT

āṅgopāṅga astra kare sva-kārya-sādhanā
'aṅga'-'śabdera artha āra śuna diya mana
SYNONYMS

āṅga-upāṅga--plenary parts and associates; astra--weapons; kare--do; sva-
kārya--of their own business; sādhanā--as the accomplishment; aṅga-śabdera--of
the word aṅga; artha--the meaning; āra--another; śuna--please hear; diyā--
giving; mana--the mind.

TRANSLATION

His plenary parts and associates perform the work of weapons as their own
specific duties. Please hear from me another meaning of the word "aṅga."

TEXT 68

TEXT

'aṅga'-śabde aṁśa kahe śāstra-paramāṇa
aṅgera avayava 'upāṅga'-vyākhyāna

SYNONYMS

aṅga-śabde--by the word aṅga, or limb; aṁśa--part; kahe--says; śāstra--of
the scriptures; paramāṇa--the evidence; aṅgera--of the limb; avayava--the
constituent part; upāṅga-vyākhyāna--the exposition of the word upāṅga.

TRANSLATION

According to the evidence of the revealed scriptures, a bodily limb [āṅga]
is also called a part [aṁśa], and a part of a limb is called a partial part
[upāṅga].

TEXT 69

TEXT

nārāyaṇaḥ tvam na hi sarva-dehinām
ātmāy adhīśākhila-loka-sākṣi
nārāyaṇo 'ṅgaṁ nara-bhū-jalāyanāt
tac cāpi satyāṁ na tavaiva māyā

SYNONYMS

nārāyaṇas tvam na hi sarva-dehinām
ātmāy adhīśākhila-loka-sākṣi
nārāyaṇo 'ṅgaṁ nara-bhū-jalāyanāt
tac cāpi satyāṁ na tavaiva māyā

TRANSLATION

"O Lord of lords, You are the seer of all creation. You are indeed
everyone's dearest life. Are You not, therefore, my father, Nārāyaṇa?
'Nārāyaṇa' refers to one whose abode is in the water born from Nara
[Garbhodakaśayī Viśṇu], and that Nārāyaṇa is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of māyā."

PURPORT

This text was spoken to Lord Kṛṣṇa by Brahmā in Śrīmad-Bhāgavatam (10.14.14).

TEXT 70

TEXT

jala-śāyi antar-yāmī yei nārāyaṇa
seho tomāra aṁśa, tumī mūla nārāyaṇa

SYNONYMS

jala-śāyi—lying in the water; antaḥ-yāmī—indwelling Supersoul; yei—He who; nārāyaṇa—Lord Nārāyaṇa; seho—He; tomāra—Your; aṁśa—plenary portion; tumī—You; mūla—original; nārāyaṇa—Nārāyaṇa.

TRANSLATION

The manifestation of the Nārāyaṇa who predominates in everyone’s heart, as well as the Nārāyaṇa who lives in the waters [Kāraṇa, Garbha and Kṣīra], is Your plenary portion. You are therefore the original Nārāyaṇa.

TEXT 71

TEXT

'aṅga'-śabde aṁśa kahe, seho satya haya
māyā-kārya nahe----saba cid-ānanda-maya

SYNONYMS

aṅga-śabde—by the word aṅga; aṁśa—plenary portion; kahe—one means; seho—that; satya—the truth; haya—is; māyā—of the material energy; kārya—the work; nahe—is not; saba—all; cit-ānanda-maya—full of knowledge and bliss.

TRANSLATION

The word "aṅga" indeed refers to plenary portions. Such manifestations should never be considered products of material nature, for they are all transcendental, full of knowledge and full of bliss.

PURPORT

In the material world, if a fragment is taken from an original object, the original object is reduced by the removal of that fragment. But the Supreme Personality of Godhead is not at all affected by the actions of māyā. The Ṛgveda says:

oṁ pūrṇam adaḥ pūrṇam idam
"The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance." (Śrī Īśopaniṣad, Invocation)

In the realm of the Absolute, one plus one equals one, and one minus one equals one. Therefore one should not conceive of a fragment of the Supreme Lord in the material sense. In the spiritual world there is no influence of the material energy or material calculations of fragments. In the Fifteenth Chapter of the Bhagavad-gītā, the Lord says that the living entities are His parts and parcels. There are innumerable living entities throughout the material and spiritual universes, but still Lord Kṛṣṇa is full in Himself. To think that God has lost His personality because His many parts and parcels are distributed all over the universe is an illusion. That is a material calculation. Such calculations are possible only under the influence of the material energy, māyā. In the spiritual world the material energy is conspicuous only by its absence.

In the category of viṣṇu-tattva there is no loss of power from one expansion to the next, any more than there is a loss of illumination as one candle kindles another. Thousands may be kindled by an original candle, and all will have the same candle power. In this way it is to be understood that although all the viṣṇu-tattvas, from Kṛṣṇa and Lord Caitanya to Rāma, Nṛsiṁha, Varāha and so on, appear with different features in different ages, all are equally invested with supreme potency.

Demigods such as Lord Brahmā and Lord Śiva come in contact with the material energy, and their power and potency are therefore of different gradations. All the incarnations of Viṣṇu, however, are equal in potency, for the influence of māyā cannot even approach Them.

TEXT 72

TEXT

advaita, nityānanda----caitanyera dui aṅga
aṅgera avayava-gaṇa kahiye upāṅga

SYNONYMS

advaita--Advaita Ācārya; nityānanda--Lord Nityānanda; caitanyera--of Lord Caitanya Mahāprabhu; dui--two; aṅga--limbs; aṅgera--of the limbs; avayava-gaṇa--the constituent parts; kahiye--I say; upāṅga--parts.

TRANSLATION

Śrī Advaita Prabhu and Śrī Nityānanda Prabhu are both plenary portions of Lord Caitanya. Thus They are the limbs [aṅgas] of His body. The parts of these two limbs are called the upāṅgas.

TEXT 73
Thus the Lord is equipped with sharp weapons in the forms of His parts and plenary portions. All these weapons are competent enough to crush the faithless atheists.

PURPORT

The word pāṣaṇḍa is very significant here. One who compares the Supreme Personality of Godhead to the demigods is known as a pāṣaṇḍa. Pāṣaṇḍas try to bring the Supreme Lord down to a mundane level. Sometimes they create their own imaginary God or accept an ordinary person as God and advertise him as equal to the Supreme Personality of Godhead. They are so foolish that they present someone as the next incarnation of Lord Caitanya or Kṛṣṇa although His activities are all contradictory to those of a genuine incarnation, and thus they fool the innocent public. One who is intelligent and who studies the characteristics of the Supreme Personality of Godhead with reference to the Vedic context cannot be bewildered by the pāṣaṇḍas.

Pāṣaṇḍas, or atheists, cannot understand the pastimes of the Supreme Lord or transcendental loving service to the Lord. They think that devotional service is no better than ordinary fruitive activities (karma). As the Bhagavad-gītā (4.8) confirms, however, the Supreme Personality of Godhead and His devotees, saving the righteous and chastising the miscreants (paritrāṇāya sādhunām vināśāya ca duṣkṛtām), always curb these nonsensical atheists. Miscreants always want to deny the Supreme Personality of Godhead and put stumbling blocks in the path of devotional service. The Lord sends His bona fide representatives and appears Himself to curb this nonsense.
Śrī Nityānanda Gosāñi is directly Haladhara [Lord Balarāma], and Advaita Ācārya is the Personality of Godhead Himself.

TEXT 75

TEXT

śrīvāsā-ādi-śrīvāsa and others; pāriṣada--associates; sainya--soldiers; saṅge--along with; laṅā--taking; dui--two; senā-pati--captains; bule--travel; kīrtana kariyā--chanting the holy name.

SYNONYMS

śrīvāsā-ādi--Śrīvāsa and others; pāriṣada--associates; sainya--soldiers; saṅge--along with; laṅā--taking; dui--two; senā-pati--captains; bule--travel; kīrtana kariyā--chanting the holy name.

TRANSLATION

These two captains, with Their soldiers such as Śrīvāsa Ṭhākura, travel everywhere, chanting the holy name of the Lord.

TEXT 76

TEXT

pāśaṇḍa-dalana-vānā nityānanda rāya ācārya-huṅkāre pāpa-pāśaṇḍī palāya

SYNONYMS

pāśaṇḍa-dalana--of trampling the atheists; vānā--having the feature; nityānanda--Lord Nityānanda; rāya--the honorable; ācārya--of Advaita Ācārya; huṅkāre--by the war cry; pāpa--sins; pāśaṇḍī--and atheists; palāya--run away.

TRANSLATION

Lord Nityānanda's very features indicate that He is the subduer of the unbelievers. All sins and unbelievers flee from the loud shouts of Advaita Ācārya.

TEXT 77

TEXT

saṅkīrtana-pravartaka śrī-kṛṣṇa-caitanya saṅkīrtana-yajñe tāṅre bhaje, sei dhanya

SYNONYMS

saṅkīrtana-pravartaka--the initiator of congregational chanting; śrī-kṛṣṇa-caitanya--Lord Caitanya Mahāprabhu; saṅkīrtana--of congregational chanting; yajñe--by the sacrifice; tāṅre--Him; bhaje--worships; sei--he; dhanya--fortunate.

TRANSLATION
Lord Śrī Kṛṣṇa Caitanya is the initiator of saṅkārtana [congregational chanting of the holy name of the Lord]. One who worships Him through saṅkārtana is fortunate indeed.

TEXT 78

TEXT

sei ta' sumedhā, āra kubuddhi saṁsāra sarva-yajña haite kṛṣṇa-nāma-yajña sāra

SYNONYMS

sei--he; ta'--certainly; su-medhā--intelligent; āra--others; ku-buddhi--poor understanding; saṁsāra--in the material world; sarva-yajña haite--than all other sacrifices; kṛṣṇa-nāma--of chanting the name of Lord Kṛṣṇa; yajña--the sacrifice; sāra--the best.

TRANSLATION

Such a person is truly intelligent, whereas others, who have but a poor fund of knowledge, must endure the cycle of repeated birth and death. Of all sacrificial performances, the chanting of the Lord's holy name is the most sublime.

PURPORT

Lord Śrī Caitanya Mahāprabhu is the father and inaugurator of the saṅkārtana movement. One who worships Him by sacrificing his life, money, intelligence and words for the saṅkārtana movement is recognized by the Lord and endowed with His blessings. All others may be said to be foolish, for of all sacrifices in which a man may apply his energy, a sacrifice made for the saṅkārtana movement is the most glorious.

TEXT 79

TEXT

koṭi aśvamedha eka kṛṣṇa nāma sama yei kahe, se pāsaṇḍī, daṇḍe tāre yama

SYNONYMS

koṭi--ten million; aśvamedha--horse sacrifices; eka--one; kṛṣṇa--of Lord Kṛṣṇa; nāma--name; sama--equal to; yei--one who; kahe--says; se--he; pāsaṇḍī--atheist; daṇḍe--punishes; tāre--him; yama--Yamarāja.

TRANSLATION

One who says that ten million aśvamedha sacrifices are equal to the chanting of the holy name of Lord Kṛṣṇa is undoubtedly an atheist. He is sure to be punished by Yamarāja.

PURPORT
In the list of the ten kinds of offenses in chanting the holy name of the Supreme Personality of Godhead, Hare Kṛṣṇa, the eighth offense is dharma-vrata-tyāga-hutādi-sarva-śubha-kriyā-sāmyam api pramādah. One should never consider the chanting of the holy name of Godhead equal to pious activities like giving charity to brāhmaṇas or saintly persons, opening charitable educational institutions, distributing free food and so on. The results of pious activities do not equal the results of chanting the holy name of Kṛṣṇa.

The Vedic scriptures say:

\[ \text{go-koṭi-dānām grahaṇe khagasya} \]
\[ \text{prayāga-gaṅgodaka-kalpa-vāsāḥ} \]
\[ \text{yajñāyutām meru-suvarṇa-dānām} \]
\[ \text{govinda-kīrter na samaṁ śatāṁsaiḥ} \]

"Even if one distributes ten million cows in charity during an eclipse of the sun, lives at the confluence of the Ganges and Yamunā for millions of years, or gives a mountain of gold in sacrifice to the brāhmaṇas, he does not earn one hundredth part of the merit derived from chanting Hare Kṛṣṇa." In other words, one who accepts the chanting of Hare Kṛṣṇa to be some kind of pious activity is completely misled. Of course, it is pious; but the real fact is that Kṛṣṇa and His name, being transcendental, are far above all mundane pious activity. Pious activity is on the material platform, but chanting of the holy name of Kṛṣṇa is completely on the spiritual plane. Therefore, although pāsaṇḍīs do not understand this, pious activity can never compare to the chanting of the holy name.
"I take shelter of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, who is outwardly a fair complexion but is inwardly Kṛṣṇa Himself. In this Age of Kali He displays His expansions [His aṅgas and upāṅgas] by performing congregational chanting of the holy name of the Lord."

**PURPORT**

Śrīla Jīva Gosvāmī has placed the verse from Śrīmad-Bhāgavatam quoted in text 52 (kṛṣṇa-varṇām tvīśakṛṣṇam) as the auspicious introduction to his Bhāgavata-sandarbha, or ācāra-sandarbha. He has composed this text (81), which is, in effect, an explanation of the Bhāgavatam verse, as the second verse of the same work. The verse from Śrīmad-Bhāgavatam was enunciated by Karabhājana, one of the nine great sages, and it is elaborately explained by the Sarva-saṁvādinī, Jīva Gosvāmī’s commentary on his own Śaṭ-sandarbha.

Antaḥ kṛṣṇa refers to one who is always thinking of Kṛṣṇa. This attitude is a predominant feature of Śrīmatī Rādhārāṇī. Even though many devotees always think of Kṛṣṇa, none can surpass the gopīs, among whom Rādhārāṇī is the leader in thinking of Kṛṣṇa. Rādhārāṇī’s Kṛṣṇa consciousness surpasses that of all other devotees. Lord Caitanya accepted the position of Śrīmatī Rādhārāṇī to understand Kṛṣṇa; therefore He was always thinking of Kṛṣṇa in the same way as Rādhārāṇī. By thinking of Lord Kṛṣṇa, He always overlapped Kṛṣṇa.

Śrī Kṛṣṇa Caitanya, who was outwardly very fair, with a complexion like molten gold, simultaneously manifested His eternal associates, opulences, expansions and incarnations. He preached the process of chanting Hare Kṛṣṇa, and those who are under His lotus feet are glorious.
TEXT

aham eva kvacit brahman
sannyāśāramam āśritaḥ
hari-bhaktim grāhāyāmi
kalau pāpa-hatān narān

SYNONYMS

aham--I; eva--certainly; kvacit--somewhere; brahman--O brāhmaṇa; sannyāsa-
āśramam--the renounced order of life; āśritaḥ--taking recourse to; hari-
bhaktim--devotional service to the Supreme Personality of Godhead; grāhāyāmi--I shall give; kalau--in the Age of Kali; pāpa-hatān--sinful; narān--to men.

TRANSLATION

"O learned brāhmaṇa, sometimes I accept the renounced order of life to induce the fallen people of the Age of Kali to accept devotional service to the Lord."

TEXT 84

TEXT

bhāgavata, bhārata-śāstra, āgama, purāṇa
caitanya-krṣṇa-avatāre prakāṭa pramāṇa

SYNONYMS

bhāgavata--Śrīmad-Bhāgavatam; bhārata-śāstra--Mahābhārata; āgama--works of Vedic literature; purāṇa--the Purāṇas; caitanya--as Lord Caitanya Mahāprabhu; krṣṇa--of Lord Kṛṣṇa; avatāre--in the incarnation; prakāṭa--displayed; pramāṇa--evidence.

TRANSLATION

Śrīmad-Bhāgavatam, the Mahābhārata, the Purāṇas and other works of Vedic literature all give evidence to prove that Lord Śrī Kṛṣṇa Caitanya Mahāprabhu is the incarnation of Kṛṣṇa.

TEXT 85

TEXT

pratyakṣe dekhaha nānā prakāṭa prabhāva
alaukika karma, alaukika anubhāva

SYNONYMS

pratyakṣe--directly; dekhaha--just see; nānā--various; prakāṭa--manifested; prabhāva--influence; alaukika--uncommon; karma--activities; alaukika--uncommon; anubhāva--realizations in Kṛṣṇa consciousness.

TRANSLATION
One can also directly see Lord Caitanya's manifest influence in His uncommon deeds and uncommon Kṛṣṇa conscious realization.

TEXT 86

TEXT

dekhiyā nā dekhe yata abhaktera gaṇa ulūke nā dekhe yena sūryera kiraṇa

SYNONYMS

dekhiyā--seeing; nā dekhe--they do not see; yata--all; abhaktera--of nondevotees; gaṇa--crowds; ulūke--the owl; nā dekhe--does not see; yena--just as; sūryera--of the sun; kiraṇa--rays.

TRANSLATION

But faithless unbelievers do not see what is clearly evident, just as owls do not see the rays of the sun.

TEXT 87

TEXT

tvāṁ śīla-rūpa-caritaiḥ parama-prakṛṣṭaiḥ sattvena sāttvikatayā prabalaiś ca sāstraiḥ prakhyāta-daiva-paramārtha-vidām mataiś ca naivāsura-prakṛtayaḥ prabhavanti boddhum

SYNONYMS

tvāṁ--You; śīla--character; rūpa--forms; caritaiḥ--by acts; parama--most; prakṛṣṭaiḥ--eminent; sattvena--by uncommon power; sāttvikatayā--with the quality of predominant goodness; prabalaiḥ--great; ca--and; sāstraiḥ--by the scriptures; prakhyāta--renowned; daiva--divine; paramārtha-vidām--of those who know the highest goal; mataiḥ--by the opinions; ca--and; na--not; eva--certainly; āsura-prakṛtayaḥ--those whose disposition is demoniac; prabhavanti--are able; boddhum--to know.

TRANSLATION

"O my Lord, those influenced by demoniac principles cannot realize You, although You are clearly the Supreme by dint of Your exalted activities, forms, character and uncommon power, which are confirmed by all the revealed scriptures in the quality of goodness and the celebrated transcendentalists in the divine nature."

PURPORT

This is a verse from the Stotra-ratna (12) of Yāmunaścārya, the spiritual master of Rāmānujaścārya. The authentic scriptures describe the transcendental activities, features, form and qualities of Kṛṣṇa, and Kṛṣṇa explains Himself in the Bhagavad-gītā, the most authentic scripture in the world. He is further explained in Śrīmad-Bhāgavatam, which is considered the explanation of the
Vedānta-sūtra. Lord Kṛṣṇa is accepted as the Supreme Personality of Godhead by these authentic scriptures, not simply by vox populi. In the modern age a certain class of fools think that they can vote anyone into the position of God, as they can vote a man into the position of a political executive head. But the transcendental Supreme Personality of Godhead is perfectly described in the authentic scriptures. In the Bhagavad-gītā the Lord says that only fools deride Him, thinking that anyone can speak like Kṛṣṇa.

Even according to historical references, Kṛṣṇa's activities are most uncommon. Kṛṣṇa has affirmed, "I am God," and He has acted accordingly. Māyāvādīs think that everyone can claim to be God, but that is their illusion, for no one else can perform such extraordinary activities as Kṛṣṇa. When He was a child on the lap of His mother, He killed the demon Pūtanā. Then He killed the demons Trāṇavarta, Vatsāsura and Baka. When He was a little more grown up, He killed the demons Aghāsura and Rābhāsura. Therefore God is God from the very beginning. The idea that someone can become God by meditation is ridiculous. By hard endeavor one may realize his godly nature, but he will never become God. The asuras, or demons, who think that anyone can become God, are condemned.

The authentic scriptures are compiled by personalities like Vyāsadeva, Nārada, Asita and Pārāśara, who are not ordinary men. All the followers of the Vedic way of life have accepted these famous personalities, whose authentic scriptures conform to the Vedic literature. Nevertheless, the demoniac do not believe their statements, and they purposely oppose the Supreme Personality of Godhead and His devotees. Today it is fashionable for common men to write whimsical words as so-called incarnations of God and be accepted as authentic by other common men. This demoniac mentality is condemned in the Seventh Chapter of the Bhagavad-gītā, wherein it is said that those who are miscreants and the lowest of mankind, who are fools and asses, cannot accept the Supreme Personality of Godhead because of their demoniac nature. They are compared to ulīkas, or owls, who cannot open their eyes in the sunlight. Because they cannot bear sunlight, they hide themselves from it and never see it. They cannot believe that there is such illumination.

TEXT 88

TEXT

āpanā lukāïte kṛṣṇa nānā yatna kare
tathāpi tān̄hāra bhakta jānaye tān̄hāre

SYNONYMS

āpanā--Himself; lukāïte--to hide; kṛṣṇa--Lord Kṛṣṇa; nānā--various; yatna--efforts; kare--makes; tathāpi--still; tān̄hāra--His; bhakta--devotees; jānaye--know; tān̄hāre--Him.

TRANSLATION

Lord Śrī Kṛṣṇa tries to hide Himself in various ways, but nevertheless His pure devotees know Him as He is.

TEXT 89

TEXT
ullaṅghita-trividha-sīma-samātiśāyi-
sambhāvanaṁ tava parivṛtaḥmā-svabhāvam
māyā-balena bhavatāpi nighyamānām
paśyanti kecid aniṣam tvad-ananya-bhāvāḥ

SYNONYMS

ullaṅghita--passed over; tri-vidha--three kinds; sīma--the limitations;
sama--of equal; atiśāyi--and of excelling; sambhāvanaṁ--by which the adequacy;
tava--Your; parivṛtaḥmā--of supremacy; svabhāvam--the real nature; māyā-
balena--by the strength of the illusory energy; bhavatā--Your; api--although;
nighyamānām--being hidden; paśyanti--they see; kecit--some; aniṣam--always;
tvat--to You; ananya-bhāvāḥ--those who are exclusively devoted.

TRANSLATION

"O my Lord, everything within material nature is limited by time, space and
thought. Your characteristics, however, being unequaled and unsurpassed, are
always transcendental to such limitations. You sometimes cover such
characteristics by Your own energy, but nevertheless Your unalloyed devotees
are always able to see You under all circumstances."

PURPORT

This verse is also quoted from the Stotra-ratna (13) of Yāmunaśārya.
Everything covered by the influence of māyā is within the limited boundaries
of space, time and thought. Even the greatest manifestation we can conceive,
the sky, also has limitations. From the authentic scriptures, however, it is
evident that beyond the sky is a covering of seven layers, each ten times
thicker than the one preceding it. The covering layers are vast, but with or
without coverings, space is limited. Our power to think about space and time
is also limited. Time is eternal; we may imagine billions and trillions of
years, but that will still be an inadequate estimate of the extent of time.
Our imperfect senses, therefore, cannot think of the greatness of the Supreme
Personality of Godhead, nor can we bring Him within the limitations of time or
our thinking power. His position is accordingly described by the word
ullāṅghita. He is transcendental to space, time and thought; although He
appears within them, He exists transcendently. Even when the Lord's
transcendental existence is disguised by space, time and thought, however,
pure devotees of the Supreme Lord can see Him in His personal features beyond
space, time and thought. In other words, even though the Lord is not visible
to the eyes of ordinary men, those who are beyond the covering layers because
of their transcendental devotional service can still see Him.

The sun may appear covered by a cloud, but actually it is the eyes of the
tiny people below the cloud that are covered, not the sun. If those tiny
people rose above the cloud in an airplane, they could then see the sunshine
and the sun without impediment. Similarly, although the covering of māyā is
very strong, Lord Kṛṣṇa says in the Bhagavad-gītā (7.14):

daivī hy eṣā guṇa-mayī
mama māyā duratrayāḥ
mām eva ye prapadyante
māyām etāṁ taranti te
"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." To surpass the influence of the illusory energy is very difficult, but those who are determined to catch hold of the lotus feet of the Lord are freed from the clutches of māyā. Therefore, pure devotees can understand the Supreme Personality of Godhead, but demons, because of their miscreant behavior, cannot understand the Lord, in spite of seeing the many revealed scriptures and the uncommon activities of the Lord.

TEXT 90

TEXT

asura-svabhāve kṛṣṇe kabhu nāhi jāne
lukāite nāre kṛṣṇa bhakta-jana-sthāne

SYNONYMS

asura-svabhāve--those whose nature is demoniac; kṛṣṇe--Lord Kṛṣṇa; kabhu--at any time; nāhi--not; jāne--know; lukāite--to hide; nāre--is not able; kṛṣṇa--Lord Kṛṣṇa; bhakta-jana--of pure devotees; sthāne--in a place.

TRANSLATION

Those whose nature is demoniac cannot know Kṛṣṇa at any time, but He cannot hide Himself from His pure devotees.

PURPORT

People who develop the nature of asuras like Rāvaṇa and Hiraṇyakaśipu can never know Kṛṣṇa, the Personality of Godhead, by challenging the authority of Godhead. But Śrī Kṛṣṇa cannot hide Himself from His pure devotees.

TEXT 91

TEXT

dvau bhūta-sargau loke 'smin
daiva āsura eva ca
viṣṇu-bhaktaḥ smṛto daiva
āsuras tad-viparyayaḥ

SYNONYMS

dvau--two; bhūta--of the living beings; sargau--dispositions; loke--in the world; asmin--in this; daivaḥ--godly; āsuraḥ--demoniac; eva--certainly; ca--and; viṣṇu-bhaktaḥ--a devotee of Lord Viṣṇu; smṛtaḥ--remembered; daivaḥ--godly; āsuraḥ--demoniac; tat-viparyayaḥ--the opposite of that.

TRANSLATION

"There are two classes of men in the created world. One consists of the demoniac and the other of the godly. The devotees of Lord Viṣṇu are the godly, whereas those who are just the opposite are called demons."
This is a verse from the Padma Purāṇa. Viṣṇu-bhaktas, or devotees in Kṛṣṇa consciousness, are known as devas (demigods). Atheists, who do not believe in God or who declare themselves God, are asuras (demons). Asuras always engage in atheistic material activities, exploring ways to utilize the resources of matter to enjoy sense gratification. The viṣṇu-bhaktas, Kṛṣṇa conscious devotees, are also active, but their objective is to satisfy the Supreme Personality of Godhead by devotional service. Superficially both classes may appear to work in the same way, but their purposes are completely opposite because of a difference in consciousness. Asuras work for personal sense gratification, whereas devotees work for the satisfaction of the Supreme Lord. Both work conscientiously, but their motives are different.

The Kṛṣṇa consciousness movement is meant for devas, or devotees. Demons cannot take part in Kṛṣṇa conscious activities, nor can devotees in Kṛṣṇa consciousness take part in demoniac activities or work like cats and dogs simply for sense gratification. Such activity does not appeal to those in Kṛṣṇa consciousness. Devotees accept only the bare necessities of life to keep themselves fit to act in Kṛṣṇa consciousness. The balance of their energy is used for developing Kṛṣṇa consciousness, through which one can be transferred to the abode of Kṛṣṇa by always thinking of Him, even at the point of death.

TEXT 92

TEXT

ācārya gosānī prabhura bhakta-avatāra
kṛṣṇa-avatāra-hetu yāṁhāra huṅkāra

SYNONYMS

ācārya gosānī—Advaita Ācārya Gosānī; prabhura—of the Lord; bhakta-avatāra—incarnation of a devotee; kṛṣṇa—of Lord Kṛṣṇa; avatāra—of the incarnation; hetu—the cause; yāṁhāra—whose; huṅkāra—loud calls.

TRANSLATION

Advaita Ācārya Gosvāmī is an incarnation of the Lord as a devotee. His loud calling was the cause for Kṛṣṇa's incarnation.

TEXT 93

TEXT

kṛṣṇa yadi pṛthivīte kareṇa avatāra
prathame kareṇa guru-vargera saṅcāra

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; yadi—if; pṛthivīte—on the earth; kareṇa—makes; avatāra—incarnation; prathame—first; kareṇa—makes; guru-vargera—of the group of respectable predecessors; saṅcāra—the advent.

TRANSLATION
Whenever Śrī Kṛṣṇa desires to manifest His incarnation on earth, first He creates the incarnations of His respectable predecessors.

TEXT 94

TEXT

pitā mātā guru ādi yata mānya-gaṇa
prathame kareṇa sabāra prthivīte janama

SYNONYMS

pitā--father; mātā--mother; guru--spiritual master; ādi--headed by; yata--all; mānya-gaṇa--respectable members; prathame--first; kareṇa--He makes; sabāra--of all of them; prthivīte--on earth; janama--the births.

TRANSLATION

Thus respectable personalities such as His father, mother and spiritual master all take birth on earth first.

TEXT 95

TEXT

mādhava-Īśvara-purī, śacī, jagannātha
advaita ācārya prakaṭa hailā sei sātha

SYNONYMS

mādhava--Mādhavendra Purī; Īśvara-purī--Īśvara Purī; śacī--Śacīmātā; jagannātha--Jagannātha Miśra; advaita ācārya--Advaita Ācārya; prakaṭa--manifested; hailā--were; sei--this; sātha--with.

TRANSLATION

Mādhavendra Purī, Īśvara Purī, Śrīmatī Śacīmātā and Śrīla Jagannātha Miśra all appeared with Śrī Advaita Ācārya.

PURPORT

Whenever the Supreme Personality of Godhead descends in His human form, He sends ahead all His devotees, who act as His father, teacher and associates in many roles. Such personalities appear before the descent of the Supreme Personality of Godhead. Before the appearance of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, there appeared His devotees like Śrī Mādhavendra Purī; His spiritual master, Śrī Īśvara Purī; His mother, Śrīmatī Śacīdevī; His father, Śrī Jagannātha Miśra; and Śrī Advaita Ācārya.

TEXT 96

TEXT

prakātiyā dekhe ācārya sakala saṁsāra
kṛṣṇa-bhakti gandha-hīna viṣaya-vyavahāra
SYNONYMS

prakātiyā—manifesting; dekhe—He saw; ācārya—Advaita Ācārya; sakala—all; saṁsāra—material existence; kṛṣṇa-bhakti—of devotion to Lord Kṛṣṇa; gandha-hīna—without a trace; viṣaya—of the sense objects; vyavahāra—affairs.

TRANSLATION

Advaita Ācārya having appeared, He found the world devoid of devotional service to Śrī Kṛṣṇa because people were engrossed in material affairs.

TEXT 97

TEXT

keha pāpe, keha puṇye kare viṣaya-bhoga
bhakti-gandha nāhi, yāte yāya bhava-roga

SYNONYMS

keha—someone; pāpe—in sinful activities; keha—someone; puṇye—in pious activities; kare—do; viṣaya—of the sense objects; bhoga—enjoyment; bhakti-gandha—a trace of devotional service; nāhi—there is not; yāte—by which; yāya—goes away; bhava-roga—the disease of material existence.

TRANSLATION

Everyone was engaged in material enjoyment, whether sinfully or virtuously. No one was interested in the transcendental service of the Lord, which can give total relief from the repetition of birth and death.

PURPORT

Advaita Ācārya saw the entire world to be engaged in activities of material piety and impiety, without a trace of devotional service or Kṛṣṇa consciousness anywhere. The fact is that in this material world there is no scarcity of anything except Kṛṣṇa consciousness. Material necessities are supplied by the mercy of the Supreme Lord. We sometimes feel scarcity because of our mismanagement, but the real problem is that people are out of touch with Kṛṣṇa consciousness. Everyone is engaged in material sense gratification, but people have no plan for making an ultimate solution to their real problems, namely, birth, disease, old age and death. These four material miseries are called bhava-roga, or material diseases. They can be cured only by Kṛṣṇa consciousness. Therefore Kṛṣṇa consciousness is the greatest benediction for human society.

TEXT 98

TEXT

loka-gati dekhi' ācārya karuṇa-hṛdaya
vicāra karena, lokera kaiche hita haya

SYNONYMS
loka-gati--the course of the world; dekhī'--seeing; ācārya--Advaita Ācārya; karuṇa-hṛdaya--compassionate heart; vicāra kareṇa--considers; lokera--of the world; kaiche--how; hita--welfare; haya--there is.

TRANSLATION

Seeing the activities of the world, the Ācārya felt compassion and began to ponder how He could act for the people's benefit.

PURPORT

This sort of serious interest in the welfare of the public makes one a bona fide Ācārya. An Ācārya does not exploit his followers. Since the Ācārya is a confidential servitor of the Lord, his heart is always full of compassion for humanity in its suffering. He knows that all suffering is due to the absence of devotional service to the Lord, and therefore he always tries to find ways to change people's activities, making them favorable for the attainment of devotion. That is the qualification of an Ācārya. Although Śrī Advaita Prabhu Himself was powerful enough to do the work, as a submissive servitor He thought that without the personal appearance of the Lord, no one could improve the fallen condition of society.

In the grim clutches of māyā, the first-class prisoners of this material world wrongly think themselves happy because they are rich, powerful, resourceful and so on. These foolish creatures do not know that they are nothing but play dolls in the hands of material nature and that at any moment material nature's pitiless intrigues can crush to dust all their plans for godless activities. Such foolish prisoners cannot see that however they improve their position by artificial means, the calamities of repeated birth, death, disease and old age are always beyond the jurisdiction of their control. Foolish as they are, they neglect these major problems of life and busy themselves with false things that cannot help them solve their real problems. They know that they do not want to suffer death or the pangs of disease and old age, but under the influence of the illusory energy, they are grossly negligent and therefore do nothing to solve the problems. This is called māyā. People held in the grip of māyā are thrown into oblivion after death, and as a result of their karma, in the next life they become dogs or gods, although most of them become dogs. To become gods in the next life, they must engage in the devotional service of the Supreme Personality of Godhead; otherwise, they are sure to become dogs or hogs in terms of the laws of nature.

The third-class prisoners, being less materially opulent than the first-class prisoners, endeavor to imitate them, for they also have no information of the real nature of their imprisonment. Thus they also are misled by the illusory material nature. The function of the Ācārya, however, is to change the activities of both the first-class and third-class prisoners for their real benefit. This endeavor makes him a very dear devotee of the Lord, who says clearly in the Bhagavad-gītā that no one in human society is dearer to Him than a devotee who constantly engages in His service by finding ways to preach the message of Godhead for the real benefit of the world. The so-called Ācāryas of the Age of Kali are more concerned with exploiting the resources of their followers than mitigating their miseries; but Śrī Advaita Prabhu, as an ideal Ācārya, was concerned with improving the condition of the world situation.
TEXT 99

TEXT

āpānī śrī-krṣṇa yadi kareṇa avatāra
āpane ācari' bhakti kareṇa pracāra

SYNONYMS

āpānī—Himself; śrī-krṣṇa—Lord Krṣṇa; yadi—if; kareṇa—He makes; avatāra—incarnation; āpane—Himself; ācari'—practicing; bhakti—devotional service; kareṇa—does; pracāra—propagation.

TRANSLATION

[Advaita Ācārya thought:] "If Śrī Krṣṇa were to appear as an incarnation, He Himself could preach devotion by His personal example.

TEXT 100

TEXT

nāma vinu kalī-kāle dharma nāhi āra
kalī-kāle kaiche habe krṣṇa avatāra

SYNONYMS

nāma vinu—except for the holy name; kalī-kāle—in the Age of Kali; dharma—religion; nāhi—there is not; āra—another; kalī-kāle—in the Age of Kali; kaiche—how; habe—there will be; krṣṇa—Lord Krṣṇa; avatāra—incarnation.

TRANSLATION

"In this Age of Kali there is no religion other than the chanting of the holy name of the Lord, but how in this age will the Lord appear as an incarnation?

TEXT 101

TEXT

śuddha-bhāve kariba krṣnera ārādhana
nirantara sadainye kariba nivedana

SYNONYMS

śuddha-bhāve—in a purified state of mind; kariba—I shall do; krṣnera—of Lord Krṣṇa; ārādhana—worship; nirantara—constantly; sa-dainye—in humility; kariba—I shall make; nivedana—request.

TRANSLATION

"I shall worship Krṣṇa in a purified state of mind. I shall constantly petition Him in humbleness.
TEXT 102

TEXT

äniyä krṣnere karoṅ kīrtana sañcāra
tabe se 'advaita' nāma saphala āmāra

SYNONYMS

äniyā--bringing; krṣñere--Lord Krṣṇa; karoṅ--I make; kīrtana--chanting of
the holy name; sañcāra--advent; tabe--then; se--this; advaita--nondual; nāma--
name; sa-phala--fulfilled; āmāra--My.

TRANSLATION

"My name, 'Advaita,' will be fitting if I am able to induce Krṣṇa to
inaugurate the movement of the chanting of the holy name."

PURPORT

The nondualist Māyāvādī philosopher who falsely believes that he is
nondifferent from the Lord is unable to call Him like Advaita Prabhu. Advaita
Prabhu is nondifferent from the Lord, yet in His relationship with the Lord He
does not merge in Him but eternally renders service unto Him as a plenary
portion. This is inconceivable for Māyāvādīs because they think in terms of
mundane sense perception and therefore think that nondualism necessitates
losing one's separate identity. It is clear from this verse, however, that
Advaita Prabhu, although retaining His separate identity, is nondifferent from
the Lord.

Śrī Caitanya Mahāprabhu preached the philosophy of inconceivable,
simultaneous oneness with the Lord and difference from Him. Conceivable
dualism and monism are conceptions of the imperfect senses, which are unable
to reach the Transcendence because the Transcendence is beyond the conception
of limited potency. The actions of Śrī Advaita Prabhu, however, give tangible
proof of inconceivable nondualism. One who therefore surrenders unto Śrī
Advaita Prabhu can easily follow the philosophy of inconceivable, simultaneous
dualism and monism.

TEXT 103

TEXT

krṣṇa vaṣa karibena kon ārādhane
vicārite eka śloka āila tāṅra mane

SYNONYMS

krṣṇa--Lord Krṣṇa; vaṣa karibena--shall propitiate; kon ārādhane--by what
worship; vicārite--while considering; eka--one; śloka--verse; āila--came;
tāṅra--of Him; mane--in the mind.

TRANSLATION

While He was thinking about how to propitiate Krṣṇa by worship, the
following verse came to His mind.
TEXT 104

TEXT

tulasī-dala-mātreṇa
jalasya culukena vā
vikriṇīte svam ātmānaṁ
bhaktebhyo bhakta-vatsalāḥ

SYNONYMS

tulasī--of tulasī; dala--a leaf; mātreṇa--by only; jalasya--of water;
culukena--by a palmful; vā--and; vikriṇīte--sells; svam--His own; ātmānaṁ--
self; bhaktebhyaḥ--unto the devotees; bhakta-vatsalāḥ--Lord Kṛṣṇa, who is
affectionate to His devotees.

TRANSLATION

"Śrī Kṛṣṇa, who is very affectionate toward His devotees, sells Himself to
a devotee who offers Him merely a tulasī leaf and a palmful of water."

PURPORT

This is a verse from the Gautamīya-tantra.

TEXTS 105-106

TEXT

ei ślokārtha ācārya kareṇa vicāraṇa
kṛṣṇake tulasī-jala deya yei jana

tāra ṛṇa śodhite kṛṣṇa kareṇa cintana----
'jala-tulasīra sama kichu ghare nāhi dhana'

SYNONYMS

ei--this; śloka--of the verse; artha--the meaning; ācārya--Advaita Ācārya;
kareṇa--does; vicāraṇa--considering; kṛṣṇake--to Lord Kṛṣṇa; tulasī-jala--
tulasī and water; deya--gives; yei jana--that person who; tāra--to Him; ṛṇa--
the debt; śodhite--to pay; kṛṣṇa--Lord Kṛṣṇa; kareṇa--does; cintana--thinking;
jala-tulasīra sama--equal to water and tulasī; kichu--any; ghare--in the
house; nāhi--there is not; dhana--wealth.

TRANSLATION

Advaita Ācārya considered the meaning of the verse in this way: Not finding
any way to repay the debt He owes to one who offers Him a tulasī leaf and
water, Lord Kṛṣṇa thinks, "There is no wealth in My possession that is equal
to a tulasī leaf and water."

TEXT 107

TEXT
tabe ātmā veci' kare ṛnera śodhana
eta bhāvi' ācārya kareṇa ārādhana

SYNONYMS

tabe--then; ātmā--Himself; veci'--selling; kare--does; ṛnera--of the debt;
śodhana--payment; eta--thus; bhāvi'--thinking; ācārya--Advaita Ācārya; kareṇa--
does; ārādhana--worshiping.

TRANSLATION

Thus the Lord liquidates the debt by offering Himself to the devotee. Considering this, the Ācārya began worshiping the Lord.

PURPORT

Through devotional service one can easily please Lord Kṛṣṇa with a leaf of the tulasī plant and a little water. As the Lord says in the Bhagavad-gītā (9.26), a leaf, a flower, a fruit or some water (patraṁ puṣpaṁ phalaṁ toyam), when offered with devotion, very much pleases Him. He universally accepts the services of His devotees. Even the poorest of devotees in any part of the world can secure a small flower, fruit or leaf and a little water, and if these offerings, and especially tulasī leaves and Ganges water, are offered to Kṛṣṇa with devotion, He is very satisfied. It is said that Kṛṣṇa is so pleased by such devotional service that He offers Himself to His devotee in exchange for it. Śrīla Advaita Ācārya knew this fact, and therefore He decided to call for the Personality of Godhead Kṛṣṇa to descend by worshiping the Lord with tulasī leaves and the water of the Ganges.

TEXT 108

TEXT

gaṅgā-jala, tulasī-mañjarī anukṣaṇa
kṛṣṇa-pāda-padma bhāvi' kare samarpana

SYNONYMS

gaṅgā-jala--the water of the Ganges; tulasī-mañjarī--buds of the tulasī plant; anukṣaṇa--constantly; kṛṣṇa--of Lord Kṛṣṇa; pāda-padma--lotus feet; bhāvi'--thinking of; kare--does; samarpana--offering.

TRANSLATION

Thinking of the lotus feet of Śrī Kṛṣṇa, He constantly offered tulasī buds in water from the Ganges.

TEXT 109

TEXT

kṛṣṇera āhvāna kare kariyā huṅkāra
e-mate kṛṣṇere karāila avatāra
SYNONYMS

krṣnera--of Lord Kṛṣṇa; āhvāna--invitation; kare--makes; kariyā--making; huṅkāra--loud shouts; e-mate--in this way; krṣnera--Lord Kṛṣṇa; karāila--caused to make; avatāra--incarnation.

TRANSLATION

He appealed to Śrī Kṛṣṇa with loud calls and thus made it possible for Kṛṣṇa to appear.

TEXT 110

TEXT

caitanyera avatāre ei mukhya hetu
bhaktera icchāya avatāre dharma-setu

SYNONYMS

caitanyera--of Lord Caitanya Mahāprabhu; avatāre--in the incarnation; ei--this; mukhya--principal; hetu--cause; bhaktera--of the devotee; icchāya--by the desire; avatāre--He descends; dharma-setu--protector of religion.

TRANSLATION

Therefore the principal reason for Śrī Caitanya’s descent is this appeal by Advaita Acārya. The Lord, the protector of religion, appears by the desire of His devotee.

TEXT 111

TEXT

tvam bhakti-yoga-paribhāvita-hṛt-saroja
āsse śrutekṣita-patho nanu nātha puṁsām
yad yad dhiyā ta urugāya vibhāvayanti
tat tad vapuḥ praṇayase sad-anugrahāya

SYNONYMS

tvam--You; bhakti-yoga--by devotional service; paribhāvita--saturated; hṛt--of the heart; saroja--on the lotus; āsse--dwell; śruta--heard; Ikṣita--seen; pathaḥ--whose path; nanu--certainly; nātha--O Lord; puṁsām--by the devotees; yat yat--whatever; dhiyā--by the mind; te--they; uru-gāya--O Lord, who are glorified in excellent ways; vibhāvayanti--contemplate upon; tat tat--that; vapuḥ--form; praṇayase--You manifest; sat--to Your devotees; anugrahāya--to show favor.

TRANSLATION

"O my Lord, You always dwell in the vision and hearing of Your pure devotees. You also live in their lotuslike hearts, which are purified by devotional service. O my Lord, who are glorified by exalted prayers, You show
special favor to Your devotees by manifesting Yourself in the eternal forms in which they welcome You."

PURPORT

This text from Śrīmad-Bhāgavatam (3.9.11) is a prayer by Lord Brahmā to the Supreme Personality of Godhead Kṛṣṇa for His blessings in the work of creation. Knowledge of the Supreme Personality of Godhead can be understood from the descriptions of the Vedic scriptures. For example, the Brahma-saṁhitā (5.29) describes that in the abode of Lord Kṛṣṇa, which is made of cintāmaṇi (touchstone), the Lord, acting as a cowherd boy, is served by hundreds and thousands of goddesses of fortune. Māyāvādīs think that the devotees have imagined the form of Kṛṣṇa, but the authentic Vedic scriptures have actually described Kṛṣṇa and His various transcendental forms.

The word śruta in śrutekṣita-pathah refers to the Vedas, and īkṣita indicates that the way to understand the Supreme Personality of Godhead is by proper study of the Vedic scriptures. One cannot imagine something about God or His form. Such imagination is not accepted by those who are serious about enlightenment. Here Brahmā says that one can know Kṛṣṇa through the path of properly understanding the Vedic texts. If by studying the form, name, qualities, pastimes and paraphernalia of the Supreme Godhead one is attracted to the Lord, he can execute devotional service, and the form of the Lord will be impressed in his heart and remain transcendentally situated there. Unless a devotee actually develops transcendental love for the Lord, it is not possible for him to think always of the Lord within his heart. Such constant thought of the Lord is the sublime perfection of the yogic process, as the Bhagavad-gītā confirms in the Sixth Chapter (47), stating that anyone absorbed in such thought is the best of all yogīs. Such transcendental absorption is known as samādhi. A pure devotee who is always thinking of the Supreme Personality of Godhead is the person qualified to see the Lord.

One cannot speak of Uruḍgāya (the Lord, who is glorified by sublime prayers) unless one is transcendentally elevated. The Lord has innumerable forms, as the Brahma-saṁhitā confirms (advaitam acyutam anādim ananta-rūpaṁ). The Lord expands Himself in innumerable svāmī forms. When a devotee, hearing about these innumerable forms, becomes attached to one and always thinks of Him, the Lord appears to him in that form. Lord Kṛṣṇa is especially pleasing to devotees in whose heart He is always present because of their highly elevated transcendental love.

TEXT 112

TEXT

ei ślokera artha kahi saṅkṣepera sāra bhaktera icchāya kṛṣṇera sarva avatāra

SYNONYMS

ei--this; ślokera--of the verse; artha--the meaning; kahi--I relate; saṅkṣepera--of conciseness; sāra--the pith; bhaktera--of the devotee; icchāya--by the desire; kṛṣṇera--of Lord Kṛṣṇa; sarva--all; avatāra--incarnations.

TRANSLATION
The essence of the meaning of this verse is that Lord Kṛṣṇa appears in all His innumerable eternal forms because of the desires of His pure devotees.

TEXT 113

TEXT
caturtha ślokera artha haila suṁścite
avatīrṇa hailā gaura prema prakāśite

SYNONYMS
caturtha--fourth; ślokera--of the verse; artha--the meaning; haila--was; suṁścite--very surely; avatīrṇa hailā--incarnated; gaura--Lord Caitanya Mahāprabhu; prema--love of God; prakāśite--to manifest.

TRANSLATION

Thus I have surely determined the meaning of the fourth verse. Lord Gaurāṅga [Lord Caitanya] appeared as an incarnation to preach unalloyed love of God.

TEXT 114

TEXT
śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāṁrta kahe kṛṣṇadāsa

SYNONYMS
śrī-rūpa--Śrīla Rūpa Gosvāmī; raghunātha--Śrīla Raghunātha dāsa Gosvāmī; pade--at the lotus feet of; yāra--whose; āśa--expectation; caitanya-caritāṁrta--the book named Caitanya-caritāṁrta; kahe--describes; kṛṣṇa-dāsa--Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāṁrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāṁrta, Ādi-līlā, Third Chapter, describing the causes for the descent of Lord Caitanya Mahāprabhu.

Chapter 4
The Confidential Reasons for Lord Caitanya's Appearance

In this chapter of the epic Caitanya-caritāṁrta, Kṛṣṇadāsa Kavirāja Gosvāmī has stressed that Lord Caitanya appeared for three principal purposes of His own. The first purpose was to relish the position of Śrīmatī Rādhārāṇī, who is the prime reciprocator of transcendental love of Śrī Kṛṣṇa. Lord Kṛṣṇa is the reservoir of transcendental loving transactions with Śrīmatī Rādhārāṇī. The subject of those loving transactions is the Lord Himself, and Rādhārāṇī is the
Thus the subject, the Lord, wanted to relish the loving mellow in the position of the object, Rādhārāṇī.

The second reason for His appearance was to understand the transcendental mellow of Himself. Lord Kṛṣṇa is all sweetness. Rādhārāṇī's attraction for Kṛṣṇa is sublime, and to experience that attraction and understand the transcendental sweetness of Himself, He accepted the mentality of Rādhārāṇī.

The third reason that Lord Caitanya appeared was to enjoy the bliss tasted by Rādhārāṇī. The Lord thought that undoubtedly Rādhārāṇī enjoyed His company and He enjoyed the company of Rādhārāṇī, but the exchange of transcendental mellow between the spiritual couple was more pleasing to Śrīmatī Rādhārāṇī than to Śrī Kṛṣṇa. Rādhārāṇī felt more transcendental pleasure in the company of Kṛṣṇa than He could understand without taking Her position, but for Śrī Kṛṣṇa to enjoy in the position of Śrīmatī Rādhārāṇī was impossible because that position was completely foreign to Him. Kṛṣṇa is the transcendental male, and Rādhārāṇī is the transcendental female. Therefore, to know the transcendental pleasure of loving Kṛṣṇa, Lord Kṛṣṇa Himself appeared as Lord Caitanya, accepting the emotions and bodily luster of Śrīmatī Rādhārāṇī.

Lord Caitanya appeared to fulfill these confidential desires and also to preach the special significance of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and to answer the call of Advaita Prabhu. These were secondary reasons.

Śrī Svarūpa Dāmodara Gosvāmī was the principal figure among Lord Caitanya's confidential devotees. The records of his diary have revealed these confidential purposes of the Lord. These revelations have been confirmed by the statements of Śrīla Rūpa Gosvāmī in his various prayers and poems.

This chapter also specifically describes the difference between lust and love. The transactions of Kṛṣṇa and Rādhā are completely different from material lust. Therefore the author has very clearly distinguished between them.

TEXT 1

TEXT

śrī-caitanya-prasādena
tad-rūpasya vinirṇayam
balo 'pi kurute sāstraṁ
dṛṣṭvā vraja-vilāsinaḥ

SYNONYMS

śrī-caitanya-prasādena--by the mercy of Lord Caitanya Mahāprabhu; tad--of Him; rūpasya--of the form; vinirṇayam--complete determination; bālaḥ--a child; api--even; kurute--makes; sāstraṁ--the revealed scriptures; dṛṣṭvā--having seen; vraja-vilāsinaḥ--who enjoys the pastimes of Vraja.

TRANSLATION

By the mercy of Lord Caitanya Mahāprabhu, even a foolish child can fully describe the real nature of Lord Kṛṣṇa, the enjoyer of the pastimes of Vraja, according to the vision of the revealed scriptures.
One can ascertain the meaning of this Sanskrit śloka only when one is endowed with the causeless mercy of Lord Caitanya. Lord Śrī Kṛṣṇa, being the absolute Personality of Godhead, cannot be exposed to the mundane instruments of vision. He reserves the right not to be exposed by the intellectual feats of nondevotees. Notwithstanding this truth, even a small child can easily understand Lord Śrī Kṛṣṇa and His transcendental pastimes in the land of Vṛndāvana by the grace of Lord Caitanya Mahāprabhu.

TEXT 2

TEXT

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya--all glory; śrī-caitanya--to Lord Caitanya; jaya--all glory; nityānanda--to Lord Nityānanda; jaya--all glory; advaita-candra--to Advaita Ācārya; jaya--all glory; gaura-bhakta-vṛnda--to the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

All glory to Lord Caitanya Mahāprabhu. All glory to Lord Nityānanda. All glory to Śrī Advaita Ācārya. And all glory to all the devotees of Lord Caitanya.

TEXT 3

TEXT

caturtha ślokerā artha kaila vivaraṇa
pañcama ślokerā artha śuna bhakta-gaṇa

SYNONYMS

caturtha--fourth; ślokerā--of the verse; artha--the meaning; kaila--made; vivaraṇa--description; pañcama--fifth; ślokerā--of the verse; artha--the meaning; śuna--please hear; bhakta-gaṇa--O devotees.

TRANSLATION

I have described the meaning of the fourth verse. Now, O devotees, kindly hear the explanation of the fifth verse.

TEXT 4

TEXT

mūla-ślokerā artha karite prakāsa
artha lāgāite āge kahiye ābhāsa

SYNONYMS
mūla--original; ślokera--of the verse; artha--the meaning; karite--to make; prakāśa--revelation; artha--the meaning; lāgāite--to touch; āge--first; kahiye--I shall speak; ābhāsa--hint.

TRANSLATION

Just to explain the original verse, I shall first suggest its meaning.

TEXT 5

TEXT

caturtha ślokera artha ei kaila sāra
prema-nāma pracārite ei avatāra

SYNONYMS

caturtha--fourth; ślokera--of the verse; artha--the meaning; ei--this; kaila--gave; sāra--essence; prema--love of Godhead; nāma--the holy name; pracārite--to propagate; ei--this; avatāra--incarnation.

TRANSLATION

I have given the essential meaning of the fourth verse: this incarnation descends to propagate the chanting of the holy name and spread love of God.

TEXT 6

TEXT

satya ei hetu, kintu eho bahiraṅga
āra eka hetu, śuna, āche antaraṅga

SYNONYMS

satya--true; ei--this; hetu--reason; kintu--but; eho--this; bahiraṅga--external; āra--another; eka--one; hetu--reason; śuna--please hear; āche--is; antaraṅga--internal.

TRANSLATION

Although this is true, this is but the external reason for the Lord's incarnation. Please hear one other reason--the confidential reason--for the Lord's appearance.

PURPORT

In the Third Chapter, fourth verse, it has been clearly said that Lord Caitanya appeared in order to distribute love of Kṛṣṇa and the chanting of His transcendental holy name, Hare Kṛṣṇa. That was the secondary purpose of Lord Caitanya's appearance. The real reason is different, as we shall see in this chapter.

TEXT 7
TEXT

pūrve yena pṛthivīra bhāra haribāre
kṛṣṇa avatīrṇa hailā sāṃstetre pracāre

SYNONYMS

pūrve--previously; yena--as; pṛthivīra--of the earth; bhāra--burden;
haribāre--to take away; kṛṣṇa--Lord Kṛṣṇa; avatīrṇa--incarnated; hailā--was;
sāṃstetre--the scriptures; pracāre--proclaim.

TRANSLATION

The scriptures proclaim that Lord Kṛṣṇa previously descended to take away
the burden of the earth.

TEXT 8

TEXT

svayaṁ-bhagavānera karma nahe bhāra-haraṇa
sthiti-kartā viṣṇu karena jagat-pālana

SYNONYMS

svayaṁ-bhagavānera--of the original Supreme Personality of Godhead; karma--
the business; nahe--is not; bhāra-haraṇa--taking away the burden; sthiti-
kartā--the maintainer; viṣṇu--Lord Viṣṇu; karena--does; jagat-pālana--
protection of the universe.

TRANSLATION

To take away this burden, however, is not the work of the Supreme
Personality of Godhead. The maintainer, Lord Viṣṇu, is the one who protects
the universe.

TEXT 9

TEXT

kintu kṛṣnera yei haya avatāra-kāla
bhāra-haraṇa-kāla tāte ha-ila miśāla

SYNONYMS

kintu--but; kṛṣnera--of Lord Kṛṣṇa; yei--that which; haya--is; avatāra--of
incarnation; kāla--the time; bhāra-haraṇa--of taking away the burden; kāla--
the time; tāte--in that; ha-ila--there was; miśāla--mixture.

TRANSLATION

But the time to lift the burden of the world mixed with the time for Lord
Kṛṣṇa's incarnation.

PURPORT
We have information from the Bhagavad-gītā that the Lord appears at particular intervals to adjust a time-worn spiritual culture. Lord Śrī Kṛṣṇa appeared at the end of Dvāpara-yuga to regenerate the spiritual culture of human society and also to manifest His transcendental pastimes. Viṣṇu is the authorized Lord who maintains the created cosmos, and He is also the principal Deity who makes adjustments for improper administration in the cosmic creation. Śrī Kṛṣṇa is the primeval Lord, and He appears not to make such administrative adjustments but only to exhibit His transcendental pastimes and thus attract the fallen souls back home, back to Godhead.

However, the time for administrative rectification and the time for Lord Śrī Kṛṣṇa's appearance coincided at the end of the last Dvāpara-yuga. Therefore when Śrī Kṛṣṇa appeared, Viṣṇu, the Lord of maintenance, also merged in Him because all the plenary portions and parts of the absolute Personality of Godhead merge in Him during His appearance.

TEXT 10

TEXT

pūrṇa bhagavān avatare yei kāle
āra saba avatāra tānte āsi' mile

SYNONYMS

pūrṇa--full; bhagavān--the Supreme Personality of Godhead; avatare--incarnates; yei--that; kāle--at the time; āra--other; saba--all; avatāra--incarnations; tānte--in Him; āsi'--coming; mile--meet.

TRANSLATION

When the complete Supreme Personality of Godhead descends, all other incarnations of the Lord meet together within Him.

TEXTS 11-12

TEXT

nārāyaṇa, catur-vyūha, matsyādy-avatāra
yuga-manvantarāvata, yata āche āra
sabe āsi' kṛṣṇa-ānge haya avatīrṇa
aiche avatare kṛṣṇa bhagavān pūrṇa

SYNONYMS

nārāyaṇa--Lord Nārāyaṇa; catuḥ-vyūha--the four expansions; matsuṣya-ādi--beginning with Matsya; avatāra--the incarnations; yuga-manvantara-avatāra--the yuga and manvantara incarnations; yata--as many as; āche--there are; āra--other; saba--all; āsi'--coming; kṛṣṇa-ānge--in the body of Lord Kṛṣṇa; haya--are; avatīrṇa--incarnated; aiche--in this way; avatare-incarnates; kṛṣṇa--Lord Kṛṣṇa; bhagavān--the Supreme Personality of Godhead; pūrṇa--full.

TRANSLATION
Lord Nārāyaṇa, the four primary expansions [Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha], Matsya and the other līlā incarnations, the yuga-avatāras, the manv-antara incarnations and as many other incarnations as there are—all descend in the body of Lord Kṛṣṇa. In this way the complete Supreme Godhead, Lord Kṛṣṇa Himself, appears.

TEXT 13

TEXT

ataeva viṣṇu takhana kṛṣṇera śarīre
viṣṇu-dvāre kare kṛṣṇa asura-saṁhāre

SYNONYMS

ataeva--therefore; viṣṇu--Lord Viṣṇu; takhana--at that time; kṛṣṇera--of Lord Kṛṣṇa; śarīre--in the body; viṣṇu-dvāre--by Lord Viṣṇu; kare--does; kṛṣṇa--Lord Kṛṣṇa; asura-saṁhāre--killing the demons.

TRANSLATION

At that time, therefore, Lord Viṣṇu is present in the body of Lord Kṛṣṇa, and Lord Kṛṣṇa kills the demons through Him.

TEXT 14

TEXT

ānuṣaṅga-karma ei asura-māraṇa
ye lägi' avatāra, kahi se mūla kāraṇa

SYNONYMS

ānuṣaṅga-karma--secondary work; ei--this; asura--of the demons; māraṇa--killing; ye--that; lägi'--for; avatāra--the incarnation; kahi--I shall speak; se--the; mūla--root; kāraṇa--cause.

TRANSLATION

Thus the killing of the demons is but secondary work. I shall now speak of the main reason for the Lord's incarnation.

TEXTS 15-16

TEXT

prema-rasa-niryāsa karite āsvādana
rāga-mārga bhakti loke karite pracāraṇa
rasika-śekhara kṛṣṇa parama-karuṇa
ei dui hetu haite icchāra udgama

SYNONYMS
prema-rasa--of the mellow of love of God; niryāsa--the essence; karite--to do; āsvādana--tasting; rāga-mārga--the path of spontaneous attraction; bhakti-devotional service; loke--in the world; karite--to do; pracāraṇa--propagation; rasika-śekhara--the supremely jubilant; kṛṣṇa--Lord Kṛṣṇa; parama-karuṇa--the most merciful; ei--these; dui--two; hetu--reasons; haite--from; icchāra--of desire; udgama--the birth.

TRANSLATION

The Lord’s desire to appear was born from two reasons: He wanted to taste the sweet essence of the mellows of love of God, and He wanted to propagate devotional service in the world on the platform of spontaneous attraction. Thus He is known as supremely jubilant and as the most merciful of all.

PURPORT

During the period of Lord Kṛṣṇa’s appearance, the killing of asuras or nonbelievers such as Kaṁsa and Jarāsandha was done by Viṣṇu, who was within the person of Śrī Kṛṣṇa. Such apparent killing by Lord Śrī Kṛṣṇa took place as a matter of course and was an incidental activity for Him. But the real purpose of Lord Kṛṣṇa’s appearance was to stage a dramatic performance of His transcendental pastimes at Vrajabhūmi, thus exhibiting the highest limit of transcendental mellow in the exchanges of reciprocal love between the living entity and the Supreme Lord. These reciprocal exchanges of mellows are called rāga-bhakti, or devotional service to the Lord in transcendental rapture. Lord Śrī Kṛṣṇa wants to make known to all the conditioned souls that He is more attracted by rāga-bhakti than vidhi-bhakti, or devotional service under scheduled regulations. It is said in the Vedas (Taittirīya Upaniṣad 2.7), raso vai saḥ: the Absolute Truth is the reservoir for all kinds of reciprocal exchanges of loving sentiments. He is also causelessly merciful, and He wants to bestow upon us this privilege of rāga-bhakti. Thus He appeared as His own internal energy. He was not forced to appear by any extraneous force.

TEXT 17

TEXT

aiśvarya-jñānete saba jagat miśrita
aiśvarya-śīthila-preme nahi mora priṭa

SYNONYMS

aiśvarya jñānete--with knowledge of majesty; saba--all; jagat--the universe; miśrita--mixed; aiśvarya-śīthila--weakened by majesty; preme--in love; nāhi--there is not; mora--My; priṭa--pleasure.

TRANSLATION

[Lord Kṛṣṇa thought:] "All the universe is filled with the conception of My majesty, but love weakened by that sense of majesty does not satisfy Me.

TEXT 18

TEXT
"If one regards Me as the Supreme Lord and himself as a subordinate, I do not become subservient to his love, nor can it control Me.

"In whatever transcendental mellow My devotee worships Me, I reciprocate with him. That is My natural behavior.

The Lord, by His inherent nature, reveals Himself before His devotees according to their inherent devotional service. The Vṛndāvana pastimes demonstrated that although generally people worship God with reverence, the Lord is more pleased when a devotee thinks of Him as his pet son, personal friend or most dear fiancē and renders service unto Him with such natural affection. The Lord becomes a subordinate object of love in such transcendental relationships. Such pure love of Godhead is unadulterated by any tinge of superfluous nondevotional desires and is not mixed with any sort of fruitive action or empiric philosophical speculation. It is pure and natural love of Godhead, spontaneously aroused in the absolute stage. This devotional service is executed in a favorable atmosphere freed from material affection.
SYNONYMS

ye—all who; yathā—as; mām—unto Me; prapadyante—surrender; tān—them; tathā—so; eva—certainly; bhajāmi—reward; aham—I; mama—My; vartma—path; anuvartante—follow; manuṣyāḥ—all men; pārtha—O son of Pṛthā; sarvasaḥ—in all respects.

TRANSLATION

"In whatever way My devotees surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā."

PURPORT

In the Fourth Chapter of the Bhagavad-gītā Lord Kṛṣṇa affirms that formerly (some 120 million years before the Battle of Kurukṣetra) He explained the mystic philosophy of the Gītā to the sun-god. The message was received through the chain of disciplic succession, but in course of time, the chain being broken somehow or other, Lord Śrī Kṛṣṇa appeared again and taught Arjuna the truths of the Bhagavad-gītā. At that time the Lord spoke this verse (Bg. 4.11) to His friend Arjuna.

TEXTS 21-22

TEXT

mora putra, mora sakhā, mora prāṇa-pati
ei-bhāve yei more kare śuddha-bhakti

āpanāke bada māne, āmāre sama-hīna
sei bhāve ha-i āmi tāhāra adhīna

SYNONYMS

mora—my; putra—son; mora—my; sakhā—friend; mora—my; prāṇa-pati—lord of life; ei bhāve—in this way; yei—those who; more—unto Me; kare—do; śuddha-bhakti—pure devotion; āpanāke—himself; bada—great; māne—he regards; āmāre—Me; sama—equal; hīna—or lower; sei bhāve—in that way; ha-i—am; āmi—I; tāhāra—to him; adhīna—subordinate.

TRANSLATION

"If one cherishes pure loving devotion to Me, thinking of Me as his son, his friend or his beloved, regarding himself as great and considering Me his equal or inferior, I become subordinate to him.

PURPORT

In the Caitanya-caritāmṛta three kinds of devotional service are described—namely, bhakti (ordinary devotional service), śuddha-bhakti (pure devotional service) and viddha-bhakti (mixed devotional service).

When devotional service is executed with some material purpose, involving frutitive activities, mental speculations or mystic yoga, it is called mixed or adulterated devotional service. Besides bhakti-yoga, the Bhagavad-gītā also
describes karma-yoga, jñāna-yoga and dhyāna-yoga. Yoga means linking with the Supreme Lord, which is possible only through devotion. Fruitive activities ending in devotional service, philosophical speculation ending in devotional service, and the practice of mysticism ending in devotional service are known respectively as karma-yoga, jñāna-yoga and dhyāna-yoga. But such devotional service is adulterated by the three kinds of material activities.

For those grossly engaged in identifying the body as the self, pious activity, or karma-yoga, is recommended. For those who identify the mind with the self, philosophical speculation, or jñāna-yoga, is recommended. But devotees standing on the spiritual platform have no need of such material conceptions of adulterated devotion. Adultered devotional service does not directly aim for love of the Supreme Personality of Godhead. Therefore service performed strictly in conformity with the revealed scriptures is better than such viddha-bhakti because it is free from all kinds of material contamination. It is executed in Kṛṣṇa consciousness, solely to please the Supreme Personality of Godhead.

Those who are spontaneously devoted to the Lord and have no aims for material gain are called attracted devotees. They are spontaneously attracted to the service of the Lord, and they follow in the footsteps of self-realized souls. Their pure devotion (śuddha-bhakti), manifested from pure love of Godhead, surpasses the regulative principles of the authoritative scriptures. Sometimes loving ecstasy transcends regulative principles; such ecstasy, however, is completely on the spiritual platform and cannot be imitated. The regulative principles help ordinary devotees rise to the stage of perfect love of Godhead. Pure love for Kṛṣṇa is the perfection of pure devotion, and pure devotional service is identical with spontaneous devotional service.

Flawless execution of regulative principles is exhibited in the Vaikuṇṭha planets. By strictly executing these principles one can be elevated to the Vaikuṇṭha planets. But spontaneous pure loving service is found in Kṛṣṇaloka alone.

TEXT 23

TEXT

mayi bhaktir hi bhūtānām
amṛtatvāya kalpate
diśtyā yad āsīn mat-sneho
bhavatīnāṁ mad-āpanah

SYNONYMS

mayi--to Me; bhakti--devotional service; hi--certainly; bhūtānām--of the living beings; amṛtatvāya--the eternal life; kalpate--brings about; diśtyā--by good fortune; yat--which; āsīt--was; mat--for Me; snehah--the affection; bhavatīnām--of all of you; mat--of Me; āpanah--the obtaining.

TRANSLATION

" 'Devotional service rendered to Me by the living beings revives their eternal life. O My dear damsels of Vraja, your affection for Me is your good fortune, for it is the only means by which you have obtained My favor.'"
Pure devotional service is represented in the activities of the residents of Vrajabhumi (Vrndavana). During a solar eclipse, the Lord came from Dvarakä and met the inhabitants of Vrndavana at Samanta-päcaka. The meeting was intensely painful for the damsels of Vrajabhumi because Lord Krsna had apparently left them to reside at Dvarakä. But the Lord obligingly acknowledged the pure devotional service of the damsels of Vraja by speaking this verse (Bhag. 10.82.44).

TEXT 24

mätä more putra-bhāve karena bandhana
atihīna-jiña kare lālana pālana

SYNONYMS

mätä--mother; more--Me; putra-bhāve--in the position of a son; kare--does; bandhana--binding; ati-hīna-jiña--in thinking very poor; kare--does; lālana--nourishing; pālana--protecting.

TRANSLATION

"Mother sometimes binds Me as her son. She nourishes and protects Me, thinking Me utterly helpless.

TEXT 25

sakhā śuddha-sakhye kare, skandhe ārohaṇa
tumi kon baḍa loka,----tumi āmi sama

SYNONYMS

sakhā--the friend; śuddha-sakhye--in pure friendship; kare--does; skandhe--on the shoulders; ārohaṇa--mounting; tumi--You; kon--what; baḍa--big; loka--person; tumi--You; āmi--I; sama--the same.

TRANSLATION

"My friends climb on My shoulders in pure friendship, saying, 'What kind of big man are You? You and I are equal.'

TEXT 26

priyā yadi māna kari' karaye bhartsana
veda-stuti haite hare sei mora mana

SYNONYMS
priyā—the lover; yadi—if; māna kari'—sulking; karaye—does; bhartsana—rebuking; veda-stuti—the Vedic prayers; haite—from; hare—takes away; sei—that; mora—My; mana—mind.

TRANSLATION

"If My beloved consort reproaches Me in a sulky mood, that steals My mind from the reverent hymns of the Vedas.

PURPORT

According to the Upaniṣads, all living entities are dependent on the supreme living entity, the Personality of Godhead. As it is said (Kaṭha Upaniṣad 5.3), nityo nityānām cetanaḥ cetanānām eko bahūnām yo vidadhāti kāmān: one eternal living entity supports all the other eternal living entities. Because the Supreme Personality of Godhead maintains all the other living entities, they remain subordinate to the Lord, even when joined with Him in the reciprocation of loving affairs.

But in the course of exchanging transcendental love of the highest purity, sometimes the subordinate devotee tries to predominate over the predominator. One who lovingly engages with the Supreme Lord as if His mother or father sometimes supersedes the position of the Supreme Personality of Godhead. Similarly, His fiancé or lover sometimes supersedes the position of the Lord. But such attempts are exhibitions of the highest love. Only out of pure love does the subordinate lover of the Supreme Personality of Godhead chide Him. The Lord, enjoying this chiding, takes it very nicely. The exhibition of natural love makes such activities very enjoyable. In worship of the Supreme Lord with veneration there is no manifestation of such natural love because the devotee considers the Lord his superior.

Regulative principles in devotional service are meant for those who have not invoked their natural love of Godhead. When natural love arises, all regulative methods are surpassed, and pure love is exhibited between the Lord and the devotee. Although on such a platform of love the devotee sometimes appears to predominate over the Lord or transgress regulative principles, such dealings are far more advanced than ordinary dealings through regulative principles with awe and veneration. A devotee who is actually free from all designations due to complete attachment in love for the Supreme exhibits spontaneous love for Godhead, which is always superior to the devotion of regulative principles.

The informal language used between lover and beloved is significant of pure affection. When devotees worship their beloved as the most venerable object, spontaneous loving sentiments are observed to be lacking. A neophyte devotee who follows the Vedic instructions that regulate those who lack pure love of Godhead may superficially seem more exalted than a devotee in spontaneous love of Godhead. But in fact such spontaneous pure love is far superior to regulated devotional service. Such pure love of Godhead is always glorious in all respects, more so than reverential devotional service rendered by a less affectionate devotee.

TEXTS 27-28

TEXT

ei śuddha-bhakta lañā karimu avatāra
kariba vividha-vidha adbhuta vihāra
vaikuṇṭhādyā nāhi ye ye līlāra pracāra
se se līlā kariba, yāte mora camatkāra

SYNONYMS

ei--these; śuddha-bhakta--pure devotees; lañā--taking; karimu--I shall make; avatāra--incarnation; kariba--I shall do; vividha-vidha--various kinds; abdhuta--wonderful; vihāra--pastimes; vaikuṇṭha-ādye--in the Vaikuṇṭha planets, etc.; nāhi--not; ye ye--whatever; līlāra--of the pastimes; pracāra--broadcasting; se se--those; līlā--pastimes; kariba--I shall perform; yāte--in which; mora--My; camatkāra--wonder.

TRANSLATION

"Taking these pure devotees with Me, I shall descend and sport in various wonderful ways, unknown even in Vaikuṇṭha. I shall broadcast such pastimes by which even I am amazed.

PURPORT

Lord Kṛṣṇa in the form of Lord Caitanya educates His devotees to develop progressively to the stage of pure devotional service. Thus He appears periodically as a devotee to take part in various wonderful activities depicted in His sublime philosophy and teachings.

There are innumerable Vaikuṇṭha planets in the spiritual sky, and in all of them the Lord accepts the service rendered by His eternal devotees in a reverential mood. Therefore Lord Śrī Kṛṣṇa presents His most confidential pastimes as He enjoys them in His transcendental realm. Such pastimes are so attractive that they attract even the Lord, and thus He relishes them in the form of Lord Caitanya.

TEXT 29

TEXT

mo-viṣaye gopī-gaṇera upapati-bhāve
yoga-māyā karibeka āpana-prabhāve

SYNONYMS

mo-viṣaye--on the subject of Me; gopī-gaṇera--of the gopīs; upapati--of a paramour; bhāve--in the position; yoga-māyā--yogamāyā, Lord Kṛṣṇa's internal potency; karibeka--will make; āpana--her own; prabhāve--by the influence.

TRANSLATION

"The influence of yogamāyā will inspire the gopīs with the sentiment that I am their paramour.

PURPORT

Yogamāyā is the name of the internal potency that makes the Lord forget Himself and become an object of love for His pure devotee in different transcendental mellows. This yogamāyā potency creates a spiritual sentiment in
the minds of the damsels of Vraja by which they think of Lord Kṛṣṇa as their paramour. This sentiment is never to be compared to mundane illicit sexual love. It has nothing to do with sexual psychology, although the pure love of such devotees seems to be sexual. One should know for certain that nothing can exist in this cosmic manifestation that has no real counterpart in the spiritual field. All material manifestations are emanations of the Transcendence. The erotic principles of amorous love reflected in mixed material values are perverted reflections of the reality of spirit, but one cannot understand the reality unless one is sufficiently educated in the spiritual science.

TEXT 30

TEXT

āmiha nā jāni tāḥā, nā jāne gopī-gaṇa
duṇhāra rūpa-guṇe duṇhāra nitya hare mana

SYNONYMS

āmiha--I; nā jāni--shall not know; tāḥā--that; nā jāne--will not know; gopī-gaṇa--the gopīs; duṇhāra--of the two; rūpa-guṇe--the beauty and qualities; duṇhāra--of the two; nitya--always; hare--carry away; mana--the minds.

TRANSLATION

"Neither the gopīs nor I shall notice this, for our minds will always be entranced by one another’s beauty and qualities.

PURPORT

In the spiritual sky the Vaikuṇṭha planets are predominated by Nārāyaṇa. His devotees have the same features He does, and the exchange of devotion there is on the platform of reverence. But above all these Vaikuṇṭha planets is Goloka, or Kṛṣṇaloka, where the original Personality of Godhead, Kṛṣṇa, fully manifests His pleasure potency in free loving affairs. Since the devotees in the material world know almost nothing about these affairs, the Lord desires to show these affairs to them.

In Goloka Vṛndāvana there is an exchange of love known as parakīya-rasa. It is something like the attraction of a married woman for a man other than her husband. In the material world this sort of relationship is most abominable because it is a perverted reflection of the parakīya-rasa in the spiritual world, where it is the highest kind of loving affair. Such feelings between the devotee and the Lord are presented by the influence of yogamāyā. The Bhagavad-gītā states that devotees of the highest grade are under the care of daiva-māyā, or yogamāyā: mahātmānas tu mām pārtha daivī prakṛtim āśritāḥ (Bg. 9.13). Those who are actually great souls (mahātmās) are fully absorbed in Kṛṣṇa consciousness, always engaged in the service of the Lord. They are under the care of daivī-prakṛti, or yogamāyā. Yogamāyā creates a situation in which the devotee is prepared to transgress all regulative principles simply to love Kṛṣṇa. A devotee naturally does not like to transgress the laws of reverence for the Supreme Personality of Godhead, but by the influence of yogamāyā he is prepared to do anything to love the Supreme Lord better.
Those under the spell of the material energy cannot at all appreciate the activities of yogamāyā, for a conditioned soul can hardly understand the pure reciprocation between the Lord and His devotee. But by executing devotional service under the regulative principles, one can become very highly elevated and then begin to appreciate the dealings of pure love under the management of yogamāyā.

In the spiritual loving sentiment induced by the yogamāyā potency, both Lord Śrī Kṛṣṇa and the damsels of Vraja forget themselves in spiritual rapture. By the influence of such forgetfulness, the attractive beauty of the gopīs plays a prominent part in the transcendental satisfaction of the Lord, who has nothing to do with mundane sex. Because spiritual love of Godhead is above everything mundane, the gopīs superficially seem to transgress the codes of mundane morality. This perpetually puzzles mundane moralists. Therefore yogamāyā acts to cover the Lord and His pastimes from the eyes of mundaners, as confirmed in the Bhagavad-gītā (7.25), where the Lord says that He reserves the right of not being exposed to everyone.

The acts of yogamāyā make it possible for the Lord and the gopīs, in loving ecstasy, to sometimes meet and sometimes separate. These transcendental loving affairs of the Lord are unimaginable to empiricists involved in the impersonal feature of the Absolute Truth. Therefore the Lord Himself appears before the mundaners to bestow upon them the highest form of spiritual realization and also personally relish its essence. The Lord is so merciful that He Himself descends to take the fallen souls back home to the kingdom of Godhead, where the erotic principles of Godhead are eternally relished in their real form, distinct from the perverted sexual love so much adored and indulged in by the fallen souls in their diseased condition. The reason the Lord displays the rāsa-līlā is essentially to induce all the fallen souls to give up their diseased morality and religiosity, and to attract them to the kingdom of God to enjoy the reality. A person who actually understands what the rāsa-līlā is will certainly hate to indulge in mundane sex life. For the realized soul, hearing the Lord's rāsa-līlā through the proper channel will result in complete abstinence from material sexual pleasure.

TEXT 31

TEXT

dharma chādi' rāge duñe karaye milana kabhu mile, kabhu nā mile,----daivera ghaṭana

SYNONYMS

dharma chādi'--giving up religious customs; rāge--in love; duñe--both; karaye--do; milana--meeting; kabhu--sometimes; mile--they meet; kabhu--sometimes; nā mile--they do not meet; daivera--of destiny; ghaṭana--the happening.

TRANSLATION

"Pure attachment will unite us even at the expense of moral and religious duties [dharma]. Destiny will sometimes bring us together and sometimes separate us.

PURPORT
The gopīs came out to meet Kṛṣṇa in the dead of night when they heard the sound of Kṛṣṇa's flute. Śrīla Rūpa Gosvāmī has accordingly composed a nice verse (see Cc. Ādi 5.224) that describes the beautiful boy called Govinda standing by the bank of the Yamunā with His flute to His lips in the shining moonlight. Those who want to enjoy life in the materialistic way of society, friendship and love should not go to the Yamunā to see the form of Govinda. The sound of Lord Kṛṣṇa's flute is so sweet that it has made the gopīs forget all about their relationships with their kinsmen and flee to Kṛṣṇa in the dead of night.

By leaving home in that way, the gopīs transgressed the Vedic regulations of household life. This indicates that when natural feelings of love for Kṛṣṇa become fully manifest, a devotee can neglect conventional social rules and regulations. In the material world we are situated in designative positions only, but pure devotional service begins when one is freed from all designations. When love for Kṛṣṇa is awakened, the designative positions are overcome.

The spontaneous attraction of Śrī Kṛṣṇa for His dearest parts and parcels generates an enthusiasm that obliges Śrī Kṛṣṇa and the gopīs to meet together. To celebrate this transcendental enthusiasm, there is need of a sentiment of separation between the lover and beloved. In the condition of material tribulation, no one wants the pangs of separation. But in the transcendental form, the very same separation, being absolute in its nature, strengthens the ties of love and enhances the desire of the lover and beloved to meet. The period of separation, evaluated transcendentally, is more relishable than the actual meeting, which lacks the feelings of increasing anticipation because the lover and beloved are both present.

TEXT 32

TEXT

ei saba rasa-niryāsa kariba āsvāda ei dvāre kariba saba bhaktere prasāda

SYNONYMS

ei--these; saba--all; rasa-niryāsa--essence of mellows; kariba--I shall do; āsvāda--tasting; ei dvāre--by this; kariba--I shall do; saba--all; bhaktere--to the devotees; prasāda--favor.

TRANSLATION

"I shall taste the essence of all these rasas, and in this way I shall favor all the devotees.

TEXT 33

TEXT

vrajera nirmala rāga śuni' bhakta-gaṇa rāga-mārge bhave yena chādi' dharma-karma

SYNONYMS

vrajera--of Vraja; nirmala--spotless; rāga--love; śuni'--hearing; bhakta-
ghanā--the devotees; rāga-mārge--on the path of spontaneous love; bhajey--they
worship; yena--so that; chādi'--giving up; dharma--religiosity; karma--
fruitive activity.

TRANSLATION

"Then, by hearing about the pure love of the residents of Vraja, devotees
will worship Me on the path of spontaneous love, abandoning all rituals of
religiosity and fruitive activity."

PURPORT

Many realized souls, such as Raghunātha dāsa Gosvāmī and King Kulaśekhara,
have recommended with great emphasis that one develop this spontaneous love of
Godhead, even at the risk of transgressing all the traditional codes of
morality and religiosity. Śrī Raghunātha dāsa Gosvāmī, one of the six Gosvāmīs
of Vṛndāvana, has written in his prayers called the Manaḥ-sīkṣā that one
should simply worship Rādhā and Krṣṇa with all attention. Na dharma
nādharmāṁ
śrutī-gaṇa-niruktaṁ kila kuru: one should not be much interested in performing
Vedic rituals or simply following rules and regulations.

King Kulaśekhara has written similarly, in his book Mukunda-mālā-stotra

(5):

nāsthā dharmane na vasu-nicaye naiva kāmopabhoge
yad bhāvyam tad bhavatu bhagavatā purva-karmānurūpam
etat prārthyaṁ mama bahu-mataṁ janma-janmāntare 'pi
tvat-pādāmbho-ruha-yuga-gatā niścalā bhaktir astu

"I have no attraction for performing religious rituals or holding any
earthly kingdom. I do not care for sense enjoyments; let them appear and
disappear in accordance with my previous deeds. My only desire is to be fixed
in devotional service to the lotus feet of the Lord, even though I may
continue to take birth here life after life."

TEXT 34

TEXT

anugrahāya bhaktānāṁ
mānuṣāṁ deham āśritaṁ
bhajate tāḍrśīḥ krīḍā
yāḥ śrutvā tat-paro bhavet

SYNONYMS

anugrahāya--for showing favor; bhaktānāṁ--to the devotees; mānuṣāṁ--
humanlike; deham--body; āśritaṁ--accepting; bhajate--He enjoys; tāḍrśīḥ--such;
krīḍāḥ--pastimes; yāḥ--which; śrutvā--having heard; tat-parah--fully intent
upon Him; bhavet--one must become.

TRANSLATION
"Kṛṣṇa manifests His eternal humanlike form and performs His pastimes to show mercy to the devotees. Having heard such pastimes, one should engage in service to Him."

PURPORT

This text is from Śrīmad-Bhāgavatam (10.33.36). The Supreme Personality of Godhead has innumerable expansions of His transcendental form who eternally exist in the spiritual world. This material world is only a perverted reflection of the spiritual world, where everything is manifested without inebriety. There everything is in its original existence, free from the domination of time. Time cannot deteriorate or interfere with the conditions in the spiritual world, where different manifestations of the Supreme Personality of Godhead are the recipients of the worship of different living entities in their constitutional spiritual positions. In the spiritual world all existence is unadulterated goodness. The goodness found in the material world is contaminated by the modes of passion and ignorance.

The saying that the human form of life is the best position for devotional service has its special significance because only in this form can a living entity revive his eternal relationship with the Supreme Personality of Godhead. The human form is considered the highest state in the cycle of the species of life in the material world. If one takes advantage of this highest kind of material form, one can regain his position of devotional service to the Lord.

Incarnations of the Supreme Personality of Godhead appear in all the species of life, although this is inconceivable to the human brain. The Lord’s pastimes are differentiated according to the appreciating capacity of the different types of bodies of the living entities. The Supreme Lord bestows the most merciful benediction upon human society when He appears in His human form. It is then that humanity gets the opportunity to engage in different kinds of eternal service to the Lord.

Special natural appreciation of the descriptions of a particular pastime of Godhead indicates the constitutional position of a living entity. Adoration, servitorship, friendship, parental affection and conjugal love are the five primary relationships with Kṛṣṇa. The highest perfectional stage of the conjugal relationship, enriched by many sentiments, gives the maximum relishable mellow to the devotee.

The Lord appears in different incarnations—as a fish, tortoise and boar, as Paraśurāma, Lord Rāma, Buddha and so on—to reciprocate the different appreciations of living entities in different stages of evolution. The conjugal relationship of amorous love called paraśukīya-rasa is the unparalleled perfection of love exhibited by Lord Kṛṣṇa and His devotees.

A class of so-called devotees known as sahajiyās try to imitate the Lord’s pastimes, although they have no understanding of the amorous love in His expansions of pleasure potency. Their superficial imitation can create havoc on the path for the advancement of one’s spiritual relationship with the Lord. Material sexual indulgence can never be equated with spiritual love, which is in unadulterated goodness. The activities of the sahajiyās simply lower one deeper into the material contamination of the senses and mind. Kṛṣṇa’s transcendental pastimes display eternal servitorship to Adhokṣaja, the Supreme Lord, who is beyond all conception through material senses. Materialistic conditioned souls do not understand the transcendental exchanges of love, but they like to indulge in sense gratification in the name of devotional service. The activities of the Supreme Lord can never be understood by irresponsible persons who think the pastimes of Rādhā and Kṛṣṇa to be ordinary affairs. The
räsa dance is arranged by Kṛṣṇa's internal potency yogamāyā, and it is beyond
the grasp of the materially affected person. Trying to throw mud into
transcendence with their perversity, the sahajiyās misinterpret the sayings
tat-paratvena nirmalam and tat-paro bhavet. By misinterpreting tādrśīḥ kṛīḍāḥ,
they want to indulge in sex while pretending to imitate Lord Kṛṣṇa. But one
must actually understand the imports of the words through the intelligence of
the authorized gosvāmīs. Śrīla Narottama dāsa Ṭhākura, in his prayers to the
Gosvāmīs, has explained his inability to understand such spiritual affairs.

rūpa-raghuṇātha-pade ha-ibe ākuti
kabe hāma bujhaba se yugala-pīriti

"When I shall be eager to understand the literature given by the Gosvāmīs,
then I shall be able to understand the transcendental love affairs of Rādhā
and Kṛṣṇa." In other words, unless one is trained under the disciplic
succession of the Gosvāmīs, one cannot understand Rādhā and Kṛṣṇa. The
conditioned souls are naturally averse to understanding the spiritual
existence of the Lord, and if they try to know the transcendental nature of
the Lord's pastimes while they remain absorbed in materialism, they are sure
to blunder like the sahajiyās.

TEXT 35

TEXT

'bhavet' kriyā vidhiliṁ, sei ihā kaya
kartavya avaśya ei, anyathā pratavāya

SYNONYMS

bhavet--bhavet; kriyā--the verb; vidhi-liṁ--an injunction of the imperative
mood; sei--that; ihā--here; kaya--says; kartavya--to be done; avaśya--
certainly; ei--this; anyathā--otherwise; pratavāya--detriment.

TRANSLATION

Here the use of the verb "bhavet," which is in the imperative mood, tells
us that this certainly must be done. Noncompliance would be abandonment of
duty.

PURPORT

This imperative is applicable to pure devotees. Neophytes will be able to
understand these affairs only after being elevated by regulated devotional
service under the expert guidance of the spiritual master. Then they too will
be competent to hear of the love affairs of Rādhā and Kṛṣṇa.

As long as one is in material, conditioned life, strict discipline is
required in the matter of moral and immoral activities. The absolute world is
transcendental and free from such distinctions because there inebriety is not
possible. But in this material world a sexual appetite necessitates
distinction between moral and immoral conduct. There are no sexual activities
in the spiritual world. The transactions between lover and beloved in the
spiritual world are pure transcendental love and unadulterated bliss.

One who has not been attracted by the transcendental beauty of rasa will
certainly be dragged down into material attraction, thus to act in material
contamination and progress to the darkest region of hellish life. But by understanding the conjugal love of Rādhā and Kṛṣṇa one is freed from the grip of attraction to material so-called love between man and woman. Similarly, one who understands the pure parental love of Nanda and Yaśodā for Kṛṣṇa will be saved from being dragged into material parental affection. If one accepts Kṛṣṇa as the supreme friend, the attraction of material friendship will be finished for him, and he will not be dismayed by so-called friendship with mundane wranglers. If he is attracted by servitorship to Kṛṣṇa, he will no longer have to serve the material body in the degraded status of material existence, with the false hope of becoming master in the future. Similarly, one who sees the greatness of Kṛṣṇa in neutrality will certainly never again seek the so-called relief of impersonalist or voidist philosophy. If one is not attracted by the transcendental nature of Kṛṣṇa, one is sure to be attracted to material enjoyment, thus to become implicated in the clinging network of virtuous and sinful activities and continue material existence by transmigrating from one material body to another. Only in Kṛṣṇa consciousness can one achieve the highest perfection of life.

TEXTS 36-37

TEXT

ei vāñchā yaiche kṛṣṇa-prākṣaṭya-kāraṇā
asura-saṁhāra----ānuṣaṅga prayojana

ei mata caitanya-kṛṣṇa pūrṇa bhagavān
yuga-dharma-pravartana nahe tāṅra kāma

SYNONYMS

ei--this; vāñchā--desire; yaiche--just as; kṛṣṇa--of Lord Kṛṣṇa; prākṣaṭya--for the manifestation; kāraṇā--reason; asura-saṁhāra--the killing of demons; ānuṣaṅga--secondary; prayojana--reason; ei mata--like this; caitanya--as Lord Caitanya Mahāprabhu; kṛṣṇa--Lord Kṛṣṇa; pūrṇa--full; bhagavān--the Supreme Personality of Godhead; yuga-dharma--the religion of the age; pravartana--initiating; nahe--is not; tāṅra--of Him; kāma--the desire.

TRANSLATION

Just as these desires are the fundamental reason for Kṛṣṇa's appearance whereas destroying the demons is only an incidental necessity, so for Śrī Kṛṣṇa Caitanya, the Supreme Personality of Godhead, promulgating the dharma of the age is incidental.

TEXT 38

TEXT

kona kāraṇe yabe haila avatāre mana
yuga-dharma-kāla haila se kāle milana

SYNONYMS
When the Lord desired to appear for another reason, the time for promulgating the religion of the age also arose.

TEXT 39

TEXT

dui hetu avatari' lañā bhakta-gaṇa āpane āsvāde prema-nāma-saṅkīrtana

SYNONYMS

dui--two; hetu--reasons; avatari'--incarnating; lañā--taking; bhakta-gaṇa--the devotees; āpane--Himself; āsvāde--tastes; prema--love of God; nāma-saṅkīrtana--and congregational chanting of the holy name.

TRANSLATION

Thus with two intentions the Lord appeared with His devotees and tasted the nectar of prema with the congregational chanting of the holy name.

TEXT 40

TEXT

sei dvāre ācaṇḍāle kīrtana saṅcāre nāma-prema-mālā gāṇthi' parāila saṁsāre

SYNONYMS

sei dvāre--by that; ā-caṇḍāle--even among the caṇḍālas; kīrtana--the chanting of the holy names; saṅcāre--He infuses; nāma--of the holy names; prema--and of love of God; mālā--a garland; gāṇthi'--stringing together; parāila--He put it on; saṁsāre--the whole material world.

TRANSLATION

Thus He spread kīrtana even among the untouchables. He wove a wreath of the holy name and prema with which He garlanded the entire material world.

TEXT 41

TEXT

ei-mata bhakta-bhāva kari' aṅgīkāra āpani ācari' bhakti karila pracāra

SYNONYMS
In this way, assuming the sentiment of a devotee, He preached devotional service while practicing it Himself.

PURPORT

When Rūpa Gosvāmī met Lord Śrī Caitanya Mahāprabhu at Prayāga (Allahabad), he offered his respectful obeisances by submitting that Lord Caitanya was more magnanimous than any other avatāra of Kṛṣṇa because He was distributing love of Kṛṣṇa. His mission was to enhance love of Godhead. In the human form of life the highest achievement is to attain the platform of love of Godhead. Lord Caitanya did not invent a system of religion, as people sometimes assume. Religious systems are meant to show the existence of God, who is then generally approached as the cosmic order-supplier. But Lord Śrī Caitanya Mahāprabhu’s transcendental mission is to distribute love of Godhead to everyone. Anyone who accepts God as the Supreme can take to the process of chanting Hare Kṛṣṇa and become a lover of God. Therefore Lord Caitanya is the most magnanimous. This munificent broadcasting of devotional service is possible only for Kṛṣṇa Himself. Therefore Lord Caitanya is Kṛṣṇa.

In the Bhagavad-gītā Kṛṣṇa has taught the philosophy of surrender to the Supreme Personality of Godhead. One who has surrendered to the Supreme can make further progress by learning to love Him. Therefore the Kṛṣṇa consciousness movement propagated by Lord Caitanya is especially meant for those who are cognizant of the presence of the Supreme Godhead, the ultimate controller of everything. His mission is to teach people how to dovetail themselves into engagements of transcendental loving service. He is Kṛṣṇa teaching His own service from the position of a devotee. The Lord's acceptance of the role of a devotee in the eternal form of Lord Śrī Caitanya Mahāprabhu is another of the Lord’s wonderful features. A conditioned soul cannot reach the absolute Personality of Godhead by his imperfect endeavor, and therefore it is wonderful that Lord Śrī Kṛṣṇa, in the form of Lord Gaurāṅga, has made it easy for everyone to approach Him.

Svarūpa Dāmodara Gosvāmī has described Lord Caitanya as Kṛṣṇa Himself with the attitude of Rādhārāṇī, or a combination of Rādhā and Kṛṣṇa. The intention of Lord Caitanya is to taste Kṛṣṇa's sweetness in transcendental love. He does not care to think of Himself as Kṛṣṇa, because He wants the position of Rādhārāṇī. We should remember this. A class of so-called devotees called the nadiyā-nāgarīs or gaura-nāgarīs pretend that they have the sentiment of gopīs toward Lord Caitanya, but they do not realize that He placed Himself not as the enjoyer, Kṛṣṇa, but as the enjoyed, the devotee of Kṛṣṇa. The concoctions of unauthorized persons pretending to be bona fide have not been accepted by Lord Caitanya. Presentations such as those of the gaura-nāgarīs are only disturbances to the sincere execution of the mission of Lord Caitanya. Lord Caitanya is undoubtedly Kṛṣṇa Himself, and He is always nondifferent from Śrīmatī Rādhārāṇī. But the emotion technically called vipralambha-bhāva, which the Lord adopted for confidential reasons, should not be disturbed in the name of service. A mundaner should not unnecessarily intrude into affairs of transcendence and thereby displease the Lord. One must always be on guard against this sort of devotional anomaly. A devotee is not meant to create disturbances to Kṛṣṇa. As Śrīla Rūpa Gosvāmī has explained, devotional service
is ānukūlyena, or favorable to Kṛṣṇa. Acting unfavorably toward Kṛṣṇa is not devotion. Kāṁśa was the enemy of Kṛṣṇa. He always thought of Kṛṣṇa, but he thought of Him as an enemy. One should always avoid such unfavorable so-called service.

Lord Caitanya has accepted the role of Rādhārāṇī, and we should support that position, as Svārūpa Dāmodara did in the Gambhirā (the room where Lord Caitanya Mahāprabhu stayed in Purī). He always reminded Lord Caitanya of Rādhā's feelings of separation as they are described in Śrīmad-Bhāgavatam, and Lord Caitanya appreciated his assistance. But the gaura-nāgarīs, who place Lord Caitanya in the position of enjoyer and themselves as His enjoyed, are not approved by Lord Caitanya or by Lord Caitanya's followers. Instead of being blessed, the foolish imitators are left completely apart. Their concoctions are against the principles of Lord Śrī Caitanya Mahāprabhu. The doctrine of transcendental enjoyment by Kṛṣṇa cannot be mixed up with the doctrine of transcendental feeling of separation from Kṛṣṇa in the role of Rādhārāṇī.

TEXT 42

TEXT
dāśya, sakhyā, vātsalyā, āra ye śṛṅgāra
cārī prema, catur-vidha bhakta-i ādāhāra

SYNONYMS
dāśya--servitude; sakhyā--friendship; vātsalyā--parental affection; āra--and; ye--that; śṛṅgāra--conjugal love; cārī--four types; prema--love of God; catuḥ-vidha--four kinds; bhakta-i--devotees; ādāhāra--the containers.

TRANSLATION

Four kinds of devotees are the receptacles of the four kinds of mellows in love of God, namely servitude, friendship, parental affection and conjugal love.

TEXT 43

TEXT
nīja nīja bhāva sabe śreṣṭha kari' māne
nīja-bhāve kare kṛṣṇa-sukha āsvādane

SYNONYMS
nīja nīja--each his own; bhāva--mood; sabe--all; śreṣṭha kari'--making the best; māne--accepts; nīja-bhāve--in his own mood; kare--does; kṛṣṇa-sukha--happiness with Lord Kṛṣṇa; āsvādane--tasting.

TRANSLATION

Each kind of devotee feels that his sentiment is the most excellent, and thus in that mood he tastes great happiness with Lord Kṛṣṇa.
TEXT

tatâstha ha-iyâ mane vicâra yadi kari
saba rasa haite śrṅgâre adhika mādhurî

SYNONYMS

tatâ-stha ha-iyâ--becoming impartial; mane--in the mind; vicâra--
consideration; yadi--if; kari--doing; saba rasa--all the mellows; haite--than;
śrṅgâre--in conjugal love; adhika--greater; mādhurî--sweetness.

TRANSLATION

But if we compare the sentiments in an impartial mood, we find that the
conjugal sentiment is superior to all in sweetness.

PURPORT

No one is higher or lower than anyone else in transcendental relationships
with the Lord, for in the absolute realm everything is equal. But although
these relationships are absolute, there are also transcendental differences
between them. Thus the transcendental relationship of conjugal love is
considered the highest perfection.

TEXT 45

TEXT

yathottaram asau svāda-
viśeṣollāsamayy api
ratir vāsanayā svādvī
bhāsate kāpi kasyacit

SYNONYMS

yathā-uttaram--one after another; asau--that; svāda-viśeṣa--of particular
tastes; ullāsa-mayī--consisting of the increase; api--although; ratih--love;
vāsanayā--by the different desire; svādvī--sweet; bhāsate--exists; kā api--
any; kasyacit--of someone (the devotee).

TRANSLATION

"Increasing love is experienced in various tastes, one above another. But
that love which has the highest taste in the gradual succession of desire
manifests itself in the form of conjugal love."

PURPORT

This is a verse from Śrīla Rūpa Gosvāmī's Bhakti-rasāmṛta-sindhu (2.5.38).

TEXT 46

TEXT
ataeva madhura rasa kahi tara nāma
svakīyā-parakīyā-bhāve dvi-vidha samsthāna

SYNONYMS

ataeva--therefore; madhura--sweet; rasa--mellow; kahi--I say; tāra--of that; nāma--the name; svakīyā--svakīyā (own); parakīyā--and named parakīyā (another's); bhāve--in the moods; dvi-vidha--two types; samsthāna--positions.

TRANSLATION

Therefore I call it madhura-rasa. It has two further divisions, namely wedded and unwedded love.

TEXT 47

TEXT

parakīyā-bhāve ati rasera ullāsa
vraja vinā ihāra anyatra nāhi vāsa

SYNONYMS

parakīyā-bhāve--in the mood of parakīyā, or conjugal relations outside of marriage; ati--very great; rasera--of mellow; ullāsa--increase; vraja vinā--except for Vraja; ihāra--of this; anyatra--anywhere else; nāhi--there is not; vāsa--residence.

TRANSLATION

There is a great increase of mellow in the unwedded conjugal mood. Such love is found nowhere but in Vraja.

TEXT 48

TEXT

vraja-vadhū-gaṅera ei bhāva niravadhi
tāra madhye śrī-rādhāya bhāvera avadhi

SYNONYMS

vraja-vadhū-gaṅera--of the young wives of Vraja; ei--this; bhāva--mood; niravadhi--unbounded; tāra madhye--among them; śrī-rādhāya--in Śrīmatī Rādhārāṇī; bhāvera--of the mood; avadhi--the highest limit.

TRANSLATION

This mood is unbounded in the damsels of Vraja, but among them it finds its perfection in Śrī Rādhā.
praudha nirmala-bhāva prema sarvottama
kṛṣṇera mādhurya-rasa-aśvāda-kāraṇa

SYNONYMS
praudha--matured; nirmala-bhāva--pure condition; prema--love; sarva-uttama--best of all; kṛṣṇera--of Lord Kṛṣṇa; mādhurya-rasa--of the mellow of the conjugal relationship; aśvāda--of the tasting; kāraṇa--the cause.

TRANSLATION
Her pure, mature love surpasses that of all others. Her love is the cause of Lord Kṛṣṇa's tasting the sweetness of the conjugal relationship.

TEXT 50
TEXT
ataeva sei bhāva aṅgikāra kari'
sādhlīna nija vānča gaurāṅga-śrī-hari

SYNONYMS
ataeva--therefore; sei bhāva--that mood; aṅgikāra kari'--accepting; sādhlīna--fulfilled; nija--His own; vānča--desire; gaurāṅga--Lord Caitanya Mahāprabhu; śrī-hari--the Supreme Personality of Godhead.

TRANSLATION
Therefore Lord Gaurāṅga, who is Śrī Hari Himself, accepted the sentiments of Rādhā and thus fulfilled His own desires.

PURPORT
Of the four kinds of reciprocation of loving service--dāsya, sakhyā, vātsalya and mādhurya--mādhurya is considered the fullest. But the conjugal relationship is further divided into two varieties, namely svakiya and parakīya. Svakiya is the relationship with Kṛṣṇa as a formally married husband, and parakīya is the relationship with Kṛṣṇa as a paramour. Expert analysts have decided that the transcendental ecstasy of the parakīya mellow is better because it is more enthusiastic. This phase of conjugal love is found in those who have surrendered to the Lord in intense love, knowing well that such illicit love with a paramour is not morally approved in society. The risks involved in such love of Godhead make this emotion superior to the relationship in which such risk is not involved. The validity of such risk, however, is possible only in the transcendental realm. Svakiya and parakīya conjugal love of Godhead have no existence in the material world, and parakīya is not exhibited anywhere in Vaikuṇṭha, but only in the portion of Goloka Vṛndāvana known as Vraja.

Some devotees think that Kṛṣṇa is eternally the enjoyer in Goloka Vṛndāvana but only sometimes comes to the platform of Vraja to enjoy parakīya-rasa. The six Gosvāmīs of Vṛndāvana, however, have explained that Kṛṣṇa's pastimes in Vraja are eternal, like His other activities in Goloka Vṛndāvana. Vraja is a confidential part of Goloka Vṛndāvana. Kṛṣṇa exhibited His Vraja pastimes on
the surface of this world, and similar pastimes are eternally exhibited in Vraja in Goloka Vrndavana, where parakiya-rasa is ever existent.

In the Third Chapter of this epic, Sri Krsna-deva Kaviraja Gosvami has explicitly accepted the fact that Krsna appears in this material world at the end of the Dvapara age of the twenty-eighth catur-yuga of Vaivasvata Manu and brings with Him His Vrajadhama, which is the eternal abode of His highest pastimes. As the Lord appears by His own internal potency, so He also brings all His paraphernalia by the same internal potency, without extraneous help. It is further stated here in Caitanya-caritamrta that the parakiya sentiment exists only in that transcendental realm and nowhere else. This highest form of ecstasy can exist only in the most confidential part of the transcendental world, but by the causeless mercy of the Lord we can have a peep into that invisible Vraja.

The transcendental mellow relished by the gopis in Vraja is superexcellently featured in Sri-mati Radharani. Mature assimilation of the transcendental humor of conjugal love is represented by Sri-mati Radharami, whose feelings are incomprehensible even to the Lord Himself. The intensity of Her loving service is the highest form of ecstasy. No one can surpass Sri-mati Radharami in relishing the transcendental mellow qualities of the Lord. Therefore the Lord Himself agreed to assume the position of Radharami in the form of Lord Sri Gauranga. He then relished the highest position of parakiya-rasa, as exhibited in the transcendental abode of Vraja.

**TEXT 51**

**TEXT**

suresanaam durgaam gatir atisayenopanisadami
muninam sarva-svam pranata-patalinam madhurimam
viniryasa premno nikhila-pasu-palambuja-drsham
sa caitanyah kim me punar api drshor yasyati padam

**SYNONYMS**

sura-Ishanam--of the kings of the demigods; durgam--fortress; gatih--the goal; atisayena--eminently; upanisadami--of the Upanisads; muninam--of the sages; sarva-svam--the be-all and end-all; pranata-patalinam--of the groups of the devotees; madhurimam--the sweetness; viniryasa--the essence; premnah--of love; nikhila--all; pasu-palaa--of the cowherd women; ambuja-drsham--lotus-eyed; sah--He; caitanyah--Lord Caitanya; kim--what; me--my; punah--again; api--certainly; drshoh--of the two eyes; yasyati--will come; padam--to the abode.

**TRANSLATION**

"Lord Caitanya is the shelter of the demigods, the goal of the Upanisads, the be-all and end-all of the great sages, the beautiful shelter of His devotees, and the essence of the love of the lotus-eyed gopis. Will He again be the object of my vision?"

**TEXT 52**

**TEXT**

aparam kasyapi pranayi-jana-vrnda-sya kutukI
rasa-stomam hrtvam madhuram upabhoktum kam-api yah
rucaṁ svām āvavre dyutim iha tadīyāṁ prakāṭayan
sa devaḥ caitanyākṛtir atitarāṁ naḥ kṛpayatu

SYNONYMS

apāram--boundless; kasya api--of someone; praṇayi-jana-vṛndasya--of the multitude of lovers; kutukī--one who is curious; rasa-stomam--the group of mellites; hṛtvā--stealing; madhuram--sweet; upabhoktum--to enjoy; kam api--some; yah--who; rucam--luster; svām--own; āvavre--covered; dyutim--luster; iha--here; tadiyāṁ--related to Him; prakāṭayan--manifesting; saḥ--He; devaḥ--the Supreme Personality of Godhead; caitanya-ākṛtih--having the form of Lord Caitanya Mahāprabhu; atitarāṁ--greatly; naḥ--unto us; kṛpayatu--may He show His mercy.

TRANSLATION

"Lord Kṛṣṇa desired to taste the limitless nectarean mellites of the love of one of His multitude of loving damsels [Śrī Rādhā], and so He has assumed the form of Lord Caitanya. He has tasted that love while hiding His own dark complexion with Her effulgent yellow color. May that Lord Caitanya confer upon us His grace."

PURPORT

Texts 51 and 52 are from the Stava-mālā of Śrīla Rūpa Gosvāmī.

TEXT 53

TEXT

bhāva-grahaṇera hetu kaila dharma-sthāpana
tāra mukhya hetu kahi, śuna sarva-jana

SYNONYMS

bhāva-grahaṇera--of accepting the mood; hetu--the reason; kaila--did; dharma--religion; sthāpana--establishing; tāra--of that; mukhya--principal; hetu--reason; kahi--I say; śuna--please hear; sarva-jana--everyone.

TRANSLATION

To accept ecstatic love is the main reason He appeared and reestablished the religious system for this age. I shall now explain that reason. Everyone please listen.

TEXT 54

TEXT

mūla hetu āge ślokera kaila ābhāsa
ebe kahi sei ślokera artha prakāśa

SYNONYMS
Having first given hints about the verse describing the principal reason why the Lord appeared, now I shall manifest its full meaning.

TEXT 55

TEXT

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānaḥ api bhuvī deha-bhedam gatau tau
caitanya-ākhyam prakāṭam adhunā tad-dvayaḥ caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa-svarūpam

SYNONYMS

rādhā—Śrīmatī Rādhārāṇī; kṛṣṇa—of Lord Kṛṣṇa; praṇaya—of love; vikṛtiḥ—the transformation; hlādinī śaktiḥ—pleasure potency; asmāt—from this; eka-ātmānau—both the same in identity; api—although; bhuvī—on earth; purā—from beginningless time; deha-bhedam—separate forms; gatau—obtained; tau—these two; caitanya-ākhyam—known as Śrī Caitanya; prakāṭam—manifest; adhunā—now; tat-dvayaḥ—the two of Them; ca—and; aikyam—unity; āptam—obtained; rādhā—of Śrīmatī Rādhārāṇī; bhāva—mood; dyuti—the luster; suvalitam—who is adorned with; naumi—I offer my obeisances; kṛṣṇa-svarūpam—to Him who is identical with Śrī Kṛṣṇa.

TRANSLATION

"The loving affairs of Śrī Rādhā and Kṛṣṇa are transcendental manifestations of the Lord’s internal pleasure-giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, They separated Themselves eternally. Now these two transcendental identities have again united, in the form of Śrī Kṛṣṇa Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī although He is Kṛṣṇa Himself."

PURPORT

This text is from the diary of Śrīla Svarūpa Dāmodara Gosvāmī. It appears as the fifth of the first fourteen verses of Śrī Caitanya-caritāmṛta.
rādhā-kṛṣṇa--Rādhā and Kṛṣṇa; eka--one; ātmā--self; dui--two; deha--bodies; dhari'--assuming; anyonye--one another; vilase--They enjoy; rasa--the mellows of love; āsvādana kari'--tasting.

TRANSLATION

Rādhā and Kṛṣṇa are one and the same, but They have assumed two bodies. Thus They enjoy each other, tasting the mellows of love.

PURPORT

The two transcendentalists Rādhā and Kṛṣṇa are a puzzle to materialists. The above description of Rādhā and Kṛṣṇa from the diary of Śrīla Vaiñāna Gopāla Dāmodara Gosvāmī is a condensed explanation, but one needs great spiritual insight to understand the mystery of these two personalities. One is enjoying in two. Śrī Kṛṣṇa is the potent factor, and Śrīmati Rādhārānī is the internal potency. According to Vedānta philosophy, there is no difference between the potent and potency: they are identical. We cannot differentiate between one and the other, any more than we can separate fire from heat.

Everything in the Absolute is inconceivable in relative existence. Therefore in relative cognizance it is very difficult to assimilate this truth of the oneness between the potent and the potency. The philosophy of inconceivable oneness and difference propounded by Lord Caitanya is the only source of understanding for such intricacies of transcendence.

In fact, Rādhārānī is the internal potency of Śrī Kṛṣṇa, and She eternally intensifies the pleasure of Śrī Kṛṣṇa. Impersonalists cannot understand this without the help of a mahā-bhāgavata devotee. The very name Rādhā suggests that She is eternally the topmost mistress of the comforts of Śrī Kṛṣṇa. As such, She is the medium transmitting the living entities' service to Śrī Kṛṣṇa. Devotees in Vṛndāvana therefore seek the mercy of Śrīmati Rādhārānī in order to be recognized as loving servitors of Śrī Kṛṣṇa.

Lord Caitanya Mahāprabhu personally approaches the fallen conditioned souls of the iron age to deliver the highest principle of transcendental relationships with the Lord. The activities of Lord Caitanya are primarily in the role of the pleasure-giving portion of His internal potency.

The absolute Personality of Godhead, Śrī Kṛṣṇa, is the omnipotent form of transcendental existence, knowledge and bliss in full. His internal potency is exhibited first as sat, or existence--or, in other words, as the portion that expands the existence function of the Lord. The same potency while displaying full knowledge is called cit, or samvit, which expands the transcendental forms of the Lord. Finally, the same potency while playing as a pleasure-giving medium is known as hlādinī, or the transcendental blissful potency. Thus the Lord manifests His internal potency in three transcendental divisions.

TEXT 57

TEXT

sei dui eka ebe caitanya gosānī
rasa āsvādite doñhe hailā eka-ṭhānī

SYNONYMS
sei--these; dui--two; eka--one; ebe--now; caitanya gosāṅi--Lord Caitanya Mahāprabhu; rasa--mellow; āsvādite--to taste; doňhe--the two; hailā--have become; eka-ţhāṅi--one body.

TRANSLATION

Now, to enjoy rasa, They have appeared in one body as Lord Caitanya Mahāprabhu.

TEXT 58

TEXT

ithi lāgi' āge kari tāra vivaraṇa
yāhā haite haya gaurera mahīmā-kathana

SYNONYMS

ithi lāgi'--for this; āge--first; kari--I shall do; tāra--of that; vivaraṇa--description; yāhā haite--from which; haya--there is; gaurera--of Lord Caitanya Mahāprabhu; mahīmā--the glory; kathana--relating.

TRANSLATION

Therefore I shall first delineate the position of Rādhā and Kṛṣṇa. From that the glory of Lord Caitanya will be known.

TEXT 59

TEXT

rādhikā hayena kṛṣnera praṇaya-vikāra
svarūpa-śakti----'hlādī' nāma yāṅhāra

SYNONYMS

rādhikā--Śrīmatī Rādhārāṇī; hayena--is; kṛṣnera--of Lord Kṛṣṇa; praṇaya-vikāra--transformation of love; svarūpa-śakti--personal energy; hlādinī--hlādinī; nāma--name; yāṅhāra--whose.

TRANSLATION

Śrīmatī Rādhikā is the transformation of Kṛṣṇa's love. She is His internal energy called hlādinī.

TEXT 60

TEXT

hlādinī karāya kṛṣne ānandāsvādana
hlādinīra dvārā kare bhaktera poṣaṇa

SYNONYMS
hlādinī--the hlādinī energy; karāya--causes to do; krṣṇe--in Lord Kṛṣṇa; ānanda-āsvādana--the tasting of bliss; hlādinīra dvārā--by the pleasure potency; kare--does; bhaktera--of the devotee; poṣaṇa--nourishing.

TRANSLATION

That hlādinī energy gives Kṛṣṇa pleasure and nourishes His devotees.

PURPORT

Śrīla Jīva Gosvāmī has elaborately discussed the hlādinī potency in his Prīti-sandarbha. He says that the Vedas clearly state, "Only devotional service can lead one to the Personality of Godhead. Only devotional service can help a devotee meet the Supreme Lord face to face. The Supreme Personality of Godhead is attracted by devotional service, and as such the ultimate supremacy of Vedic knowledge rests in knowing the science of devotional service."

What is the particular attraction that makes the Supreme Lord enthusiastic to accept devotional service, and what is the nature of such service? The Vedic scriptures inform us that the Supreme Personality of Godhead, the Absolute Truth, is self sufficient, and that māyā, nescience, can never influence Him at all. As such, the potency that overcomes the Supreme must be purely spiritual. Such a potency cannot be anything of the material manifestation. The bliss enjoyed by the Supreme Personality of Godhead cannot be of material composition like the impersonalist conception of the bliss of Brahmā. Devotional service is reciprocation between two, and therefore it cannot be located simply within one's self. Therefore the bliss of self-realization, brahmānanda, cannot be equated with devotional service.

The Supreme Personality of Godhead has three kinds of internal potency, namely, the hlādinī-śakti, or pleasure potency, the sandhinī-śakti, or existential potency, and the samvit-śakti, or cognitive potency. In the Viṣṇu Purāṇa (1.12.69) the Lord is addressed as follows: "O Lord, You are the support of everything. The three attributes hlādinī, sandhinī and samvit exist in You as one spiritual energy. But the material modes, which cause happiness, misery and mixtures of the two, do not exist in You, for You have no material qualities."

Hlādinī is the personal manifestation of the blissfulness of the Supreme Personality of Godhead, by which He enjoys pleasure. Because the pleasure potency is perpetually present in the Supreme Lord, the theory of the impersonalist that the Lord appears in the material mode of goodness cannot be accepted. The impersonalist conclusion is against the Vedic version that the Lord possesses a transcendental pleasure potency. When the pleasure potency of the Supreme Personality of Godhead is exhibited by His grace in the person of a devotee, that manifestation is called love of God. "Love of God" is an epithet for the pleasure potency of the Lord. Therefore devotional service reciprocated between the Lord and His devotee is an exhibition of the transcendental pleasure potency of the Lord.

The potency of the Supreme Personality of Godhead that always enriches Him with transcendental bliss is not material, but the Śaṅkarites have accepted it as such because they are ignorant of the identity of the Supreme Lord and His pleasure potency. Those ignorant persons cannot understand the distinction between impersonal spiritual bliss and the variegatedness of the spiritual pleasure potency. The hlādinī potency gives the Lord all transcendental pleasure, and the Lord bestows such a potency upon His pure devotee.
TEXT 61

TEXT

sac-cid-ānanda, pūrṇa, kṛṣṇera svarūpa
eka-i cic-chakti tāṅra dhare tina rūpa

SYNONYMS

sat-cit-ānanda--eternity, knowledge and bliss; pūrṇa--full; kṛṣṇera--of Lord Kṛṣṇa; sva-rūpa--own form; eka-i--one; cit-ṣakti--spiritual energy; tāṅra--of Him; dhare--manifests; tina--three; rūpa--forms.

TRANSLATION

Lord Kṛṣṇa's body is eternal [sat], full of knowledge [cit] and full of bliss [ānanda]. His one spiritual energy manifests three forms.

TEXT 62

TEXT

ānandāmē sat-cit-ānanda
ānandāmē hlādinī, sad-amē sandhinī
cid-amē samvit--yāre jñāna kari' māni

SYNONYMS

ānanda-amē--in the bliss portion; hlādinī--the pleasure energy; sat-amē--in the eternal portion; sandhinī--the existence-expanding energy; cit-amē--in the cognizant portion; samvit--the full energy of knowledge; yāre--which; jñāna kari'--as knowledge; māni--I accept.

TRANSLATION

Hlādinī is His aspect of bliss; sandhinī, of eternal existence; and samvit, of cognizance, which is also accepted as knowledge.

PURPORT

In his thesis Bhagavat-sandarbha (103), Śrīla Jīva Gosvāmī explains the potencies of the Lord as follows: The transcendental potency of the Supreme Personality of Godhead by which He maintains His existence is called sandhinī. The transcendental potency by which He knows Himself and causes others to know Him is called samvit. The transcendental potency by which He possesses transcendental bliss and causes His devotees to have bliss is called hlādinī.

The total exhibition of these potencies is called viśuddha-sattva, and this platform of spiritual variegatedness is displayed even in the material world, when the Lord appears here. The pastimes and manifestations of the Lord in the material world are therefore not at all material: they belong to the pure transcendental state. The Bhagavad-gītā confirms that anyone who understands the transcendental nature of the Lord's appearance, activities and disappearance becomes eligible for freedom from material bondage upon quitting the present material tabernacle. He can enter the spiritual kingdom to associate with the Supreme Personality of Godhead and reciprocate the hlādinī potency in transactions between him and the Lord. In the mundane mode of
goodness there are tinges of passion and ignorance. Therefore mundane
goodness, being mixed, is called miśra-sattva. But the transcendental
variegatedness of viśuddha-sattva is completely free from all mundane
qualities. Viśuddha-sattva is therefore the proper atmosphere in which to
experience the Personality of Godhead and His transcendental pastimes.
Spiritual variegatedness is eternally independent of all material conditions
and is nondifferent from the Supreme Personality of Godhead, both being
absolute. The Lord and His devotees simultaneously perceive the hlādinī
potency directly by the power of the samvit potency.

The material modes of nature control the conditioned souls, but the Supreme
Personality of Godhead is never influenced by these modes, as all Vedic
literature directly and indirectly corroborates. Lord Kṛṣṇa Himself says in
the Eleventh Canto of Śrīmad-Bhāgavatam (11.25.12), sattvaṁ rajas tama iti
guṇā jīvasya naiva me: "The material modes of goodness, passion and ignorance
are connected with the conditioned souls, but never with Me, the Supreme
Personality of Godhead." The Viṣṇu Purāṇa confirms this as follows:

sattvādayo na santīse
yatra na prākṛtā guṇāḥ
sa śuddhaḥ sarva-śuddhebhyaḥ
pumān ādyaḥ prasīdatu

"The Supreme Personality of Godhead, Viṣṇu, is beyond the three qualities
goodness, passion and ignorance. No material qualities exist in Him. May that
original person, Nārāyaṇa, who is situated in a completely transcendental
position, be pleased with us." In the Tenth Canto of Śrīmad-Bhāgavatam
(10.27.4), Indra praised Kṛṣṇa as follows:

viśuddha-sattvaṁ tava dhāma śāntam
tapo-mayaṁ dhvasta-rajas-tamaskam
māyā-mayo 'yaṁ guṇa-sampravāho
na vidyate te 'grahaṇānubandhaḥ

"My dear Lord, Your abode is viśuddha-sattva, always undisturbed by the
material qualities, and the activities there are in transcendental loving
service unto Your feet. The goodness, austerity and penance of the devotees
enhance such activities, which are always free from the contamination of
passion and ignorance. Material qualities cannot touch You under any
circumstances."

When not manifested, the modes of material nature are said to be in
goodness. When they are externally manifested and active in producing the
varieties of material existence, they are said to be in passion. And when
there is a lack of activity and variegatedness, they are said to be in
ignorance. In other words, the pensive mood is goodness, activity is passion,
and inactivity is ignorance. Above all these mundane qualitative
manifestations is viśuddha-sattva. When it is predominated by the sandhiniḥ
potency, it is perceivable as the existence of all that be. When predominated
by the samvit potency, it is perceived as knowledge in transcendence. And when
predominated by the hlādinī potency, it is perceived as the most confidential
love of Godhead. Viśuddha-sattva, the simultaneous manifestation of these
three in one, is the main feature of the kingdom of God.

The Absolute Truth is therefore the substance of reality, eternally
manifest in three energies. The manifestation of the internal energy of the
Lord is the inconceivably variegated spiritual world, the manifestation of the
marginal energy comprises the living entities, and the manifestation of the
external energy is the material cosmos. Therefore the Absolute Truth includes these four principles--the Supreme Personality of Godhead Himself, His internal energy, His marginal energy and His external energy. The form of the Lord and the expansions of His form as svayaṁ-rūpa and vaibhava-prakāśa are directly the enjoyers of the internal energy, which is the eternal exhibitor of the spiritual world, the most confidential of the manifestations of energy. The external manifestation, the material energy, provides the covering bodies of the conditioned living entities, from Brahmā down to the insignificant ant. This covering energy is manifested under the three modes of material nature and appreciated in various ways by living entities in both the higher and lower forms of life.

Each of the three divisions of the internal potency--the sandhinī, samvit and hlādinī energies--influences one of the external potencies by which the conditioned souls are conducted. Such influence manifests the three qualitative modes of material nature, proving definitely that the living entities, the marginal potency, are eternally servitors of the Lord and are therefore controlled by either the internal or the external potency.

TEXT 63

TEXT

hlādinī sandhinī samvit
tvayy ekā sarva-saṁsthitau
hlāda-tāpa-karī miśrā
tvayi no guṇa-varjite

SYNONYMS

hlādinī--pleasure potency; sandhinī--existence potency; samvit--knowledge potency; tvayi--in You; ekā--one; sarva-saṁsthitau--who are the basis of all things; hlāda--pleasure; tāpa--and misery; karī--causing; miśrā--a mixture of the two; tvayi--in You; na u--not; guṇa-varjite--who are without the three modes of material nature.

TRANSLATION

"O Lord, You are the support of everything. The three attributes hlādinī, sandhinī and samvit exist in You as one spiritual energy. But the material modes, which cause happiness, misery and mixtures of the two, do not exist in You, for You have no material qualities."

PURPORT

This text is from the Viṣṇu Purāṇa (1.12.69).

TEXT 64

TEXT

sandhinīra sāra amśa----'suddha-sattva' nāma
bhagavānera sattā haya yāhāte viśrāma

SYNONYMS
sandhinīra—of the existence potency; sāra—essence; aṁśa—portion; śuddha-sattva—śuddha-sattva (pure existence); nāma—named; bhagavānera—of the Supreme Personality of Godhead; sattā—the existence; haya—is; yāhāte—in which; viśrāma—the resting place.

TRANSLATION

The essential portion of the sandhinī potency is śuddha-sattva. Lord Kṛṣṇa's existence rests upon it.

TEXT 65

TEXT

mātā, pitā, sthāna, gṛha, śayyāsana āra
e-saba kṛṣnera śuddha-sattvera vikāra

SYNONYMS

mātā—mother; pitā—father; sthāna—place; gṛha—house; śayyā-āsana—beds and seats; āra—and; e-saba—all these; kṛṣnera—of Lord Kṛṣṇa; śuddha-sattvera—of the śuddha-sattva; vikāra—transformations.

TRANSLATION

Kṛṣṇa's mother, father, abode, house, bedding, seats and so on are all transformations of śuddha-sattva.

PURPORT

Lord Kṛṣṇa's father, mother and household affairs are all displayed in the same viśuddha-sattva existence. A living entity situated in the status of pure goodness can understand the form, quality and other features of the Supreme Personality of Godhead. Kṛṣṇa consciousness begins on the platform of pure goodness. Although there is a faint realization of Kṛṣṇa at first, Kṛṣṇa is actually realized as Vāsudeva, the absolute proprietor of omnipotence or the prime predominating Deity of all potencies. When the living entity is situated in viśuddha-sattva, transcendental to the three material modes of nature, he can perceive the form, quality and other features of the Supreme Personality of Godhead through his service attitude. The status of pure goodness is the platform of understanding, for the Supreme Lord is always in spiritual existence.

Kṛṣṇa is always all-spiritual. Aside from the parents of the Personality of Godhead, all the other paraphernalia of His existence is also essentially a manifestation of sandhinī-śakti, or a transformation of viśuddha-sattva. To make this more clear, it may be said that this sandhinī-śakti of the internal potency maintains and manifests all the variegatedness of the spiritual world. In the kingdom of God, the Lord's servants and maidservants, His consorts, His father and mother and everything else are all transformations of the spiritual existence of sandhinī-śakti. The existential sandhinī-śakti in the external potency similarly expands all the variegatedness of the material cosmos, from which we can have a glimpse of the spiritual field.

TEXT 66
sattvam viṣuddham vasudeva-śabditaṁ
yad īyate tatra pumān apāvrtah
sattve ca tasmin bhagavān vāsudevo
hy adhokṣajo me manasā vidhiyate

SYNONYMS
sattvam—existence; viṣuddham—pure; vasudeva-śabditaṁ—named vasudeva;
yat—from which; īyate—appears; tatra—in that; pumān—the Supreme
Personality of Godhead; apāvrtah—without any covering; sattve—in goodness;
ca—and; tasmin—that; bhagavān—the Supreme Personality of Godhead;
vāsudevah—Vāsudeva; hi—certainly; adhokṣajaḥ—who is beyond the senses; me—
my; manasā—by the mind; vidhiyate—is procured.

TRANSLATION
"The condition of pure goodness [śuddha-sattva], in which the Supreme
Personality of Godhead is revealed without any covering, is called vasudeva.
In that pure state the Supreme Godhead, who is beyond the material senses and
who is known as Vāsudeva, is perceived by my mind."

PURPORT
This text from Śrīmad-Bhāgavatam (4.3.23), spoken by Lord Śiva when he
condemned Dakṣa, the father of Satī, as an opponent of Viṣṇu, confirms beyond
a doubt that Lord Kṛṣṇa, His name, His fame, His qualities and everything in
connection with His paraphernalia exist in the sandhinī-śakti of the Lord's
internal potency.

TEXT 67

TEXT
kṛṣṇe bhagavattā-jñāna----saṁvītera sāra
brahma-jñānādīka saba tāra parivāra

SYNONYMS
kṛṣṇe—in Kṛṣṇa; bhagavattā—of the quality of being the original Supreme
Personality of Godhead; jñāna—knowledge; saṁvītera—of the knowledge potency;
sāra—the essence; brahma-jñāna—knowledge of Brahman; ādīka—and so on; saba—
all; tāra—of that; parivāra—dependents.

TRANSLATION
The essence of the samvit potency is knowledge that the Supreme Personality
of Godhead is Lord Kṛṣṇa. All other kinds of knowledge, such as the knowledge
of Brahman, are its components.

PURPORT
The activities of the samvit-śakti produce the effect of cognition. Both
the Lord and the living entities are cognizant. Śrī Kṛṣṇa, as the Supreme
Personality of Godhead, has full knowledge of everything everywhere, and therefore there are no hindrances to His cognition. He can have knowledge merely by glancing over an object, whereas innumerable impediments block the cognition of ordinary living beings. The cognition of the living beings has three divisions: direct knowledge, indirect knowledge and perverted knowledge. Sense perception of material objects by the mundane senses, such as the eye, ear, nose and hand, always produces definitely perverted knowledge. This illusion is a presentation of the material energy, which is influenced by the samvit-śakti in a perverted manner. Negative cognition of an object beyond the reach of sense perception is the way of indirect knowledge, which is not altogether imperfect but which produces only fragmentary knowledge in the form of impersonal spiritual realization and monism. But when the samvit factor of cognition is enlightened by the hlādinī potency of the same internal energy, they work together, and only thus can one attain knowledge of the Personality of Godhead. The samvit-śakti should be maintained in that state. Material knowledge and indirect spiritual knowledge are by-products of the samvit-śakti.

TEXT 68

TEXT

hlādinīra sāra 'prema', prema-sāra 'bhāva'
   bhāvera parama-kāṣṭhā, nāma----'mahā-bhāva'

SYNONYMS

hlādinīra--of the pleasure potency; sāra--the essence; prema--love for God;
   prema-sāra--the essence of such love; bhāva--emotion; bhāvera--of emotion;
   parama-kāṣṭhā--the highest limit; nāma--named; mahā-bhāva--mahābhāva.

TRANSLATION

The essence of the hlādinī potency is love of God, the essence of love of God is emotion [bhāva], and the ultimate development of emotion is mahābhāva.

PURPORT

The product of the hlādinī-śakti is love of Godhead, which has two divisions--namely, pure love of Godhead and adulterated love of Godhead. Only when the hlādinī śakti emanates from Śrī Kṛṣṇa and is bestowed upon the living being to attract Him does the living being become a pure lover of God. But when the same hlādinī-śakti is adulterated by the external, material energy and emanates from the living being, it does not attract Kṛṣṇa; on the contrary, the living being becomes attracted by the glamor of the material energy. At that time instead of becoming mad with love of Godhead, the living being becomes mad after material sense enjoyment, and because of his association with the qualitative modes of material nature, he is captivated by its interactions of distressful, unhappy feelings.

TEXT 69

TEXT

mahābhāva-svarūpā śrī-rādhā-ṭhākurāṇī
sarva-guṇa-khani kṛṣṇa-kāntā-śiromaṇi

SYNONYMS

mahā-bhāva--of mahābhāva; svārūpā--the form; śrī-Rađhā-ṭhākurāṇī--Śrīmatī Rađhārāṇī; sarva-guṇa--of all good qualities; khani--mine; kṛṣṇa-kāntā--of the lovers of Lord Kṛṣṇa; śiromaṇi--crown jewel.

TRANSLATION

Śrī Rađhā Ṭhākurāṇī is the embodiment of mahābhāva. She is the repository of all good qualities and the crest jewel among all the lovely consorts of Lord Kṛṣṇa.

PURPORT

The unadulterated action of the ḡīndī-śakti is displayed in the dealings of the damsels of Vraja and Śrīmatī Rađhārāṇī, who is the topmost participant in that transcendental group. The essence of the ḡīndī-śakti is love of Godhead, the essence of love of Godhead is bhāva, or transcendental sentiment, and the highest pitch of that bhāva is called mahābhāva. Śrīmatī Rađhārāṇī is the personified embodiment of these three aspects of transcendental consciousness. She is therefore the highest principle in love of Godhead and is the supreme lovable object of Śrī Kṛṣṇa.

TAYOR APY UBHAYOR MADHYE
rađhikā sarvathādhiṁkaṁ
mahābhāva-svarūpēyaṁ
guṇair ativariyaṁśi

SYNONYMS

tayor--of them; api--even; ubhayoḥ--of both (Candrāvalī and Rađhārāṇī); madhye--in the middle; rađhikā--Śrīmatī Rađhārāṇī; sarvathā--in every way; adhikā--greater; mahā-bhāva-svarūpā--the form of mahābhāva; iyam--this one; guṇaiḥ--with good qualities; ativariyaṁśi--the best of all.

TRANSLATION

"Of these two gopīs [Rađhārāṇī and Candrāvalī], Śrīmatī Rađhārāṇī is superior in all respects. She is the embodiment of mahābhāva, and She surpasses all in good qualities."

PURPORT

This text is verse 2 of the Ujjvala-nīlāmaṇi of Śrīla Rūpa Gosvāmī.
kṛṣṇa-prema-bhāvita yāṅra cittendriya-kāya
kṛṣṇa-nija-śakti rādhā krīḍāra sahāya

SYNONYMS
kṛṣṇa-prema--love for Lord Kṛṣṇa; bhāvita--steeped in; yāṅra--whose; citta--mind; indriya--senses; kāya--body; kṛṣṇa--of Lord Kṛṣṇa; nija-śakti--His own energy; rādhā--Śrīmatī Rādhārāṇī; krīḍāra--of pastimes; sahāya--companion.

TRANSLATION
Her mind, senses and body are steeped in love for Kṛṣṇa. She is Kṛṣṇa's own energy, and She helps Him in His pastimes.

PURPORT
Śrīmatī Rādhārāṇī is as fully spiritual as Kṛṣṇa. No one should consider Her to be material. She is definitely not like the conditioned souls, who have material bodies, gross and subtle, covered by material senses. She is all-spiritual, and both Her body and mind are of the same spiritual embodiment. Because Her body is spiritual, Her senses are also spiritual. Thus Her body, mind and senses fully shine in love of Kṛṣṇa. She is the personified hladini-śakti (the pleasure-giving energy of the Lord's internal potency), and therefore She is the only source of enjoyment for Śrī Kṛṣṇa.

Śrī Kṛṣṇa cannot enjoy anything that is internally different from Him. Therefore Rādhā and Śrī Kṛṣṇa are identical. The sandhinī portion of Śrī Kṛṣṇa's internal potency has manifested the all-attractive form of Śrī Kṛṣṇa, and the same internal potency, in the hladini feature, has presented Śrīmatī Rādhārāṇī, who is the attraction for the all-attractive. No one can match Śrīmatī Rādhārāṇī in the transcendental pastimes of Śrī Kṛṣṇa.

TEXT 72

TEXT
ānanda-cinmaya-rasa-pratibhāvitābhis
tābhīr ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhila-ātma-bhūto
govindam ādi-puruṣaṃ tam aham bhajāmi

SYNONYMS
ānanda--bliss; cit--and knowledge; maya--consisting of; rasa--mellows; prati--at every second; bhāvitābhīḥ--who are engrossed with; tābhiḥ--with those; yah--who; eva--certainly; nija-rūpatayā--with His own form; kalābhiḥ--who are parts of portions of His pleasure potency; goloke--in Goloka Vṛndāvana; eva--certainly; nivasaṭi--resides; akhila-ātma--as the soul of all; bhūtaḥ--who exists; govindam--Lord Govinda; ādi-puruṣaṃ--the original personality; tam--Him; aham--I; bhajāmi--worship.

TRANSLATION
"I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency [hlādinī]. Their companions are Her confidantes, who
embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa."

PURPORT

This text is from the Brahma-saṁhitā (5.37).

TEXT 73

TEXT

kṛṣṇere karāya yaiche rasa āsvādana
krīḍāra sahāya yaiche, śuna vivaraṇa

SYNONYMS

kṛṣṇere--unto Lord Kṛṣṇa; karāya--causes to do; yaiche--how; rasa--the mellows; āsvādana--tasting; krīḍāra--of pastimes; sahāya--helper; yaiche--how; śuna--please hear; vivaraṇa--the description.

TRANSLATION

Now please listen to how Lord Kṛṣṇa's consorts help Him taste rasa and how they help in His pastimes.

TEXTS 74-75

TEXT

kṛṣṇa-kānta-gaṇa dekhi tri-vidha prakāra
eka lakṣmī-gaṇa, pure mahiśī-gaṇa āra
vraja-ānganā-rūpa, āra kānta-gaṇa-sāra
śrī-rādhikā haite kānta-gaṇera vistāra

SYNONYMS

kṛṣṇa-kānta-gaṇa--the lovers of Lord Kṛṣṇa; dekhi--I see; tri-vidha--three; prakāra--kinds; eka--one; lakṣmī-gaṇa--the goddesses of fortune; pure--in the city; mahiśī-gaṇa--the queens; āra--and; vraja-ānganā--of the beautiful women of Vraja; rūpa--having the form; āra--another type; kānta-gaṇa--of the lovers; sāra--the essence; śrī-rādhikā haite--from Śrīmatī Rādhārāṇī; kānta-gaṇera--of the lovers of Kṛṣṇa; vistāra--the expansion.

TRANSLATION

The beloved consorts of Lord Kṛṣṇa are of three kinds: the goddesses of fortune, the queens, and the milkmaids of Vraja, who are the foremost of all. These consorts all proceed from Rādhikā.

TEXT 76

TEXT

avatārī kṛṣṇa yaiche kare avatāra

237
aṁśinī rādhā haite tina gaṇera vistāra

SYNONYMS

avatārī--the source of all incarnations; krṣṇa--Lord Krṣṇa; yaiche--just as; kare--makes; avatāra--incarnation; aṁśinī--the source of all portions; rādhā--Śrīmatī Rādhārāṇī; haite--from; tina--three; gaṇera--of the groups; vistāra--expansion.

TRANSLATION

Just as the fountainhead, Lord Krṣṇa, is the cause of all incarnations, so Śrī Rādhā is the cause of all these consorts.

TEXT 77

TEXT

vaibhava-gaṇa yena tāṇra aṅga-vibhūti
bimba-pratibimba-rūpa mahiṣīra tati

SYNONYMS

vaibhava-gaṇa--the expansions; yena--as it were; tāṇra--of Her; aṅga--of the body; vibhūti--powerful expansions; bimba--reflections; pratibimba--counterreflections; rūpa--having the form; mahiṣīra--of the queens; tati--the expansion.

TRANSLATION

The goddesses of fortune are partial manifestations of Śrīmatī Rādhikā, and the queens are reflections of Her image.

TEXT 78

TEXT

lakṣmī-gaṇa tāṇra vaibhava-vilāsāmśa-rūpa
mahiṣī-gaṇa vaibhava-prakāśa-svarūpa

SYNONYMS

lakṣmī-gaṇa--the goddesses of fortune; tāṇra--Her; vaibhava-vilāsā--as vaibhava-vilāsā; aṁśa--of plenary portions; rūpa--having the form; mahiṣī-gaṇa--the queens; vaibhava-prakāśa--of vaibhava-prakāśa; svarūpa--having the nature.

TRANSLATION

The goddesses of fortune are Her plenary portions, and they display the forms of vaibhava-vilāsā. The queens are of the nature of Her vaibhava-prakāśa.
TEXT

äkāra svabhāva-bhede vraja-devī-gaṇa
kāya-vyūha-rūpa tānra rasera kāraṇa

SYNONYMS

äkāra--of features; svabhāva--of natures; bhede--with differences; vraja-devī-gaṇa--the gopīs; kāya--of Her body; vyūha--of expansions; rūpa--having the form; tānra--of Her; rasera--of mellows; kāraṇa--instruments.

TRANSLATION

The Vraja-devīs have diverse bodily features. They are Her expansions and are the instruments for expanding rasa.

TEXT 80

TEXT

bahu kāntā vinā nahe rasera ullāsa
līlāra sahāya lāgi' bahuta prakāśa

SYNONYMS

bahu--many; kāntā--lovers; vinā--without; nahe--there is not; rasera--of mellow; ullāsa--exultation; līlāra--of pastimes; sahāya--helper; lāgi'--for the purpose of being; bahuta--many; prakāśa--manifestations.

TRANSLATION

Without many consorts, there is not such exultation in rasa. Therefore there are many manifestations of Śrīmatī Rādhārāṇī to assist in the Lord's pastimes.

TEXT 81

TEXT

tāra madhye vraje nānā bhāva-rasa-bhede
krṣṇake karāya rāsādika-līlāsvāde

SYNONYMS

tāra madhye--among them; vraje--in Vraja; nānā--various; bhāva--of moods; rasa--and of mellows; bhede--by differences; krṣṇake--Lord Kṛṣṇa; karāya--cause to do; rāsā-ādika--beginning with the rāsa dance; līlā--of the pastimes; āsvāde--tasting.

TRANSLATION

Among them are various groups of consorts in Vraja who have varieties of sentiments and mellows. They help Lord Kṛṣṇa taste all the sweetness of the rāsa dance and other pastimes.
As already explained, Kṛṣṇa and Rādhā are one in two. They are identical. Kṛṣṇa expands Himself in multi-incarnations and plenary portions like the puruṣas. Similarly, Śrīmatī Rādhārāṇī expands Herself in multiforms as the goddesses of fortune, the queens and the damsels of Vraja. Such expansions from Śrīmatī Rādhārāṇī are all Her plenary portions. All these womanly forms of Kṛṣṇa are expansions corresponding to His plenary expansions of Viṣṇu forms. These expansions have been compared to reflected forms of the original form. There is no difference between the original form and the reflected forms. The female reflections of Kṛṣṇa's pleasure potency are as good as Kṛṣṇa Himself.

The plenary expansions of Kṛṣṇa's personality are called vaibhava-vilāsa and vaibhava-prakāśa, and Rādhā's expansions are similarly described. The goddesses of fortune are Her vaibhava-vilāsa forms, and the queens are Her vaibhava-prakāśa forms. The personal associates of Rādhārāṇī, the damsels of Vraja, are direct expansions of Her body. As expansions of Her personal form and transcendental disposition, they are agents of different reciprocations of love in the pastimes of Lord Kṛṣṇa, under the supreme direction of Śrīmatī Rādhārāṇī. In the transcendental realm, enjoyment is fully relished in variety. The exuberance of transcendental mellow is increased by the association of a large number of personalities similar to Rādhārāṇī, who are also known as gopīs or sakhīs. The variety of innumerable mistresses is a source of relish for Śrī Kṛṣṇa, and therefore these expansions from Śrīmatī Rādhārāṇī are necessary for enhancing the pleasure potency of Śrī Kṛṣṇa. Their transcendental exchanges of love are the superexcellent affairs of the pastimes in Vṛndāvana. By these expansions of Śrīmatī Rādhārāṇī's personal body, She helps Lord Kṛṣṇa taste the rāsa dance and similar other activities. Śrīmatī Rādhārāṇī, being the central petal of the rāsa-līlā flower, is also known by the names found in the following verses.

TEXT 82

TEXT
govindānandinī rādhā, govinda-mohinī
govinda-sarvasva, sarva-kāntā-śiromāṇi

SYNONYMS
govinda-ānandinī--She who gives pleasure to Govinda; rādhā--Śrīmatī Rādhārāṇī; govinda-mohinī--She who mystifies Govinda; govinda-sarvasva--the be-all and end-all of Lord Govinda; sarva-kāntā--of all the Lord's lovers; śiromāṇi--the crown jewel.

TRANSLATION

Rādhā is the one who gives pleasure to Govinda, and She is also the enchantress of Govinda. She is the be-all and end-all of Govinda, and the crest jewel of all His consorts.
devī kṛṣṇa-mayī proktā
rādhikā para-devatāsarva-lakṣmī-mayī sarva-
kāntiḥ sammohinī parā

SYNONYMS

devī—who shines brilliantly; kṛṣṇa-mayī—nondifferent from Lord Kṛṣṇa;
proktā—called; rādhikā—Śrīmatī Rādhārāṇī; para-devatā—most worshipable;
sarva-lakṣmī-mayī—presiding over all the goddesses of fortune; sarva-kāntiḥ—
in whom all splendor exists; sammohinī—whose character completely bewilders
Lord Kṛṣṇa; parā—the superior energy.

TRANSLATION

"The transcendental goddess Śrīmatī Rādhārāṇī is the direct counterpart of
Lord Śrī Kṛṣṇa. She is the central figure for all the goddesses of fortune.
She possesses all the attractiveness to attract the all-attractive Personality
of Godhead. She is the primeval internal potency of the Lord."

PURPORT

This text is from the Brhad-gautamiya-tantra.

TEXT 84

TEXT

'devī' kahi dyotamānā, paramā sundarī
kimvā, kṛṣṇa-pūjā-krīḍāra vasati nagarī

SYNONYMS

devī—the word devī; kahi—I say; dyotamānā—shining; paramā—most;
sundarī—beautiful; kimvā—or; kṛṣṇa-pūjā—of the worship of Lord Kṛṣṇa;
krīḍāra—and of sports; vasati—the abode; nagarī—the town.

TRANSLATION

"Devī" means "resplendent and most beautiful." Or else it means "the lovely
abode of the worship and love sports of Lord Kṛṣṇa."

TEXT 85

TEXT

kṛṣṇa-mayī----kṛṣṇa yāra bhitare bāhire
yāṇhā yāṇhā netra paḍe tānhā kṛṣṇa sphure

SYNONYMS

kṛṣṇa-mayī—the word kṛṣṇa-mayī; kṛṣṇa—Lord Kṛṣṇa; yāra—of whom; bhitare—
the within; bāhire—the without; yāṇhā yāṇhā—wherever; netra—the eyes;
paḍe—fall; tānhā—there; kṛṣṇa—Lord Kṛṣṇa; sphure—manifests.
"Kṛṣṇa-maya" means "one whose within and without are Lord Kṛṣṇa." She sees Lord Kṛṣṇa wherever She casts Her glance.

Or, She is identical with Lord Kṛṣṇa, for She embodies the mellows of love. The energy of Lord Kṛṣṇa is identical with Him.

Kṛṣṇa-maya has two different imports. First, a person who always thinks of Kṛṣṇa both within and without and who always remembers only Kṛṣṇa, wherever he goes or whatever he sees, is called Kṛṣṇa-maya. Also, since Kṛṣṇa's personality is full of love, His loving potency, Rādhārāṇī, being nondifferent from Him, is called Kṛṣṇa-maya.

Her worship consists of fulfilling the desires of Lord Kṛṣṇa. Therefore the Purāṇas call Her Rādhikā.

The name Rādhā is derived from the root word ārādhana, which means "worship." The personality who excels all in worshiping Kṛṣṇa may therefore be called Rādhikā, the greatest servitor.
TEXT 88

TEXT

anayārādhitō nūnam
bhagavān harīśvarah
yan no vihāya govindaḥ
prīto yām anayad rahaḥ

SYNONYMS

anayā—by this one; ārādhitāḥ—worshiped; nūnam—certainly; bhagavān—the Supreme Personality of Godhead; hariḥ—Lord Kṛṣṇa; īśvarāḥ—the Supreme Lord; yat—from which; naḥ—us; vihāya—leaving aside; govindaḥ—Govinda; prītaḥ—pleased; yām—whom; anayat—lead; rahaḥ—to a lonely place.

TRANSLATION

"Truly the Personality of Godhead has been worshiped by Her. Therefore Lord Govinda, being pleased, has brought Her to a lonely spot, leaving us all behind."

PURPORT

This text is from Śrīmad-Bhāgavatam (10.30.28).

TEXT 89

TEXT

ataeva sarva-pūjyāḥ, parama-devatā
sarva-pālikāḥ, sarva jagatera mātā

SYNONYMS

ataeva—therefore; sarva-pūjyāḥ—worshipable by all; parama—supreme; devatā—goddess; sarva-pālikāḥ—the protectress of all; sarva jagatera—of all the universes; mātā—the mother.

TRANSLATION

Therefore Rādā is parama-devatā, the supreme goddess, and She is worshipable for everyone. She is the protectress of all, and She is the mother of the entire universe.

TEXT 90

TEXT

'sarva-lakṣmī'—śabda pūrve kariyāchi vyākhyāna
sarva-lakṣmī-gaṇera tiṅho hana adhiṣṭhāna

SYNONYMS
I have already explained the meaning of "sarva-lakṣmī." Rādhā is the original source of all the goddesses of fortune.

**TEXT 91**

**TEXT**

kimvā, 'sarva-lakṣmī'----krṣnera şaṭ-vidha aiśvarya
tānra adhiṣṭhātrī śakti----sarva-śakti-varya

**SYNONYMS**

kimvā--or; sarva-lakṣmī--the word sarva-lakṣmī; krṣnera--of Lord Krṣṇa; śaṭ-vidha--six kinds; aiśvarya--opulences; tānra--of Him; adhiṣṭhātrī--chief; śakti--energy; sarva-śakti--of all energies; varya--the best.

**TRANSLATION**

Or "sarva-lakṣmī" indicates that She fully represents the six opulences of Krṣṇa. Therefore She is the supreme energy of Lord Krṣṇa.

**TEXT 92**

**TEXT**

sarva-saundarya-kānti vaisaye yānhāte
sarva-lakṣmī-gaṇera śobhā haya yānhā haite

**SYNONYMS**

sarva-saundarya--of all beauty; kānti--the splendor; vaisaye--sits; yānhāte--in whom; sarva-lakṣmī-gaṇera--of all the goddesses of fortune; śobhā--the splendor; haya--is; yānhā haite--from whom.

**TRANSLATION**

The word "sarva-kānti" indicates that all beauty and luster rest in Her body. All the lakṣmīs derive their beauty from Her.
kimvā—or; kānti—sabde—by the word kānti; kṛṣṇera—of Lord Kṛṣṇa; saba—all; icchā—desires; kahe—says; kṛṣṇera—of Lord Kṛṣṇa; sakala—all; vāñchā—desires; rādhātei—in Śrīmatī Rādhārāṇī; rahe—remain.

TRANSLATION

"Kānti" may also mean "all the desires of Lord Kṛṣṇa." All the desires of Lord Kṛṣṇa rest in Śrīmatī Rādhārāṇī.

TEXT 94

TEXT

rādhikā kareṇa kṛṣṇera vāñchita pūraṇa
'sarva-kānti'-sabdera ei artha vivaraṇa

SYNONYMS

rādhikā—Śrīmatī Rādhārāṇī; kareṇa—does; kṛṣṇera—of Lord Kṛṣṇa; vāñchita—desired object; pūraṇa—fulfilling; sarva-kānti—sabdera—of the word sarva-kānti; ei—this; artha—meaning; vivaraṇa—the description.

TRANSLATION

Śrīmatī Rādhikā fulfills all the desires of Lord Kṛṣṇa. This is the meaning of "sarva-kānti."

TEXT 95

TEXT

jagat-mohana kṛṣṇa, tānḥāra mohinī
ataeva samastera parā ṭākūrāṇī

SYNONYMS

jagat-mohana—enchanting the universe; kṛṣṇa—Lord Kṛṣṇa; tānḥāra—of Him; mohinī—the enchantress; ataeva—therefore; samastera—of all; parā—foremost; ṭākūrāṇī—goddess.

TRANSLATION

Lord Kṛṣṇa enchants the world, but Śrī Rādhā enchants even Him. Therefore She is the supreme goddess of all.

TEXT 96

TEXT

rādhā—pūrṇa-śakti, kṛṣṇa—pūrṇa-śaktimān
dui vastu bheda nāi, sāstra-paramāṇa

SYNONYMS
rādhā—Śrīmatī Rādhārāṇī; pūrṇa-śakti—the complete energy; kṛṣṇa—Lord Kṛṣṇa; pūrṇa-śaktimān—the complete possessor of energy; dui—two; vastu—things; bheda—difference; nāi—there is not; śāstra-paramāṇa—the evidence of revealed scripture.

TRANSLATION

Śrī Rādhā is the full power, and Lord Kṛṣṇa is the possessor of full power. The two are not different, as evidenced by the revealed scriptures.

TEXT 97

TEXT

mṛgamada, tāra gandha----yaiche aviccheda
agni, jvālāte----yaiche kabhu nāhi bheda

SYNONYMS

mṛga-mada--musk; tāra--of that; gandha--fragrance; yaiche--just as; aviccheda--inseparable; agni--the fire; jvālāte--temperature; yaiche--just as; kabhu--any; nāhi--there is not; bheda--difference.

TRANSLATION

They are indeed the same, just as musk and its scent are inseparable, or as fire and its heat are nondifferent.

TEXT 98

TEXT

rādhā-kṛṣṇa aiche sadā eka-i svarūpa
līlā-rasa āsvādite dhare dui-rūpa

SYNONYMS

rādhā-kṛṣṇa—Rādhā and Kṛṣṇa; aiche—in this way; sadā—always; eka-i—one; svarūpa—nature; līlā-rasa—the mellow of a pastime; āsvādite—to taste; dhare—manifest; dui-rūpa—two forms.

TRANSLATION

Thus Rādhā and Lord Kṛṣṇa are one, yet They have taken two forms to enjoy the mellow of pastimes.

TEXTS 99–100

TEXT

prema-bhakti śikhāite āpane avatari
rādhā-bhāva-kānti dui aṅgīkāra kari'

Śrī-kṛṣṇa-caitanya-rūpe kaila avatāra
ei ta pañcama ślokera artha paracāra

246
SYNONYMS

prema-bhakti--devotional service in love of Godhead; śikhāite--to teach; āpane--Himself; avatari--descending; rādhā-bhāva--the mood of Śrīmati Rādhārāṇī; kānti--and luster; dui--two; aṅgīkāra kari'--accepting; śrī-kṛṣṇa-caitanya--of Lord Caitanya Mahāprabhu; rūpe--in the form; kaila--made; avatāra--incarnation; ei--this; ta'--certainly; pañcama--fifth; ślokera--of the verse; artha--meaning; paracāra--proclamation.

TRANSLATION

To promulgate prema-bhakti [devotional service in love of Godhead], Kṛṣṇa appeared as Śrī Kṛṣṇa Caitanya with the mood and complexion of Śrī Rādhā. Thus I have explained the meaning of the fifth verse.

TEXT 101

TEXT

śaṣṭha ślokera artha karite prakāśa
prathame kahiye sei ślokera ābhāsa

SYNONYMS

śaṣṭha--sixth; ślokera--of the verse; artha--meaning; karite--to do; prakāśa--manifestation; prathame--first; kahiye--I shall speak; sei--that; ślokera--of the verse; ābhāsa--hint.

TRANSLATION

To explain the sixth verse, I shall first give a hint of its meaning.

TEXT 102

TEXT

avatari' prabhu pracārila saṅkīrtana
eho bāhya hetu, pūrve kariyāchi sūcana

SYNONYMS

avatari'--incarnating; prabhu--the Lord; pracārila--propagated; saṅkīrtana--the congregational chanting of the holy name; eho--this; bāhya--external; hetu--reason; pūrve--previously; kariyāchi--I have given; sūcana--indication.

TRANSLATION

The Lord came to propagate saṅkīrtana. That is an external purpose, as I have already indicated.

TEXT 103

TEXT
There is a principal cause for Lord Kṛṣṇa's appearance. It grows from His own engagements as the foremost enjoyer of loving exchanges.

TEXT 104

That most confidential cause is threefold. Svarūpa Dāmodara has revealed it.

TEXT 105

Svarūpa Gosāñi is the most intimate associate of the Lord. He, therefore, knows all these topics well.

PURPORT
Prior to the Lord's acceptance of the renounced order, Puruṣottama Bhaṭṭācārya, a resident of Navadvīpa, desired to enter the renounced order of life. Therefore he left home and went to Benares, where he accepted the position of brahmacarya from a Māyāvādī sannyāsī. When he became a brahmācārī, he was given the name Śrī Dāmodara Svarūpa. He left Benares shortly after, without taking sannyāsa, and he came to Nīlācala, Jagannātha Purī, where Lord Caitanya was staying. He met Caitanya Mahāprabhu there and dedicated his life for the service of the Lord. He became Lord Caitanya's secretary and constant companion. He used to enhance the pleasure potency of the Lord by singing appropriate songs, which were very much appreciated. Svarūpa Dāmodara could understand the secret mission of Lord Caitanya, and it was by his grace only that all the devotees of Lord Caitanya could know the real purpose of the Lord.

Svarūpa Dāmodara has been identified as Lalitā-devī, the second expansion of Rādhārāṇī. However, the authoritative Gaura-gaṇoddeśa-dīpikā of Kavi-karṇapūra describes Svarūpa Dāmodara as the same Viśākhā-devī who serves the Lord in Goloka Vṛndāvana. Therefore it is to be understood that Śrī Svarūpa Dāmodara is a direct expansion of Rādhārāṇī who helps the Lord experience the attitude of Rādhārāṇī.

TEXT 106

TEXT

rādhikāra bhāva-mūrti prabhura antara
sei bhāve sukha-duḥkha uṭhe nirantara

SYNONYMS

rādhikāra--of Śrīmatī Rādhārāṇī; bhāva-mūrti--the form of the emotions;
prabhura--of Lord Caitanya Mahāprabhu; antara--the heart; sei--that; bhāve--in
the condition; sukha-duḥkha--happiness and distress; uṭhe--arise; nirantara--
constantly.

TRANSLATION

The heart of Lord Caitanya is the image of Śrī Rādhikā's emotions. Thus feelings of pleasure and pain arise constantly therein.

PURPORT

Lord Caitanya's heart was full of the feelings of Śrīmatī Rādhārāṇī, and His appearance resembled Hers. Svarūpa Dāmodara has explained His attitude as rādhā-bhāva-mūrti, the attitude of Rādhārāṇī. One who engages in sense gratification on the material platform can hardly understand rādhā-bhāva, but one who is freed from the demands of sense gratification can understand it. Rādhā-bhāva must be understood from the Gosvāmīs, those who are actually controllers of the senses. From such authorized sources it is to be known that the attitude of Śrīmatī Rādhārāṇī is the highest perfection of conjugal love, which is the highest of the five transcendental mellows, and it is the complete perfection of love of Kṛṣṇa.

These transcendental affairs can be understood on two platforms. One is called elevated, and the other is called superelevated. The loving affairs exhibited in Dvārakā are the elevated form. The superelevated position is
reached in the manifestations of the pastimes of Vṛndāvana. The attitude of Lord Caitanya is certainly superelevated.

From the life of Śrī Caitanya Mahāprabhu, an intelligent person engaged in pure devotional service can understand that He always felt separation from Kṛṣṇa within Himself. In that separation He sometimes felt that He had found Kṛṣṇa and was enjoying the meeting. The significance of this separation and meeting is very specific. If someone tries to understand the exalted position of Lord Caitanya without knowing this, he is sure to misunderstand it. One must first become fully self-realized. Otherwise one may misidentify the Lord as nāgara, or the enjoyer of the damsels of Vraja, thus committing the mistake of rasābhāsa, or overlapping understanding.

TEXT 107

TEXT

śeṣa-līlāya prabhura kṛṣṇa-viraha-unmāda
bhrama-maya ceṣṭā, āra pralāpa-maya vāda

SYNONYMS

śeṣa-līlāya--in the final pastimes; prabhura--of Lord Caitanya Mahāprabhu; kṛṣṇa-viraha--from separation from Lord Kṛṣṇa; unmāda--the madness; bhrama-maya--erroneous; ceṣṭā--efforts; āra--and; pralāpa-maya--delirious; vāda--talk.

TRANSLATION

In the final portion of His pastimes, Lord Caitanya was obsessed with the madness of separation from Lord Kṛṣṇa. He acted in erroneous ways and talked deliriously.

PURPORT

Lord Śrī Caitanya exhibited the highest stage of the feelings of a devotee in separation from the Lord. This exhibition was sublime because He was completely perfect in the feelings of separation. Materialists, however, cannot understand this. Sometimes materialistic scholars think He was diseased or crazy. Their problem is that they always engage in material sense gratification and can never understand the feelings of the devotees and the Lord. Materialists are most abominable in their ideas. They think that they can enjoy directly perceivable gross objects by their senses and that they can similarly deal with the transcendental features of Lord Caitanya. But the Lord is understood only in pursuance of the principles laid down by the Gosvāmīs, headed by Svārūpa Dāmodara. Doctrines like those of the nādiyā-nāgarīs, a class of so-called devotees, are never presented by authorized persons like Svārūpa Dāmodara or the six Gosvāmīs. The ideas of the gaurāṅga-nāgarīs are simply a mental concoction, and they are completely on the mental platform.

TEXT 108

TEXT

rādhikāra bhāva yaiche uddhava-darśane
sei bhāve matta prabhu rahe rātri-dine
SYNONYMS

rādhikā---of Śrīmatī Rādhārāṇī; bhāva---emotion; yaiche---just as; uddhava-darśane---in seeing Śrī Uddhava; sei---that; bhāve---in the state; matta-maddened; prabhu---Lord Caitanya Mahāprabhu; rahe---remains; rātri-dine---day and night.

TRANSLATION

Just as Rādhikā went mad at the sight of Uddhava, so Lord Caitanya was obsessed day and night with the madness of separation.

PURPORT

Those under the shelter of the lotus feet of Śrī Caitanya Mahāprabhu can understand that His mode of worship of the Supreme Lord Kṛṣṇa in separation is the real worship of the Lord. When the feelings of separation become very intense, one attains the stage of meeting Śrī Kṛṣṇa.

So-called devotees like the sahajiyās cheaply imagine they are meeting Kṛṣṇa in Vrindāvana. Such thinking may be useful, but actually meeting Kṛṣṇa is possible through the attitude of separation taught by Śrī Caitanya Mahāprabhu.

TEXT 109

TEXT

rātre pralāpa kare svarūpera kaṇṭha dhari'
āveśe āpana bhāva kahaye ughādi'

SYNONYMS

rātre---at night; pralāpa---delirium; kare---does; svarūpera---of Svarūpa Dāmodara; kaṇṭha dhari'---embracing the neck; āveśe---in ecstasy; āpana---His own; bhāva---mood; kahaye---speaks; ughādi'---exuberantly.

TRANSLATION

At night He talked incoherently in grief with His arms around Svarūpa Dāmodara's neck. He spoke out His heart in ecstatic inspiration.

TEXT 110

TEXT

yabe yei bhāva uthē prabhura antara
sei gīti-þloka sukha dēna dāmodara

SYNONYMS

yabe---when; yei---that; bhāva---mood; uthē---arises; prabhura---of Lord Caitanya Mahāprabhu; antara---in the heart; sei---that; gīti---by the song; þloke---or verse; sukha---happiness; dēna---gives; dāmodara---Svarūpa Dāmodara.

TRANSLATION
Whenever a particular sentiment arose in His heart, Svarupa Damodara satisfied Him by singing songs or reciting verses of the same nature.

TEXT 111

TEXT

ebe karya nahi kichu e-saba vicare
age ihah vivariba kariyai vistare

SYNONYMS

ebe--now; karya--business; nahi--there is not; kichu--any; e-saba--all these; vicare--in the considerations; age--ahead; ihah--this; vivariba--I shall describe; kariyai--doing; vistare--in expanded detail.

TRANSLATION

To analyze these pastimes is not necessary now. Later I shall describe them in detail.

TEXT 112

TEXT

purve vraje krshera tri-vidha vayo-dharma
kaumara, pauganda, ara kaisora atimarma

SYNONYMS

purve--previously; vraje--in Vraja; krshera--of Lord Krsna; tri-vidha--three sorts; vayah-dharma--characteristics of age; kaumara--childhood; pauganda--boyhood; ara--and; kaisora--adolescence; ati-marma--the very core.

TRANSLATION

Formerly in Vraja Lord Krsna displayed three ages, namely childhood, boyhood and adolescence. His adolescence is especially significant.

TEXT 113

TEXT

vatsalya-aveše kaila kaumqara saphala
pauganda saphala kaila lanā sakhāvala

SYNONYMS

vatsalya--of parental love; aveše--in the attachment; kaila--made; kaumqara--childhood; sa-phala--fruitful; pauganda--boyhood; sa-phala--fruitful; kaila--made; lanā--taking along; sakha-āvala--friends.

TRANSLATION
Parental affection made His childhood fruitful. His boyhood was successful with His friends.

TEXT 114

TEXT

rādhikādi lañā kaila rāsādi-vilāsa
vāñchā bhari' āsvādila rasera niryāsa

SYNONYMS

rādhikā-ādi--Śrīmatī Rādhārāṇī and the other gopīs; lañā--taking along; kaila--did; rāsa-ādi--beginning with the rāsa dance; vilāsa--pastimes; vāñchā bhari'--fulfilling desires; āsvādila--He tasted; rasera--of mellow; niryāsa--the essence.

TRANSLATION

In youth He tasted the essence of rāsa, fulfilling His desires in pastimes like the rasa dance with Śrīmatī Rādhikā and the other gopīs.

TEXT 115

TEXT

kaiśora-vayase kāma, jagat-sakala
rāsādi-līlāya tina karilasa phala

SYNONYMS

kaiśora-vayase--in the adolescent age; kāma--amorous love; jagat-sakala--the entire universe; rāsa-ādi--such as the rāsa dance; līlāya--by pastimes; tina--three; karila--made; sa-phala--successful.

TRANSLATION

In His youth Lord Kṛṣṇa made all three of His ages, and the entire universe, successful by His pastimes of amorous love like the rāsa dance.
TRANSLATION

"Lord Madhusūdana enjoyed His youth with pastimes on autumn nights in the midst of the jewellike milkmaids. Thus He dispelled all the misfortunes of the world."

PURPORT

This is a verse from the Viṣṇu Purāṇa (5.13.60).

TEXT 117

TEXT

vācā sūcita-śarvarī-rati-kalā-prāgalbhayā rādhikāṁ
vṛiḍā-kuṇcita-locanāṁ viracayān agre sakhīnām asau
tad-vakṣo-ruha-citra-keli-makarī-pāṇḍitya-pāram gataḥ
kaiśoram saphalī-kari kalayan kuṅje vīhāram hariḥ

SYNONYMS

vācā—by speech; sūcita—revealing; śarvarī—of the night; rati—in amorous pastimes; kalā—of the portion; prāgalbhayā—the importance; rādhikāṁ—Śrīmatī Rādhārāṇī; vṛiḍā—from shame; kuṇcita-locanāṁ—having Her eyes closed; viracayān—making; agre—before; sakhīnām—Her friends; asau—that one; tat—of Her; vakṣaḥ-ruha—on the breasts; citra-keli—with variegated pastimes; makarī—in drawing dolphins; pāṇḍitya—of cleverness; pāram—the limit; gataḥ—who reached; kaiśoram—adolescence; sa-phalī-kari—makes successful; kalayan—performing; kuṅje—in the bushes; vīhāram—pastimes; hariḥ—the Supreme Personality of Godhead.

TRANSLATION

"Lord Kṛṣṇa made Śrīmatī Rādhārāṇī close Her eyes in shame before Her friends by His words relating Their amorous activities on the previous night. Then He showed the highest limit of cleverness in drawing pictures of dolphins in various playful sports on Her breasts. In this way Lord Hari made His youth successful by performing pastimes in the bushes with Śrī Rādhā and Her friends."

PURPORT

This is a verse from the Bhakti-rasāmṛta-sindhu (2.1.231) of Śrīla Rūpa Gosvāmī.

TEXT 118

TEXT

harir eṣā na ced avatāriṣṭaṁ
mathurāyaṁ madhurākṣi rādhikā ca
abhaviṣyaṁ iyaṁ vrthā visṛṣṭīr
makarāṅkas tu viśeṣataṁ tadātra
SYNONYMS

hariḥ--Lord Kṛṣṇa; eṣaḥ--this; na--not; cet--if; avātariṣyat--would have descended; mathurāyāṁ--in Mathurā; madhura-akṣi--O lovely-eyed one (Paurṇamāsī); rādhikā--Śrīmati Rādhikā; ca--and; abhaviṣyat--would have been; iyam--this; vrthā--useless; visṛṣṭiḥ--the whole creation; makara-aṅkaḥ--the demigod of love, Cupid; tu--then; viśeṣataḥ--above all; tadā--then; atra--in this.

TRANSLATION

"O Paurṇamāśī, if Lord Hari had not descended in Mathurā with Śrīmati Rādhārāṇī, this entire creation--and especially Cupid, the demigod of love--would have been useless."

PURPORT

This verse is spoken by Śrī Vṛndā-devī in the Vidagdha-mādhava (7.3) of Śrīla Rūpa Gosvāmī.

TEXTS 119-120

TEXT

ei mata pūrve kṛṣṇa rasera sadana
yadyapi karila rasa-niryāsa-carvāṇa
tathāpi nahila tina vāṇchita pūraṇa
tāhā āsvādite yadi karila yatana

SYNONYMS

ei mata--like this; pūrve--previously; kṛṣṇa--Lord Kṛṣṇa; rasera--of mellows; sadana--the reservoir; yadyapi--even though; karila--did; rasa--of the mellows; niryāsa--the essence; carvāṇa--chewing; tathāpi--still; nahila--was not; tina--three; vāṇchita--desired objects; pūraṇa--fulfilling; tāhā--that; āsvādite--to taste; yadi--though; karila--were made; yatana--efforts.

TRANSLATION

Even though Lord Kṛṣṇa, the abode of all mellows, had previously in this way chewed the essence of the mellows of love, still He was unable to fulfill three desires, although He made efforts to taste them.

TEXT 121

TEXT

tānhāra prathama vāṇchā kariye vyākhyāna
kṛṣṇa kahe,----'āmi ha-i rasera nidāna

SYNONYMS
tāṁhāra--His; prathama--first; vānchā--desire; kariye--I do; vyākhyāna--
explanation; kṛṣṇa--Lord Kṛṣṇa; kahe--says; āmi--I; ha-i--am; rasera--of
mellow; nidāna--primary cause.

TRANSLATION

I shall explain His first desire. Kṛṣṇa says, "I am the primary cause of
all rasas.

TEXT 122

TEXT

pūrṇānanda-maya āmi cin-maya pūrṇa-tattva
rādhikāra preme āmā karāya unmatta

SYNONYMS

pūrṇa-ānanda-maya--made of full joy; āmi--I; cit-maya--spiritual; pūrṇa-
tattva--full of truth; rādhikāra--of Śrīmatī Rādhārāṇī; preme--the love; āmā--
Me; karāya--makes; unmatta--maddened.

TRANSLATION

"I am the full spiritual truth and am made of full joy, but the love of
Śrīmatī Rādhārāṇī drives Me mad.

TEXT 123

TEXT

nā jāni rādhāra preme āche kata bala
ye bale āmāre kare sarvadā vihvala

SYNONYMS

nā jāni--I do not know; rādhāra--of Śrīmatī Rādhārāṇī; preme--in the love;
āche--there is; kata--how much; bala--strength; ye--which; bale--strength;
āmāre--Me; kare--makes; sarvadā--always; vihvala--overwhelmed.

TRANSLATION

"I do not know the strength of Rādhā's love, with which She always
overwhelms Me.

TEXT 124

TEXT

rādhikāra prema----guru, āmi----śiṣya naṭa
sadā āmā nānā nṛtye nācāya udbhata

SYNONYMS
"The love of Rādhikā is My teacher, and I am Her dancing pupil. Her prema makes Me dance various novel dances."

TEXT 125

TEXT

kasmād vrnde priya-sakhi hareḥ pāda-mūlāt kuto 'sau
kuṇḍāraṇye kim iha kurute nṛtya-śikṣām guruḥ kaḥ
tam tvan-mūrțiḥ prati-taru-latām dig-vidikṣu sphurantī
śailuṣīva bhramati parito nartayantī sva-paścāt

SYNONYMS

kasmāt--from where; vrnde--O Vṛndā; priyā-sakhi--O dear friend; hareḥ--of Lord Hari; pāda-mūlāt--from the lotus feet; kuto--where; asau--that one (Lord Kṛṣṇa); kuṇḍa-aranye--in the forest on the bank of Rādhā-kuṇḍa; kim--what; iha--here; kurute--He does; nṛtya-śikṣām--dancing practice; guruḥ--teacher; kaḥ--who; tam--Him; tvat-mūrțiḥ--Your form; prati-taru-latām--on every tree and vine; dik-vidikṣu--in all directions; sphurantī--appearing; śailuṣī--expert dancer; iva--like; bhramati--wanders; paritaḥ--all around; nartayantī--causing to dance; sva-paścāt--behind.

TRANSLATION

"O my beloved friend Vṛndā, where are you coming from?"
"I am coming from the feet of Śrī Hari."
"Where is He?"
"In the forest on the bank of Rādhā-kuṇḍa."
"What is He doing there?"
"He is learning dancing."
"Who is His master?"
"Your image, Rādhā, revealing itself in every tree and creeper in every direction, is roaming like a skillful dancer, making Him dance behind."

PURPORT

This text is from the Govinda-līlāmṛta (8.77) of Kṛṣṇadāsa Kavirāja Gosvāmī.

TEXT 126

TEXT

nija-premāsvāde mora haya ye āhlāda
tāhā ha te koṭi-guṇa rādhā-premāsvāda

SYNONYMS
"Whatever pleasure I get from tasting My love for Śrīmatī Rādhārāṇī, She tastes ten million times more than Me by Her love.

TEXT 127

TEXT

āmi yaiche paraspara viruddha-dharmāśraya
rādhā-prema taiche sadā viruddha-dharma-maya

SYNONYMS

āmi--I; yaiche--just as; paraspara--mutually; viruddha-dharmā--of conflicting characteristics; āśraya--the abode; rādhā-prema--the love of Śrīmatī Rādhārāṇī; taiche--just so; sadā--always; viruddha-dharma-maya--consists of conflicting characteristics.

TRANSLATION

"Just as I am the abode of all mutually contradictory characteristics, so Rādhā's love is always full of similar contradictions.

TEXT 128

TEXT

rādhā-premā vibhu----yāra bādite nāhi ṭhāṇī
tathāpi se kṣaṇe kṣaṇe bādaye sadāi

SYNONYMS

rādhā-premā--the love of Śrīmatī Rādhārāṇī; vibhu--all-pervading; yāra--of which; bādite--to increase; nāhi--there is not; ṭhāṇī--space; tathāpi--still; se--that; kṣaṇe kṣaṇe--every second; bādaye--increases; sadāi--always.

TRANSLATION

"Rādhā's love is all-pervading, leaving no room for expansion. But still it is expanding constantly.

TEXT 129

TEXT

yāhā va-i guru vastu nāhi suniścita
tathāpi gurura dharma gaurava-varjita

SYNONYMS
"There is certainly nothing greater than Her love. But Her love is devoid of pride. That is the sign of its greatness.

TEXT 130

yāhā haite sunirmala dvitiya nāhi āra
tathāpi sarvadā vāmya-vakra-vyavahāra

SYNONYMS

yāhā haite—than which; su-nirmala—very pure; dvitiya—second; nāhi—there is not; āra—another; tathāpi—still; sarvadā—always; vāmya—perverse; vakra—crooked; vyavahāra—behavior.

TRANSLATION

"Nothing is purer than Her love. But its behavior is always perverse and crooked."

TEXT 131

vibhur api kalayan sadābhivṛddhīṁ
gurur api gaurava-caryāṁ vihīnaḥ
muhur upacita-vakrīṁāpi śuddho
jayati mura-dviśi rādhikānurāgaḥ

SYNONYMS

vibhūḥ—all-pervading; api—although; kalayan—making; sadā—always; abhivṛddhiṁ—increase; gurūḥ—important; api—although; gaurava-caryāṁ vihīnaḥ—without proud behavior; muhuh—again and again; upacita—increased; vakrīṁā—duplicity; api—although; śuddhaḥ—pure; jayati—all glories to; mura-dviśi—for Kṛṣṇa, the enemy of the demon Mura; rādhikā—of Śrīmatī Rādhārāṇī; anurāgaḥ—the love.

TRANSLATION

"All glories to Rādhā's love for Kṛṣṇa, the enemy of the demon Mura. Although it is all-pervading, it tends to increase at every moment. Although it is important, it is devoid of pride. And although it is pure, it is always beset with duplicity."

PURPORT

This is a verse from the Dāna-keli-kaumudī (2) of Śrīla Rūpa Gosvāmī.
TEXT 132

TEXT

sei premāra śrī-rādhikā parama 'āśraya'
sei premāra āmi ha-i kevala 'viṣaya'

SYNONYMS

sei--that; premāra--of the love; śrī-rādhikā--Śrīmatī Rādhārāṇī; parama--highest; āśraya--abode; sei--that; premāra--of the love; āmi--I; ha-i--am; kevala--only; viṣaya--object.

TRANSLATION

"Śrī Rādhikā is the highest abode of that love, and I am its only object.

TEXT 133

TEXT

viṣaya-jātīya sukha āmāra āsvāda
āmā haite koṭi-guṇa āśrayera āhlāda

SYNONYMS

viṣaya jātīya--relating to the object; sukha--happiness; āmāra--My; āsvāda-tasting; āmā haite--than Me; koṭi-guṇa--ten million times more; āśrayera--of the abode; āhlāda--pleasure.

TRANSLATION

"I taste the bliss to which the object of love is entitled. But the pleasure of Rādhā, the abode of that love, is ten million times greater.

TEXT 134

TEXT

āśraya-jātīya sukha pāite mana dhāya
yatne āsvādite nāri, ki kari upāya

SYNONYMS

āśraya-jātīya--relating to the abode; sukha--happiness; pāite--to obtain; mana--the mind; dhāya--chases; yatne--by effort; āsvādite--to taste; nāri--I am unable; ki--what; kari--I do; upāya--way.

TRANSLATION

"My mind races to taste the pleasure experienced by the abode, but I cannot taste it, even by My best efforts. How may I taste it?

TEXT 135
TEXT

kabhu yadi ei premāra ha-iye āśraya
tabe ei premānandera anubhava haya

SYNONYMS

kabhu--sometime; yadi--if; ei--this; premāra--of the love; ha-iye--I become; āśraya--the abode; tabe--then; ei--this; prema-ānandera--of the joy of love; anubhava--experience; haya--there is.

TRANSLATION

"If sometime I can be the abode of that love, only then may I taste its joy."

PURPORT

Viṣaya and āśraya are two very significant words relating to the reciprocation between Kṛṣṇa and His devotee. The devotee is called the āśraya, and his beloved, Kṛṣṇa, is the viṣaya. Different ingredients are involved in the exchange of love between the āśraya and viṣaya, which are known as vibhāva, anubhāva, sāttvika and vyabhicārī. Vibhāva is divided into the two categories ālambana and uddīpana. Ālambana may be further divided into āśraya and viṣaya. In the loving affairs of Rādhā and Kṛṣṇa, Rādhārāṇī is the āśraya feature and Kṛṣṇa the viṣaya. The transcendental consciousness of the Lord tells Him, "I am Kṛṣṇa, and I experience pleasure as the viṣaya. The pleasure enjoyed by Rādhārāṇī, the āśraya, is many times greater than the pleasure I feel." Therefore, to feel the pleasure of the āśraya category, Lord Kṛṣṇa appeared as Śrī Caitanya Mahāprabhu.

TEXT 136

TEXT

eta cinti' rahe kṛṣṇa parama-kautukī
hrdaye bādaye prema-lobha dhakdhaki

SYNONYMS

etia cinti'--thinking this; rahe--remains; kṛṣṇa--Lord Kṛṣṇa; parama-kautukī--the supremely curious; hrdaye--in the heart; bādaye--increases; prema-lobha--eager desire for love; dhakdhaki--blazing.

TRANSLATION

Thinking in this way, Lord Kṛṣṇa was curious to taste that love. His eager desire for that love increasingly blazed in His heart.

TEXT 137

TEXT

ei eka, śuna āra lobhera prakāra
sva-mādhurya dekhi' krṣṇa kareṇa vicāra

SYNONYMS

ei--this; eka--one; śuna--please hear; āra--another; lobhera--of eager desire; prakāra--type; sva-mādhurya--own sweetness; dekhi'--seeing; krṣṇa--Lord Kṛṣṇa; kareṇa--does; vicāra--consideration.

TRANSLATION

That is one desire. Now please hear of another. Seeing His own beauty, Lord Kṛṣṇa began to consider.

TEXT 138

TEXT

adbhuta, ananta, pūrna mora madhurimā
tri-jagate ihāra keha nāhi pāya sīmā

SYNONYMS

adbhuta--wonderful; ananta--unlimited; pūrna--full; mora--My; madhurimā--sweetness; tri-jagate--in the three worlds; ihāra--of this; keha--someone; nāhi--not; pāya--obtains; sīmā--limit.

TRANSLATION

"My sweetness is wonderful, infinite and full. No one in the three worlds can find its limit.

TEXT 139

TEXT

ei prema-dvāre nitya rādhikā ekali
āmāra mādhuryāmṛta āsvāde sakali

SYNONYMS

ei--this; prema-dvāre--by means of the love; nitya--always; rādhikā--Śrīmatī Rādhārāṇī; ekali--only; āmāra--of Me; mādhurya-amṛta--the nectar of the sweetness; āsvāde--tastes; sakali--all.

TRANSLATION

"Only Rādhikā, by the strength of Her love, tastes all the nectar of My sweetness.

TEXT 140

TEXT

yadyapi nirmala rādhāra sat-prema-darpaṇa
tathāpi svacchatā tāra bāḍhe kṣaṇe kṣaṇa
SYNONYMS

yadyapi--although; nirmala--pure; rādhāra--of Śrīmatī Rādhārāṇī; sat-prema--of real love; darpaṇa--the mirror; tathāpi--still; svacchatā--transparency; tāra--of that; bāḍhe--increases; kṣaṇe kṣaṇa--every moment.

TRANSLATION

"Although Rādhā's love is pure like a mirror, its purity increases at every moment.

TEXT 141

TEXT

āmāra mādhurya nāhi bāḍhite avakāśe
e-darpaṇera āge nava nava rūpe bhāse

SYNONYMS

āmāra--of Me; mādhurya--sweetness; nāhi--not; bāḍhite--to increase; avakāśe--opportunity; e-darpaṇera āge--in front of this mirror; nava nava--newer and newer; rūpe--in beauty; bhāse--shines.

TRANSLATION

"My sweetness also has no room for expansion, yet it shines before that mirror in newer and newer beauty.

TEXT 142

TEXT

man-mādhurya rādhāra prema----doṅhe hōḍa kari'
kṣaṇe kṣaṇe bāḍhe doṅhe, keha nāhi hāri

SYNONYMS

mat-mādhurya--My sweetness; rādhāra--of Śrīmatī Rādhārāṇī; prema--the love; doṅhe--both together; hōḍa kari'--challenging; kṣaṇe kṣaṇe--every second; bāḍhe--increase; doṅhe--both; keha nāhi--no one; hāri--defeated.

TRANSLATION

"There is constant competition between My sweetness and the mirror of Rādhā's love. They both go on increasing, but neither knows defeat.

TEXT 143

TEXT

āmāra mādhurya nitya nava nava haya
sva-sva-prema-anurūpa bhakte āsvādaya
SYNONYMS

āmāra--of Me; mādhurya--the sweetness; nitya--always; nava nava--newer and newer; haya--is; sva-sva-prema-anurūpa--according to one's own love; bhakte--the devotee; āsvādaya--tastes.

TRANSLATION

"My sweetness is always newer and newer. Devotees taste it according to their own respective love.

TEXT 144

TEXT
darpaṇādye dekhi' yadi āpana mādhurī āsvādite haya lobha, āsvādite nāri

SYNONYMS
darpaṇa-ādye--beginning in a mirror; dekhi'--seeing; yadi--if; āpana--own; mādhurī--sweetness; āsvādite--to taste; haya--there is; lobha--desire; āsvādite--to taste; nāri--I am not able.

TRANSLATION

"If I see My sweetness in a mirror, I am tempted to taste it, but nevertheless I cannot.

TEXT 145

TEXT
vicāra kariye yadi āsvāda-upāya rādhikā-svarūpa ha-ite tabe mana dhāya

SYNONYMS
vicāra--consideration; kariye--I do; yadi--if; āsvāda--to taste; upāya--way; rādhikā-svarūpa--the nature of Śrīmatī Rādhārāṇī; ha-ite--to become; tabe--then; mana--mind; dhāya--chases.

TRANSLATION

"If I deliberate on a way to taste it, I find that I hanker for the position of Rādhikā."

PURPORT

Krṣṇa's attractiveness is wonderful and unlimited. No one can know the end of it. Śrīmatī Rādhārāṇī alone can relish such extensiveness from Her position in the āśraya category. The mirror of Śrīmatī Rādhārāṇī's transcendental love is perfectly clear, yet it appears clearer and clearest in the transcendental method of understanding Krṣṇa. In the mirror of Rādhārāṇī's heart, the transcendental features of Krṣṇa appear increasingly new and fresh. In other
words, the attraction of Kṛṣṇa increases in proportion to the understanding of Śrīmatī Rādhārāṇī. Each tries to supersede the other. Neither wants to be defeated in increasing the intensity of love. Desiring to understand Rādhārāṇī’s attitude of increasing love, Lord Kṛṣṇa appeared as Śrī Caitanya Mahāprabhu.

TEXT 146

TEXT

aparikalita-pūrvah kaś camatkāra-kārī
sphurati mama gāriyān eṣa mādhurya-pūraḥ
ayam aham api hanta preksya yaṁ lubdha-cetāḥ
sarahhasam upabhoktum kāmaye rādhikeva

SYNONYMS

aparikalita--not experienced; pūrvah--previously; kaḥ--who; camatkāra-kārī--causing wonder; sphurati--manifests; mama--My; gāriyān--more great; eṣaḥ--this; mādhurya-pūraḥ--abundance of sweetness; ayam--this; aham--I; api--even; hanta--alas; preksya--seeing; yam--which; lubdha-cetāḥ--My mind being bewildered; sa-rabhasam--impetuously; upabhoktum--to enjoy; kāmaye--desire; rādhikā iva--like Śrīmatī Rādhārāṇī.

TRANSLATION

"Who manifests an abundance of sweetness greater than Mine, which has never been experienced before and which causes wonder to all? Alas, I Myself, My mind bewildered upon seeing this beauty, impetuously desire to enjoy it like Śrīmatī Rādhārāṇī.

PURPORT

This text is from the Lalita-mādhava (8.34) of Śrīla Rūpa Gosvāmī. It was spoken by Lord Kṛṣṇa when He saw the beauty of His own reflection in a jeweled fountain in Dvārakā.

TEXT 147

TEXT

kṛṣṇa-mādhuryera eka svābhāvika bala
kṛṣṇa-ādi nara-nārī karaye cañcala

SYNONYMS

kṛṣṇa--of Lord Kṛṣṇa; mādhuryera--of the sweetness; eka--one; svābhāvika--natural; bala--strength; kṛṣṇa--Lord Kṛṣṇa; ādi--beginning with; nara-nārī--men and women; karaye--makes; cañcala--perturbed.

TRANSLATION

The beauty of Kṛṣṇa has one natural strength: it thrills the hearts of all men and women, beginning with Lord Kṛṣṇa Himself.
TEXT 148

TEXT

śravaṇe, darśane ākarṣaye sarva-mana
āpanā āsvādite kṛṣṇa kareṇa yatana

SYNONYMS

śravaṇe--in hearing; darśane--in seeing; ākarṣaye--attracts; sarva-mana--
all minds; āpanā--Himself; āsvādite--to taste; kṛṣṇa--Lord Kṛṣṇa; kareṇa--
makes; yatana--efforts.

TRANSLATION

All minds are attracted by hearing His sweet voice and flute, or by seeing
His beauty. Even Lord Kṛṣṇa Himself makes efforts to taste that sweetness.

TEXT 149

TEXT
e mādhuryāmṛta pāna sadā yei kare
trṣṇā-śānti nahe, trṣṇā bāḍhe nirantare

SYNONYMS

e--this; mādhurya-amṛta--nectar of sweetness; pāna--drinks; sadā--always;
yei--that person who; kare--does; trṣṇā-śānti--satisfaction of thirst; nahe--
there is not; trṣṇā--thirst; bāḍhe--increases; nirantare--constantly.

TRANSLATION

The thirst of one who always drinks the nectar of that sweetness is never
satisfied. Rather, that thirst increases constantly.

TEXT 150

TEXT

atrptā ha-iyā kare vidhira nindana
avidagdha vidhi bhāla nā jāne sṛjana

SYNONYMS

atrptā--unsatisfied; ha-iyā--being; kare--do; vidhira--of Lord Brahmā;
nindana--blaspheming; avidagdha--inexperienced; vidhi--Lord Brahmā; bhāla--
well; nā jāne--does not know; sṛjana--creating.

TRANSLATION

Such a person, being unsatisfied, begins to blaspheme Lord Brahmā, saying
that he does not know the art of creating well and is simply inexperienced.
He has not given millions of eyes to see the beauty of Kṛṣṇa. He has given only two eyes, and even those eyes blink. How then shall I see the lovely face of Kṛṣṇa?

[The gopīs say:] "O Kṛṣṇa, when You go to the forest during the day and we do not see Your sweet face, which is surrounded by beautiful curling hair, half a second becomes as long as an entire age for us. And we consider the creator, who has put eyelids on the eyes we use for seeing You, to be simply a fool."

This verse is spoken by the gopīs in Śrīmad-Bhāgavatam (10.31.15).
SYNONYMS

gopyah--the gopīs; ca--and; krṣṇam--Lord Kṛṣṇa; upalabhya--seeing; cirāt--after a long time; abhīṣṭam--desired object; yat-prekṣane--in the seeing of whom; drṣiṣu--in the eyes; pakṣma-krttam--the maker of eyelashes; śapanti--curse; drgbhīḥ--with the eyes; hṛdi kṛtam--who entered the heart; alam--enough; parirabhya--embracing; sarvāḥ--all; tat-bhāvam--that highest stage of joy; āpuḥ--obtained; api--although; nitya-yujām--by perfected yogīs; durāpam--difficult to obtain.

TRANSLATION

"The gopīs saw their beloved Kṛṣṇa at Kurukṣetra after a long separation. They secured and embraced Him in their hearts through their eyes, and they attained a joy so intense that not even perfect yogīs can attain it. The gopīs cursed the creator for creating eyelids that interfered with their vision."

PURPORT

This text is from Śrīmad-Bhāgavatam (10.82.39).

TEXT 154

TEXT

kṛṣṇāvalokana vinā netra phala nāhi āna
eyi jana kṛṣṇa dekhe, sei bhāgyavān

SYNONYMS

kṛṣṇa--Lord Kṛṣṇa; avalokana--looking at; vinā--without; netra--the eyes; phala--fruit; nāhi--not; āna--other; yei--who; jana--the person; kṛṣṇa--Lord Kṛṣṇa; dekhe--sees; sei--he; bhāgyavān--very fortunate.

TRANSLATION

There is no other consummation for the eyes than the sight of Kṛṣṇa. Whoever sees Him is most fortunate indeed.

TEXT 155

TEXT

akṣaṇvatām phalam idām na paraṁ vidāmaḥ
sakhyāḥ paśūn anuviveśayato vayasyaiḥ
vaktraṁ vrajeśa-sutayor anuvenu-juṣṭaṁ
yair vā nipītam anurakta-kaṭākṣa-mokṣam

SYNONYMS

akṣaṇvatām--of those who have eyes; phalam--the fruit; idām--this; na--not; paraṁ--other; vidāmaḥ--we know; sakhyāḥ--O friends; paśūn--the cows; anuviveśayatoḥ--causing to enter one forest from another; vayasyaiḥ--with Their friends of the same age; vaktraṁ--the faces; vraja-īśa--of Mahārāja
Nanda; sutayoh—of the two sons; anuveṣu-juṣṭam—possessed of flutes; yaiḥ—by which; vā—or; nipītam—imbibed; anurakta—loving; kaṭa-akṣa—glances; mokṣam—giving off.

TRANSLATION

[The gopīs say:] "O friends, those eyes that see the beautiful faces of the sons of Mahārāja Nanda are certainly fortunate. As these two sons enter the forest, surrounded by Their friends, driving the cows before Them, They hold Their flutes to Their mouths and glance lovingly upon the residents of Vṛndāvana. For those who have eyes, we think there is no greater object of vision."

PURPORT

Like the gopīs, one can see Kṛṣṇa continuously if one is fortunate enough. In the Brahma-saṁhitā it is said that sages whose eyes have been smeared with the ointment of pure love can see the form of Śyāmasundara (Kṛṣṇa) continuously in the centers of their hearts. This text from Śrīmad-Bhāgavatam (10.21.7) was sung by the gopīs on the advent of the śarat season.

TEXT 156

TEXT

gopyaṁ tapaḥ kim acaraṁ yat āmuṣya rūpaṁ
lāvanya-sāram asaṁordhvaṁ ananya-siddham
dṛgbiḥ pibanti anusavābhinavaṁ durāpam
ekānta-dhāma yaśasaḥ śriya aiśvarasya

SYNONYMS

gopyaḥ—the gopīs; tapaḥ—austerities; kim—what; acaraṁ—performed; yat—from which; āmuṣya—of such a one (Lord Kṛṣṇa); rūpaḥ—the form; lāvanya-sāram—the essence of loveliness; asaṁordhvaṁ—not paralleled or surpassed; ananya-siddham—not perfected by any other ornament (self-perfect); dṛgbiḥ—by the eyes; pibanti—they drink; anusava-abhinavaṁ—constantly new; durāpam—difficult to obtain; ekānta-dhāma—the only abode; yaśasaḥ—of fame; śriyaḥ—of beauty; aiśvarasya—of opulence.

TRANSLATION

[The women of Mathurā say:] "What austerities must the gopīs have performed? With their eyes they always drink the nectar of the form of Lord Kṛṣṇa, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame and opulence. It is self-perfect, ever fresh and extremely rare."

PURPORT

This text from Śrīmad-Bhāgavatam (10.44.14) was spoken by the women of Mathurā when they saw Kṛṣṇa and Balarāma in the arena with King Kaṁsa's great wrestlers Muṣṭika and Cāṇūra.

TEXT 157
TEXT

apūrva mādhurī kṛṣṇera, apūrva tāra bala
yāhāra śravaṇe mana haya tālamala

SYNONYMS

apūrva--unprecedented; mādhurī--sweetness; kṛṣṇera--of Lord Kṛṣṇa; apūrva--unprecedented; tāra--of that; bala--the strength; yāhāra--of which; śravaṇe--in hearing; mana--the mind; haya--becomes; tālamala--unsteady.

TRANSLATION

The sweetness of Lord Kṛṣṇa is unprecedented, and its strength is also unprecedented. Simply by one's hearing of such beauty, the mind becomes unsteady.

TEXT 158

TEXT

kṛṣṇera mādhurye kṛṣṇe upajaya lobha
samyak āsvādite nāre, mane rahe kṣobha

SYNONYMS

kṛṣṇera--of Lord Kṛṣṇa; mādhurye--in the sweetness; kṛṣṇe--in Lord Kṛṣṇa; upajaya--arises; lobha--eager desire; samyak--fully; āsvādite--to taste; nāre--is not able; mane--in the mind; rahe--remains; kṣobha--sorrow.

TRANSLATION

Lord Kṛṣṇa's own beauty attracts Lord Kṛṣṇa Himself. But because He cannot fully enjoy it, His mind remains full of sorrow.

TEXT 159

TEXT

ei ta' dvitiya hetura kahila vivaraṇa
tṛtiya hetura ebe ṣunaha lakṣaṇa

SYNONYMS

ei--this; ta'--certainly; dvitiya--second; hetura--of the reason; kahila--has been said; vivaraṇa--description; tṛtiya--the third; hetura--of the reason; ebe--now; ṣunaha--please hear; lakṣaṇa--the characteristic.

TRANSLATION

This is a description of His second desire. Now please listen as I describe the third.

TEXT 160
This conclusion of rasa is extremely deep. Only Śrīvīla Dāmodara knows much about it.

Anyone else who claims to know it must have heard it from him, for he was the most intimate companion of Lord Caitanya Mahāprabhu.

The love of the gopīs is called rūḍha-bhāva. It is pure and spotless. It is not at any time lust.

PURPORT
As already explained, the position of the gopīs in their loving dealings with Kṛṣṇa is transcendental. Their emotion is called rūḍha-bhāva. Although it is apparently like mundane sex, one should not confuse it with mundane sexual love, for it is pure and unadulterated love of Godhead.

**TEXT 163**

**TEXT**

premaiva gopa-rāmānām
kāma ity agamat prathām
ity uddhavādayo 'py etāṁ
vānchanti bhagavat-priyāṁ

**SYNONYMS**

prema--love; eva--only; gopa-rāmānām--of the women of Vraja; kāma--lust; iti--as; agamat--went to; prathām--fame; iti--thus; uddhavā-ādayaṁ--headed by Śrī Uddhava; api--even; etāṁ--this; vānchanti--desire; bhagavat-priyāṁ--dear devotees of the Supreme Personality of Godhead.

**TRANSLATION**

"The pure love of the gopīs has become celebrated by the name 'lust.' The dear devotees of the Lord, headed by Śrī Uddhava, desire to taste that love."

**PURPORT**

This is a verse from Bhakti-rasāmṛta-sindhu (1.2.285).

**TEXT 164**

**TEXT**

kāma, prema,----doṅhākāra vibhinna lakṣaṇa
lauha āra hema yaiche svarūpe vilakṣaṇa

**SYNONYMS**

kāma--lust; prema--love; doṅhākāra--of the two; vibhinna--separate; lakṣaṇa--symptoms; lauha--iron; āra--and; hema--gold; yaiche--just as; svarūpe--in nature; vilakṣaṇa--different.

**TRANSLATION**

Lust and love have different characteristics, just as iron and gold have different natures.

**PURPORT**

One should try to discriminate between sexual love and pure love, for they belong to different categories, with a gulf of difference between them. They are as different from one another as iron is from gold.
TEXT

ätmendriya-prīti-vānchā----tāre bali 'kāma'
kṛṣṇendriya-prīti-icchā dhare 'prema' nāma

SYNONYMS

ätma-indriya-prīti--for the pleasure of one's own senses; vānchā--desires;
tāre--to that; bali--I say; kāma--lust; kṛṣṇa-indriya-prīti--for the pleasure
of Lord Kṛṣṇa's senses; icchā--desire; dhare--holds; prema--love; nāma--the
name.

TRANSLATION

The desire to gratify one's own senses is kāma [lust], but the desire to
please the senses of Lord Kṛṣṇa is prema [love].

PURPORT

The revealed scriptures describe pure love as follows:

sarvathā dhvaṃsa-rahitaṁ
saty api dhvaṃsa-kāraṇe
yad bhāva-bandhanāṁ yūnoḥ
sa premā parikīrtitaḥ

"If there is ample reason for the dissolution of a conjugal relationship
and yet such a dissolution does not take place, such a relationship of
intimate love is called pure."

The predominated gopīs were bound to Kṛṣṇa in such pure love. For them
there was no question of sexual love based on sense gratification. Their only
engagement in life was to see Kṛṣṇa happy in all respects, regardless of their
own personal interests. They dedicated their souls only for the satisfaction
of the Personality of Godhead, Śrī Kṛṣṇa. There was not the slightest tinge of
sexual love between the gopīs and Kṛṣṇa.

The author of Śrī Caitanya-caritāmṛta asserts with authority that sexual
love is a matter of personal sense enjoyment. All the regulative principles in
the Vedas pertaining to desires for popularity, fatherhood, wealth and so on
are different phases of sense gratification. Acts of sense gratification may
be performed under the cover of public welfare, nationalism, religion,
altruism, ethical codes, Biblical codes, health directives, frutitive action,
bashfulness, tolerance, personal comfort, liberation from material bondage,
progress, family affection or fear of social ostracism or legal punishment,
but all these categories are different subdivisions of one substance--sense
gratification. All such good acts are performed basically for one's own sense
gratification, for no one can sacrifice his personal interest while
discharging these much-advertised moral and religious principles. But above
all this is a transcendental stage in which one feels himself to be only an
eternal servitor of Kṛṣṇa, the absolute Personality of Godhead. All acts
performed in this sense of servitude are called pure love of God because they
are performed for the absolute sense gratification of Śrī Kṛṣṇa. However, any
act performed for the purpose of enjoying its fruits or results is an act of
sense gratification. Such actions are visible sometimes in gross and sometimes
in subtle forms.
TEXT 166

TEXT

kāmera tātparya----nija-sambhoga kevala
kṛṣṇa-sukha-tātparya-mātra prema ta' prabala

SYNONYMS

kāmera--of lust; tātparya--the intent; nija--own; sambhoga--enjoyment;
kevala--only; kṛṣṇa-sukha--for Lord Kṛṣṇa's happiness; tātparya--the intent;
mātra--only; prema--love; ta'--certainly; prabala--powerful.

TRANSLATION

The object of lust is only the enjoyment of one's own senses. But love
caters to the enjoyment of Lord Kṛṣṇa, and thus it is very powerful.

TEXTS 167-169

TEXT

loka-dharma, veda-dharma, deha-dharma, karma
lajjā, dhairyā, deha-sukha, ātma-sukha-marma
dustyaja ārya-patha, nija parijana
sva-jane karaye yata tādana-bhartsana
sarva-tyāga kari' kare kṛṣṇera bhajana
kṛṣṇa-sukha-hetu kare prema-sevana

SYNONYMS

loka-dharma--customs of the people; veda-dharma--Vedic injunctions; deha-
dharma--necessities of the body; karma--fruitive work; lajjā--bashfulness;
dhairyā--patience; deha-sukha--the happiness of the body; ātma-sukha--the
happiness of the self; marma--the essence; dustyaja--difficult to give up;
ārya-patha--the path of varṇāśrama; nija--own; parijana--family members; sva-
jane--one's own family; karaye--do; yata--all; tādana--punishment; bhartsana--
scolding; sarva-tyāga kari'--giving up everything; kare--do; kṛṣṇera--of Lord
Kṛṣṇa; bhajana--worship; kṛṣṇa-sukha-hetu--for the purpose of Lord Kṛṣṇa's
happiness; kare--do; prema--out of love; sevana--service.

TRANSLATION

Social customs, scriptural injunctions, bodily demands, fruitive action,
shyness, patience, bodily pleasures, self-gratification and the path of
varṇāśrama-dharma, which is difficult to give up--the gopīs have forsaken all
these, as well as their own relatives and their punishment and scolding, for
the sake of serving Lord Kṛṣṇa. They render loving service to Him for the sake
of His enjoyment.

TEXT 170
ihāke kahiye kṛṣṇe dr̥ḍha anurāga
svaccha dhauta-vastre yaiche nāhi kona dāga

SYNONYMS
ihāke--this; kahiye--I say; kṛṣṇe--in Lord Kṛṣṇa; dr̥ḍha--strong; anurāga--love; svaccha--pure; dhauta--clean; vastre--in cloth; yaiche--just as; nāhi--not; kona--some; dāga--mark.

TRANSLATION
That is called firm attachment to Lord Kṛṣṇa. It is spotlessly pure, like a clean cloth that has no stain.

PURPORT
The author of Śrī Caitanya-caritāmṛta advises everyone to give up all engagements of sense gratification and, like the gopīs, dovetail oneself entirely with the will of the Supreme Lord. That is the ultimate instruction of Kṛṣṇa in the Bhagavad-gītā. We should be prepared to do anything and everything to please the Lord, even at the risk of violating the Vedic principles or ethical laws. That is the standard of love of Godhead. Such activities in pure love of Godhead are as spotless as white linen that has been completely washed. Śrīla Bhaktivinoda Ṭhākura warns us in this connection that we should not mistakenly think that the idea of giving up everything implies the renunciation of duties necessary in relation to the body and mind. Even such duties are not sense gratification if they are undertaken in a spirit of service to Kṛṣṇa.

TEXT 171

TEXT
ataeva kāma-preme bahuta antara
kāma----andha-tamaḥ, prema----nirmala bhāskara

SYNONYMS
ataeva--therefore; kāma-preme--in lust and love; bahuta--much; antara--space between; kāma--lust; andha-tamaḥ--blind darkness; prema--love; nirmala--pure; bhāskara--sun.

TRANSLATION
Therefore lust and love are quite different. Lust is like dense darkness, but love is like the bright sun.

TEXT 172

TEXT
ataeva gopī-gaṇera nāhi kāma-gandha
kṛṣṇa-sukha lāgi mātra, kṛṣṇa se sambandha
SYNONYMS

ataeva--therefore; gopī-gaṇera--of the gopīs; nāhi--not; kāma-gandha--the slightest bit of lust; krṣṇa-sukha--the happiness of Lord Kṛṣṇa; lāgī--for; mātra--only; krṣṇa--Lord Kṛṣṇa; se--that; sambandha--the relationship.

TRANSLATION

Thus there is not the slightest taint of lust in the gopīs' love. Their relationship with Kṛṣṇa is only for the sake of His enjoyment.

TEXT 173

TEXT

yat te sujāta-carāṇāmburuhaṁ staneṣu
bhītāḥ śanaiḥ priya dadhīmaḥ karkaśeṣu
tenāṭavīṁ atāsi tad vyathate na kim svit
kūrpādibhir bhramati dhīr bhavad-āyuṣāṁ naḥ

SYNONYMS

yat--which; te--Your; sujāta--very fine; carāṇa-ambu-ruham--lotus feet; staneṣu--on the breasts; bhītāḥ--being afraid; śanaiḥ--gently; priya--O dear one; dadhīmaḥ--we place; karkaśeṣu--rough; tena--with them; aṭavīṁ--the path; aṭāsi--You roam; tate--they; vyathate--are distressed; na--not; kim svit--we wonder; kūṛpa-ādibhiḥ--by small stones and so on; bhramati--flutters; dhīḥ--the mind; bhavat-āyuṣāṁ--of those of whom Your Lordship is the very life; naḥ--of us.

TRANSLATION

"O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path."

PURPORT

This text from Śrīmad-Bhāgavatam (10.31.19) was spoken by the gopīs when Kṛṣṇa left them in the midst of the rāṣa-līlā.

TEXT 174

TEXT

ātma-sukha-duḥkhe gopīra nāhika vicāra
krṣṇa-sukha-hetu ceṣṭā mano-vyavahāra

SYNONYMS

ātma-sukha-duḥkhe--in personal happiness or distress; gopīra--of the gopīs; nāhika--not; vicāra--consideration; krṣṇa-sukha-hetu--for the purpose of Lord
Kṛṣṇa's happiness; ceṣṭā—activity; manaḥ—of the mind; vyavahāra—the business.

**TRANSLATION**

The gopīs do not care for their own pleasures or pains. All their physical and mental activities are directed toward offering enjoyment to Lord Kṛṣṇa.

**TEXT 175**

**TEXT**

kṛṣṇa lāgi' āra saba kare parityāga
kṛṣṇa-sukha-hetu kare śuddha anurāga

**SYNONYMS**

kṛṣṇa lāgi'—for Lord Kṛṣṇa; āra—other; saba—all; kare—do; parityāga—give up; kṛṣṇa-sukha-hetu—for the purpose of Lord Kṛṣṇa's happiness; kare—do; śuddha—pure; anurāga—attachments.

**TRANSLATION**

They renounced everything for Kṛṣṇa. They have pure attachment to giving Kṛṣṇa pleasure.

**TEXT 176**

**TEXT**

evaṁ mad-artha-uffixita-loka-veda-
svānāṁ hi vo mayy anuvṛttaye 'balāḥ
mayā parokṣāṁ bhajatā tirohitām
māsūyituṁ mārthaṁ tat priyaṁ priyāḥ

**SYNONYMS**

evaṁ—thus; mat-artha—for Me; ujjhitam—rejected; loka—popular customs; veda—Vedic injunctions; svānāṁ—own families; hi—certainly; vah—of you; mayi—Me; anuvṛttaye—to increase regard for; abalāḥ—O women; mayā—by Me; parokṣaṁ—invisible; bhajatā—favoring; tirohitām—withdrawn from sight; mā—Me; asūyitum—to be displeased with; mā arhatha—you do not deserve; tat—therefore; priyaṁ—who is dear; priyāḥ—O dear ones.

**TRANSLATION**

"O My beloved gopīs, you have renounced social customs, scriptural injunctions and your relatives for My sake. I disappeared behind you only to increase your concentration upon Me. Since I disappeared for your benefit, you should not be displeased with Me."

**PURPORT**

This text from Śrīmad-Bhāgavatam (10.32.21) was spoken by Lord Kṛṣṇa when He returned to the arena of the rāsa-līlā.
TEXT 177

TEXT

krṣnera pratijñā ēka āche pūrva haite
ye yaiche bhaje, krṣṇa tāre bhaje taiche

SYNONYMS

krṣnera--of Lord Kṛṣṇa; pratijñā--promise; ēka--one; āche--there is; pūrva haite--from before; ye--whoever; yaiche--just as; bhaje--he worships; krṣṇa--Lord Kṛṣṇa; tāre--to him; bhaje--reciprocates; taiche--just so.

TRANSLATION

Lord Kṛṣṇa has a promise from before to reciprocate with His devotees according to the way they worship Him.

TEXT 178

TEXT

ye yathā mām prapadyante
tāṁs tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ

SYNONYMS

ye--those who; yathā--as; mām--to Me; prapadyante--surrender; tāṁ--them; tathā--so; eva--certainly; bhajāmi--reward; aham--I; mama--My; vartma--path; anuvartante--follow; manuṣyāḥ--men; pārtha--O son of Pṛthā; sarvaśaḥ--in all respects.

TRANSLATION

"In whatever way My devotees surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā."

PURPORT

Kṛṣṇa was never ungrateful to the gopīs, for as He declares to Arjuna in this verse from the Bhagavad-gītā (4.11), He reciprocates with His devotees in proportion to the transcendental loving service they render unto Him. Everyone follows the path that leads toward Him, but there are different degrees of progress on that path, and the Lord is realized in proportion to one's advancement. The path is one, but the progress in approaching the ultimate goal is different, and therefore the proportion of realization of this goal--namely the absolute Personality of Godhead--is also different. The gopīs attained the highest goal, and Lord Caitanya affirmed that there is no higher method of worshiping God than that followed by the gopīs.
TEXT

se pratijñā bhaṅga haila gopīra bhajane
tāhāte pramāṇa kṛṣṇa-śrī-mukha-vacane

SYNONYMS

se--that; pratijñā--promise; bhaṅga haila--was broken; gopīra--of the gopīs; bhajane--by the worship; tāhāte--in that; pramāṇa--the proof; kṛṣṇa--of Lord Kṛṣṇa; śrī-mukha-vacane--by the words from the mouth.

TRANSLATION

That promise has been broken by the worship of the gopīs, as Lord Kṛṣṇa Himself admits.

TEXT 180

TEXT

na pāraye 'ham niravadya-saṁyujām
sva-sādhu-kṛtyam vibudhāyuṣāpi vaḥ
yā mābhajan durjaya-geha-śrṅkhalāḥ
saṁvrṣcya tad vaḥ pratiyātu sādhunā
durjaya-geha-śrṅkhalāḥ

SYNONYMS

na--not; pāraye--am able to make; aham--I; niravadya-saṁyujām--to those who are completely free from deceit; sva-sādhu-kṛtyam--proper compensation; vibudhāyuṣā--with a lifetime as long as that of the demigods; api--although; vaḥ--to you; yāḥ--who; mā--Me; abhajan--have worshiped; durjaya-geha-śrṅkhalāḥ--the chains of household life, which are difficult to overcome; saṁvrṣcya--cutting; tat--that; vaḥ--of you; pratiyātu--let it be returned; sādhunā--by the good activity itself.

TRANSLATION

"O gopīs, I am not able to repay My debt for your spotless service, even within a lifetime of Brahmā. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation."

PURPORT

This verse from Śrīmad-Bhāgavatam (10.32.22) was spoken by Śrī Kṛṣṇa Himself when He returned to the gopīs upon hearing their songs of separation.

TEXT 181

TEXT

tabe ye dekhiye gopīra niha-dehe pṛīta
seho ta' kṛṣnera lāgi, jāniha niścita

SYNONYMS
Now, whatever affection we see the gopīs show in their own bodies, know it for certain to be only for the sake of Lord Kṛṣṇa.

PURPORT

The selfless love of Godhead exhibited by the gopīs cannot have any parallel. We should not, therefore, misunderstand the carefulness of the gopīs in their personal decoration. The gopīs dressed themselves as beautifully as possible, just to make Kṛṣṇa happy by seeing them. They had no ulterior desires. They dedicated their bodies, and everything they possessed, to the service of Śrī Kṛṣṇa, taking for granted that their bodies were meant for His enjoyment. They dressed themselves on the understanding that Kṛṣṇa would be happy by seeing and touching them.

TEXT 182

TEXT

'ei deha kailuṅ āmi kṛṣṇe samarpaṇa
tāṅra dhana tāṅra ihā sambhoga-sādhana

SYNONYMS

ei--this; deha--body; kailuṅ--have done; āmi--I; kṛṣṇe--to Lord Kṛṣṇa; samarpaṇa--offering; tāṅra--of Him; dhana--the wealth; tāṅra--of Him; ihā--this; sambhoga-sādhana--brings about the enjoyment.

TRANSLATION

[The gopīs think:] "I have offered this body to Lord Kṛṣṇa. He is its owner, and it brings Him enjoyment.

TEXT 183

TEXT

e-deha-darśana-sparṣe kṛṣṇa-santoṣaṅa'
ei lāgi' kare dehera mārjana-bhūṣaṅa

SYNONYMS

e-deha--of this body; darśana--by sight; sparṣe--and touch; kṛṣṇa--of Lord Kṛṣṇa; santoṣaṅa--the satisfaction; ei lāgi'--for this; kare--they do; dehera--of the body; mārjana--cleaning; bhūṣaṅa--decorating.
"Kṛṣṇa finds joy in seeing and touching this body." It is for this reason that they cleanse and decorate their bodies.

TEXT 184

TEXT

nijāṅgam api yā gopyo
mameti samupāsate
tābhyaḥ param na me pārtha
nigūḍha-prema-bhājanam

SYNONYMS

nija-aṅgam--own body; api--although; yāḥ--who; gopyaḥ--the gopīs; mama--Mine; iti--thus thinking; samupāsate--engage in decorating; tābhyaḥ--than them; param--greater; na--not; me--for Me; pārtha--O Arjuna; nigūḍha-prema--of deep love; bhājanam--receptacles.

TRANSLATION

"O Arjuna, there are no greater receptacles of deep love for Me than the gopīs, who cleanse and decorate their bodies because they consider them Mine."

PURPORT

This verse is spoken by Lord Kṛṣṇa in the Ādi Purāṇa.

TEXT 185

TEXT

āra eka adbhuta gopī-bhāvera svabhāva
buddhira gocara nahe yāhāra prabhāva

SYNONYMS

āra--another; eka--one; adbhuta--wonderful; gopī-bhāvera--of the emotion of the gopīs; svabhāva--nature; buddhira--of the intelligence; gocara--an object of perception; nahe--is not; yāhāra--of which; prabhāva--the power.

TRANSLATION

There is another wonderful feature of the emotion of the gopīs. Its power is beyond the comprehension of the intelligence.

TEXT 186

TEXT

gopī-gaṇa karē yabe kṛṣṇa-daraśana
sukha-vānchā nāhi, sukha haya koṭi-guṇa

SYNONYMS
When the gopīs see Lord Kṛṣṇa, they derive unbounded bliss, although they have no desire for such pleasure.

TEXT 187

TEXT

gopī-kā-darśane kṛṣṇera ye ānanda haya
tāhā haite koṭi-guṇa gopī āsvādaya

SYNONYMS

gopikā-darśane--in seeing the gopīs; kṛṣṇera--of Lord Kṛṣṇa; ye--whatever; ānanda--joy; haya--there is; tāhā haite--than that; koṭi-guṇa--ten million times more; gopī--the gopīs; āsvādaya--taste.

TRANSLATION

The gopīs taste a pleasure ten million times greater than the pleasure Lord Kṛṣṇa derives from seeing them.

PURPORT

The wonderful characteristics of the gopīs are beyond imagination. They have no desire for personal satisfaction, yet when Kṛṣṇa is happy by seeing them, that happiness of Kṛṣṇa makes the gopīs a million times more happy than Kṛṣṇa Himself.

TEXT 188

TEXT

tān sabāra nāhi nija-sukha-anurodha
tathāpi bādhaye sukha, paḍila virodha

SYNONYMS

tān sabāra--of all of them; nāhi--not; nija-sukha--for their own happiness; anurodha--entreaty; tathāpi--still; bādhaye--increases; sukha--happiness; paḍila--happened; virodha--contradiction.

TRANSLATION

The gopīs have no inclination for their own enjoyment, and yet their joy increases. That is indeed a contradiction.
e virodhera eka mātra dekhi samādhāna
gopikāra sukha krṣṇa-sukhe paryavasāna

SYNONYMS

e--this; virodhera--of the contradiction; eka--one; mātra--only; dekhi--I see; samādhāna--solution; gopikāra--of the gopīs; sukha--the happiness; krṣṇa-sukhe--in the happiness of Lord Krṣṇa; paryavasāna--the conclusion.

TRANSLATION

For this contradiction I see only one solution: the joy of the gopīs lies in the joy of their beloved Krṣṇa.

PURPORT

The situation of the gopīs is perplexing, for although they did not want personal happiness, it was imposed upon them. The solution to this perplexity is that Śrī Krṣṇa's sense of happiness is limited by the happiness of the gopīs. Devotees at Vṛndāvana therefore try to serve the gopīs, namely Rādhārāṇī and Her associates. If one gains the favor of the gopīs, he easily gains the favor of Krṣṇa because on the recommendation of the gopīs Krṣṇa at once accepts the service of a devotee. Lord Caitanya, therefore, wanted to please the gopīs instead of Krṣṇa. But His contemporaries misunderstand Him, and for this reason Lord Caitanya renounced the order of householder life and became a sannyāsī.

TEXT 190

TEXT

gopikā-darśane krṣṇera bādhe praphullatā
se mādhurya bādhe yāra nāhika samatā

SYNONYMS

gopikā-darśane--in seeing the gopīs; krṣṇera--of Lord Krṣṇa; bādhe--increases; praphullatā--the cheerfulness; se--that; mādhurya--sweetness; bādhe--increases; yāra--of which; nāhika--there is not; samatā--equality.

TRANSLATION

When Lord Krṣṇa sees the gopīs, His joy increases, and His unparalleled sweetness increases also.

TEXT 191

TEXT

āmāra darśane krṣṇa pāila eta sukha
ei sukhe gopīra praphulla aṅga-mukha

SYNONYMS
āmāra darśane—in seeing me; krṣṇa—Lord Kṛṣṇa; pāila—obtained; eta—so much; sukha—happiness; ei—this; sukhe—in happiness; gopīra—of the gopīs; praphulla—full-blown; aṅga-mukha—bodies and faces.

TRANSLATION

[The gopīs think:] "Kṛṣṇa has obtained so much pleasure by seeing me." That thought increases the fullness and beauty of their faces and bodies.

TEXT 192

TEXT
gopī-śobhā dekhi' krṣnera śobhā bādhe yata
krṣna-śobhā dekhi' gopīra śobhā bādhe tata

SYNONYMS

gopī-śobhā—the beauty of the gopīs; dekhi'—seeing; krṣnera—of Lord Kṛṣṇa; śobhā—the beauty; bādhe—increases; yata—as much as; krṣna-śobhā—the beauty of Lord Kṛṣṇa; dekhi'—seeing; gopīra—of the gopīs; śobhā—the beauty; bādhe—increases; tata—that much.

TRANSLATION

The beauty of Lord Kṛṣṇa increases at the sight of the beauty of the gopīs. And the more the gopīs see Lord Kṛṣṇa's beauty, the more their beauty increases.

TEXT 193

TEXT
ei-mata paraspara pade huḍāhuḍi
paraspara bādhe, keha mukha nāhi muḍi

SYNONYMS

ei mata—like this; paraspara—reciprocal; pade—happens; huḍāhuḍi—jostling; paraspara—mutually; bādhe—increases; keha—someone; mukha—face; nāhi—not; muḍi—covering.

TRANSLATION

In this way a competition takes place between them in which no one acknowledges defeat.

TEXT 194

TEXT
kintu krṣnera sukha haya gopī-rūpa-guṇe
tāṅra sukhe sukha-vṛddhi haye gopī-gaṇe

SYNONYMS
kintu--but; kṛṣṇera--of Lord Kṛṣṇa; sukha--the happiness; haya--is; gopī-
rūpa-guṇe--in the qualities and beauty of the gopīs; tāṅra--of Him; sukhe--in
the happiness; sukha-vṛddhi--increase of happiness; haye--there is; gopī-gaṇe-
in the gopīs.

TRANSLATION

Kṛṣṇa, however, derives pleasure from the beauty and good qualities of the
gopīs. And when the gopīs see His pleasure, the joy of the gopīs increases.

TEXT 195

TEXT

ataeva sei sukha kṛṣṇa-sukha poṣe
ei hetu gopī-preme nāhi kāma-doṣe

SYNONYMS

ataeva--therefore; sei--that; sukha--happiness; kṛṣṇa-sukha--the happiness
of Lord Kṛṣṇa; poṣe--nourishes; ei--this; hetu--reason; gopī-preme--in the
love of the gopīs; nāhi--there is not; kāma-doṣe--the fault of lust.

TRANSLATION

Therefore we find that the joy of the gopīs nourishes the joy of Lord
Kṛṣṇa. For that reason the fault of lust is not present in their love.

PURPORT

By looking at the beautiful gopīs Kṛṣṇa becomes enlivened, and this
enlivens the gopīs, whose youthful faces and bodies blossom. This competition
of increasing beauty between the gopīs and Kṛṣṇa, which is without
limitations, is so delicate that sometimes mundane moralists mistake these
dealings to be purely amorous. But these affairs are not at all mundane,
because the gopīs' intense desire to satisfy Kṛṣṇa surcharges the entire scene
with pure love of Godhead, with not a spot of sexual indulgence.

TEXT 196

TEXT

upetya pathi sundarī-tatibhir ābhir abhyarcitām
smitāṅkura-karambitaṁ naṭad-apāṅga-bhaṅgī-śataṁ
stana-stavaka-saṅcaran-nayana-caṅcarikāṅcalāṁ
vraje vijayinaṁ bhaje vipina-deśataṁ keśavam

SYNONYMS

upetya--having mounted their palaces; pathi--on the path; sundarī-tatibhiḥ
ābhīḥ--by the women of Vraja; abhyarcitam--who is worshiped; smita-aṅkura-
karambitaṁ--intermingled with the sprouts of gentle smiles; naṭat--dancing;
apāṅga--of glances; bhaṅgī-śataṁ--with a hundred manners; stana-stavaka--the
multitude of breasts; saṃcarat--wandering about; nayana--of the two eyes;
cañcarīka—like bees; aṅcalam—Him whose corners; vraje—in Vraja; vijayinam—coming; bhaje—I worship; vipina-desataḥ—from the forest; keśavam—Lord Keśava.

TRANSLATION

"I worship Lord Keśava. Coming back from the forest of Vraja, He is worshiped by the gopīs, who mount the roofs of their palaces and meet Him on the path with a hundred manners of dancing glances and gentle smiles. The corners of His eyes wander, like large black bees, around the gopīs' breasts."

PURPORT

This statement appears in the Keśavaśṭaka (8) of the Stava-mālā, compiled by Śrīla Rūpa Gosvāmī.

TEXT 197

TEXT

āra eka gopī-premera svābhāvika cihna
ye prakāre haya prema kāma-gandha-hīna

SYNONYMS

āra--another; eka--one; gopī-premera--of the love of the gopīs; svābhāvika—natural; cihna—symptom; ye—which; prakāre—in the way; haya--is; prema—the love; kāma-gandha-hīna—without a trace of lust.

TRANSLATION

There is another natural symptom of the gopīs' love that shows it to be without a trace of lust.

TEXT 198

TEXT

gopī-preme kṛṣṇa-mādhuryera puṣṭi
mādhurye bādhāya prema haṅā mahā-tuṣṭi

SYNONYMS

gopī-preme—the love of the gopīs; kare--does; kṛṣṇa-mādhuryera—of the sweetness of Lord Kṛṣṇa; puṣṭi—nourishment; mādhurye—the sweetness; bādhāya—causes to increase; prema—the love; haṅā—being; mahā-tuṣṭi—greatly pleased.

TRANSLATION

The love of the gopīs nourishes the sweetness of Lord Kṛṣṇa. That sweetness in turn increases their love, for they are greatly satisfied.
TEXT

prīti-viṣayānande tad-āśrayānanda
tāṅḥā nāhi nija-sukha-vānchāra sambandha

SYNONYMS

prīti-viṣaya-ānande—in the joy of the object of love; tat--of that love; āśraya-ānanda--the joy of the abode; tāṅḥā--that; nāhi--not; nija-sukha-vānchāra--of desire for one's own happiness; sambandha--relationship.

TRANSLATION

The happiness of the abode of love is in the happiness of the object of that love. This is not a relationship of desire for personal gratification.

TEXTS 200-201

TEXT

nirupādhi prema yāṅhā, tāṅhā ei rīti
prīti-viṣaya-sukhe āśrayera prīti

nija-premānande krṣṇa-sevānanda bādhe
se ānandera prati bhaktera haya mahā-krodhe

SYNONYMS

nirupādhi--without identification; prema--love; yāṅhā--which; tāṅhā--that; ei--this; rīti--style; prīti-viṣaya--of the object of love; sukhe--in the happiness; āśrayera--of the abode of that love; prīti--the pleasure; nija--one's own; prema--of love; ānande--by the joy; krṣṇa--to Lord Kṛṣṇa; seva-ānanda--the joy of service; bādhe--is obstructed; se--that; ānandera prati--toward the joy; bhaktera--of the devotee; haya--is; mahā-krodhe--great anger.

TRANSLATION

Whenever there is unselfish love, that is its style. The reservoir of love derives pleasure when the lovable object is pleased. When the pleasure of love interferes with the service of Lord Kṛṣṇa, the devotee becomes angry toward such ecstasy.

PURPORT

As mentioned above, the gopīs are the predominated lovers, and Śrī Kṛṣṇa is the predominator, the beloved. The love of the predominated nourishes the love of the predominator. The gopīs had no desire for selfish enjoyment. Their feeling of happiness was indirect, for it was dependent on the pleasure of Kṛṣṇa. Causeless love of Godhead is always so. Such pure love is possible only when the predominated is made happy by the happiness of the predominator. Such unadulterated love is exemplified when the lover deprecates her happiness in service that hinders her from discharging it.
TEXT

aṅga-stambhārambham uttunīgayantam
prema-nandam dāruko nābhyanandat
kāṃsa-rāteḥ vījane yena sākṣād
akṣodīyān antarāyoh vyadhāyi

SYNONYMS
aṅga--of the limbs; stambha-ārambham--the beginning of stupefaction;
uttunīgayantam--which was causing him to reach; prema-ānandam--the joy of love;
dāruko--Dāruka, the Lord's chariot driver; na--not; abhyanandat--welcomed;
kāṃsa-rāteḥ--of Lord Kṛṣṇa, the enemy of Kāṃsa; vījane--in fanning with a
cāmara fan; yena--by which; sākṣāt--clearly; akṣodīyān--greater; antarāyah--obstacle; vyadhāyi--has been created.

TRANSLATION
"Śrī Dāruka did not relish his ecstatic feelings of love, for they caused
his limbs to become stunned and thus obstructed his service of fanning Lord
Kṛṣṇa."

PURPORT
This verse is from Bhakti-rasāmṛta-sindhu (3.2.62).

TEXT 203

TEXT

govinda-prekṣanākṣepi-
bāśpa-pūrabhivarṣiṇām
uccair anindad ānandam
aravinda-vilocaṇā

SYNONYMS
govinda--of Lord Govinda; prekṣaṇa--the seeing; ākṣepa--hinder ing; bāśpa-
pūra--groups of tears; abhivarṣiṇām--which cause to rain; uccaiḥ--powerfully;
anindat--condemned; ānandam--the bliss; aravinda-vilocaṇā--the lotus-eyed
Rādhārāṇī.

TRANSLATION
"The lotus-eyed Rādhārāṇī powerfully condemned the ecstatic love that
caused a flow of tears that hindered Her sight of Govinda."

PURPORT
This verse is also from Bhakti-rasāmṛta-sindhu (2.3.54).
Furthermore, pure devotees never forsake the loving service of Lord Kṛṣṇa to aspire for their own personal pleasure through the five kinds of liberation.

PURPORT

A pure devotee of Kṛṣṇa who loves Him exclusively will flatly refuse to accept any sort of liberation, beginning from merging in the body of the Lord and extending to the other varieties of liberation, such as equality of form, opulence or abode and the opulence of living near the Lord.

TEXT 205

TEXT

mad-guṇa-śrutī-mātreṇa
mayi sarva-guhāsāye
mano-gatir avicchinnā
yathā gaṅgāmbhaso 'mbudhau

SYNONYMS

mat--of Me; guṇa--of the qualities; śrutī-mātreṇa--only by hearing; mayi--to Me; sarva-guhā--in all hearts; āsāye--who am situated; manah-gatih--the movement of the mind; avicchinnā--unobstructed; yathā--just as; gaṅgā-ambhasaḥ--of the celestial waters of the Ganges; ambudhau--to the ocean.

TRANSLATION

"Just as the celestial waters of the Ganges flow unobstructed into the ocean, so when My devotees simply hear of Me, their minds come to Me, who resides in the hearts of all.

TEXT 206

TEXT

lakṣaṇāṁ bhakti-yogasya
nirguṇasya hy udāḥṛtam
ahaituky avyavahitā
yā bhaktiḥ puruṣottame
SYNONYMS

lakṣaṇam--the symptom; bhakti-yogasya--of devotional service; nirguṇasya--beyond the three modes of nature; hi--certainly; udāḥrtam--is cited; ahaitukī--causeless; avyavahitā--uninterrupted; yā--which; bhaktiḥ--devotional service; puruṣottame--to the Supreme Personality of Godhead.

TRANSLATION

"These are the characteristics of transcendental loving service to Puruṣottama, the Supreme Personality of Godhead: it is causeless, and it cannot be obstructed in any way.

TEXT 207

TEXT

sālokya-sārṣṭi-sārūpya-
sāmīpyaikatvam apy uta
dīyamānam na gṛñānti
vinā mat-sevānām janāḥ

SYNONYMS

sālokya--being on the same planet as Me; sārṣṭi--having opulence equal to Mine; sārūpya--having the same form as Me; sāmīpya--having direct association with Me; ekatvam--oneness with Me; api--even; uta--or; dīyamānam--being given; na--not; gṛñānti--accept; vinā--without; mat-sevānām--My service; janāḥ--the devotees.

TRANSLATION

"My devotees do not accept sālokya, sārṣṭi, sārūpya, sāmīpya or oneness with Me--even if I offer these liberations--in preference to serving Me."

PURPORT

These three verses from Śrīmad-Bhāgavatam (3.29.11-13) were spoken by Lord Kṛṣṇa in the form of Kapiladeva.

TEXT 208

TEXT

mat-sevāyā pratītam te
sālokyādi-catuṣṭayam
nechchanti sevāyā pūrṇāḥ
kuto 'nyat kāla-viplutam

SYNONYMS

mat--of Me; sevāyā--by service; pratītam--obtained; te--they; sālokyādi--liberation, beginning sālokyā; catuṣṭayam--four kinds of; na icchanti--do not desire; sevāyā--by service; pūrṇāḥ--complete; kutaḥ--where; anyat--other things; kāla-viplutam--which are lost in time.
"My devotees, having fulfilled their desires by serving Me, do not accept the four kinds of salvation that are easily earned by such service. Why then should they accept any pleasures that are lost in the course of time?"

PURPORT

This verse from Śrīmad-Bhāgavatam (9.4.67) was spoken by the Lord in connection with the characteristics of Mahārāja Ambariśa. Merging into the existence of the Absolute is as temporary as living in the celestial kingdom. Both of them are controlled by time; neither position is permanent.

TEXT 209

TEXT

kama-gandha-hīna svābhāvika gopī-prema
nirmala, ujjvala, śuddha yena dagdha hema

SYNONYMS

kāma-gandha-hīna--without any scent of lust; svābhāvika--natural; gopī-prema--the love of the gopīs; nirmala--spotless; ujjvala--blazing; śuddha--pure; yena--like; dagdha hema--molten gold.

TRANSLATION

The natural love of the gopīs is devoid of any trace of lust. It is faultless, bright and pure, like molten gold.

TEXT 210

TEXT

krṣnera sahāya, guru, bāndhava, preyaśī
gopikā hayena priyā śisyā, sakhi dāśī

SYNONYMS

krṣnera--of Lord Kṛṣṇa; sahāya--helpers; guru--teachers; bāndhava--friends; preyaśī--wives; gopikā--the gopīs; hayena--are; priyā--dear; śisyā--students; sakhi--confidantes; dāśī--servants.

TRANSLATION

The gopīs are the helpers, teachers, friends, wives, dear disciples, confidantes and serving maids of Lord Kṛṣṇa.
bhujiyā bāndhavāḥ striyaḥ
satyaṁ vadam ām te pārtha
gopiḥ kim me bhavanti na

SYNONYMS
sahāyāḥ--helpers; guravāḥ--teachers; śiśyāḥ--students; bhujiyāḥ--servants;
bāndhavāḥ--friends; striyaḥ--wives; satyaṁ--truthfully; vadamī--I say; te--
unto you; pārtha--O Arjuna; gopiḥ--the gopīs; kim--what; me--for Me;
bhavanti--are; na--not.

TRANSLATION
"O Pārtha, I speak to you the truth. The gopīs are My helpers, teachers,
disciples, servants, friends and consorts. I do not know what they are not to
Me."

PURPORT
This is a verse from the Gopī-premāmṛta.

TEXT 212

TEXT
gopiḥ jānena kṛṣṇera manera vāṁchita
prema-sevā-paripāṭī, iṣṭa-samīhita

SYNONYMS
gopiḥ--the gopīs; jānena--know; kṛṣṇera--of Lord Kṛṣṇa; manera--of the
mind; vāṁchita--the desired object; prema-sevā--of service in love; paripāṭī--
perfection; iṣṭa-samīhita--achievement of the desired goal of life.

TRANSLATION
The gopīs know Kṛṣṇa's desires, and they know how to render perfect loving
service for His enjoyment. They perform their service expertly for the
satisfaction of their beloved.

TEXT 213

TEXT
man-māhātmyaṁ mat-saparyāṁ
mac-chraddhāṁ man-mano-gatam
jānanti gopiḥ pārtha
naṁye jānanti tattvataḥ

SYNONYMS
mat-māhātmyam--My greatness; mat-saparyām--My service; mat-śraddhām--
respect for Me; mat-manah-gatam--the intention of My mind; jānanti--they know;
gopiḥ--the gopīs; pārtha--O Arjuna; na--not; anye--others; jānanti--know;
tattvataḥ--factually.
"O Pārtha, the gopīs know My greatness, My loving service, respect for Me, and My mentality. Others cannot really know these."

This verse was spoken by Lord Kṛṣṇa to Arjuna in the Ādi Purāṇa.

Among the gopīs, Śrīmatī Rādhikā is the foremost. She surpasses all in beauty, in good qualities, in good fortune and, above all, in love.

Amidst all the gopīs, Śrīmatī Rādhārāṇī is the most exalted. She is the most beautiful, the most qualified, and above all the greatest lover of Kṛṣṇa.

"Just as Śrīmatī Rādhārāṇī is most dear to Śrī Kṛṣṇa, Her bathing place [Rādhā-kunḍa] is also dear to Him. Among all the gopīs, Śrīmatī Rādhārāṇī is supermost and very dear to Lord Kṛṣṇa."
PURPORT

This verse is from the Padma Purāṇa.

TEXT 216

TEXT

trai-lokye prthivī dhanyā
yatra vrndāvanaḥ purī
tatrāpi gopikāḥ pārtha
yatra rādhābhidhā mama

SYNONYMS

trai-lokya—in the three worlds; prthivī—the earth; dhanyā—fortunate; yatra—where; vrndāvana—Vrndavana; purī—the town; tatra—there; api—certainly; gopikā—the gopīs; pārtha—O Arjuna; yatra—where; rādhā—Śrīmati Rādhārāṇī; abhidhā—named; mama—My.

TRANSLATION

"O Pārtha, in all the three planetary systems, this earth is especially fortunate, for on earth is the town of Vrndavana. And there the gopīs are especially glorious because among them is My Śrīmati Rādhārāṇī."

PURPORT

This verse, spoken by Lord Kṛṣṇa to Arjuna, is cited from the Ādi Purāṇa.

TEXT 217

TEXT

rādhā-saha kṛiḍā rasa-vṛddhira kāraṇa
āra saba gopī-gaṇa rasopakaraṇa

SYNONYMS

rādhā-saha—with Śrīmati Rādhārāṇī; kṛiḍā—pastimes; rasa—of mellow; vṛddhira—of the increase; kāraṇa—the cause; āra—the other; saba—all; gopī-gaṇa—gopīs; rasa-upakaraṇa—accessories of mellow.

TRANSLATION

All the other gopīs help increase the joy of Kṛṣṇa's pastimes with Rādhārāṇī. The gopīs act as the instruments of Their mutual enjoyment.

PURPORT

It is said that the gopīs are divided into five groups, namely the sakhīs, nitya-sakhīs, prāṇa-sakhīs, priya-sakhīs and parama-preṣṭha-sakhīs. All these fair-complexioned associates of Śrīmati Rādhārāṇī, the Queen of Vrndavana—dhāma, are expert artists in evoking erotic sentiments in Kṛṣṇa. The parama-preṣṭha-sakhīs are eight in number, and in the ecstatic dealings of Kṛṣṇa and
Rādhā they side sometimes with Kṛṣṇa and at other times with Rādhārāṇī, just to create a situation in which it appears that they favor one against the other. That makes the exchange of mellows more palatable.

TEXT 218

TEXT

kṛṣṇera vallabha rādhā kṛṣṇa-prāṇa-dhana
tāṅhā vinu sukha-hetu nahe gopī-gaṇa

SYNONYMS

kṛṣṇera--of Lord Kṛṣṇa; vallabha--beloved; rādhā--Śrīmati Rādhārāṇī; kṛṣṇa-prāṇa-dhana--the wealth of the life of Lord Kṛṣṇa; tāṅhā--Her; vinu--without; sukha-hetu--cause of happiness; nahe--are not; gopī-gaṇa--the gopīs.

TRANSLATION

Rādhā is the beloved consort of Kṛṣṇa, and She is the wealth of His life. Without Her, the gopīs cannot give Him pleasure.

TEXT 219

TEXT

kaṁsārir api saṁsāra-
vāsanā-baddha-śrṅkhalāṁ
rādhāṁ ādhāya hṛdaye
tatyāja vraja-sundariḥ

SYNONYMS

kaṁsa-ariḥ--Lord Kṛṣṇa, the enemy of Kaṁsa; api--moreover; saṁsāra--for the essence of enjoyment (rāsa-līlā); vāsanā--by the desire; baddha--tied on; śrṅkhalāṁ--who was like the chains; rādhāṁ--Śrīmatī Rādhārāṇī; ādhāya--taking; hṛdaye--in the heart; tatyāja--left aside; vraja-sundariḥ--the other gopīs.

TRANSLATION

"Lord Kṛṣṇa, the enemy of Kaṁsa, left aside the other gopīs during the rāsa dance and took Śrīmatī Rādhārāṇī to His heart, for She is the helper of the Lord in realizing the essence of His desires."

PURPORT

In this verse from the Gīta-govinda (3.1), Jayadeva Gosvāmī describes Śrī Kṛṣṇa's leaving the rāsa-līlā to search for Śrīmatī Rādhārāṇī.

TEXT 220

TEXT

sei rādhāra bhāva lañā caitanyāvatāra
yuga-dharma nāma-prema kaila paracāra
SYNONYMS

sei--that; rādhāra--of Śrīmatī Rādhārāṇī; bhāva--the emotion; laṅā--taking; caitanya--of Lord Caitanya; avatāra--the incarnation; yuga-dharma--the religion of the age; nāma-prema--the holy name and love of Godhead; kaila--did; paracāra--preaching.

TRANSLATION

Lord Caitanya appeared with the sentiment of Rādhā. He preached the dharma of this age--the chanting of the holy name and pure love of God.

TEXT 221

TEXT

sei bhāve nija-vānchā karila pūraṇa
avatārera ei vānchā mūla-kāraṇa

SYNONYMS

sei--that; bhāve--in the mood; nija-vānchā--His own desires, karila--did; pūraṇa--fulfilling; avatārera--of the incarnation; ei--this; vānchā--desire; mūla--root; kāraṇa--cause.

TRANSLATION

In the mood of Śrīmatī Rādhārāṇī, He also fulfilled His own desires. This is the principal reason for His appearance.

TEXT 222

TEXT

śrī-kṛṣṇa-caitanya gosāñī vrajendra-kumāra
rasa-maya-mūrti kṛṣṇa sākṣāt śṛṅgāra

SYNONYMS

śrī-kṛṣṇa-caitanya gosāñī--Śrī Caitanya Mahāprabhu; vrajendra-kumāra--the child of King Nanda; rasa-maya--consisting of mellows; mūrti--the form; kṛṣṇa--Lord Kṛṣṇa; sākṣāt--directly; śṛṅgāra--amorous love.

TRANSLATION

Lord Śrī Kṛṣṇa Caitanya is Kṛṣṇa [Vrajendra-kumāra], the embodiment of rasas. He is amorous love personified.

TEXT 223

TEXT

sei rasa āsvādite kaila avatāra
ānusaṅge kaila saba rasera pracāra
SYNONYMS

sei--that; rasa--mellow; āsvādite--to taste; kaila--made; avatāra--incarnation; ānusaṅge--as a secondary motive; kaila--did; saba--all; rasera--of mellows; pracāra--broadcasting.

TRANSLATION

He made His appearance to taste that conjugal mellow and incidentally to broadcast all the rasas.

TEXT 224

TEXT

viśveṣām anuraṇjanena janayann ānandam indīvara-
śreṇī-śyāmala-komalair upanayann āṅgair anaṅgotsavam
svacchandaṁ vṛaja-sundarībhīr abhiṭaḥ praty-aṅgam āliṅgitaḥ
śrṅgāraḥ sakhi mūrtimāṁ iva madhau mugdho hariḥ krīḍati

SYNONYMS

viśveṣām--of all the gopīs; anuraṇjanena--by the act of pleasing; janayan--producing; ānandam--the bliss; indīvara-śreṇī--like a row of blue lotuses; śyāmala--bluish black; komalaiḥ--and soft; upanayan--bringing; āṅgaiḥ--with His limbs; anaṅga-utsavam--a festival for Cupid; svacchandaṁ--without restriction; vṛaja-sundarībhīṁ--by the young women of Vṛaja; abhiṭaḥ--on both sides; prati-aṅgam--each limb; āliṅgitaḥ--embraced; śrṅgāraḥ--amorous love; sakhi--O friend; mūrtimāṁ--embodied; iva--like; madhau--in the springtime; mugdhaḥ--perplexed; hariḥ--Lord Hari; krīḍati--plays.

TRANSLATION

"My dear friends, just see how Śrī Kṛṣṇa is enjoying the season of spring! With the gopīs embracing each of His limbs, He is like amorous love personified. With His transcendental pastimes, He enlivens all the gopīs and the entire creation. With His soft bluish-black arms and legs, which resemble blue lotus flowers, He has created a festival for Cupid."

PURPORT

This is a verse from Jayadeva Gosvāmī's Gītā-govinda (1.11).

TEXT 225

TEXT

śrī-kṛṣṇa-caitanya gosāñi rasera sadana
āseṣa-višeṣe kaila rasa āsvādana

SYNONYMS
Lord Śrī Kṛṣṇa Caitanya is the abode of rasa. He Himself tasted the sweetness of rasa in endless ways.

Thus He initiated the dharma for the Age of Kali. The devotees of Lord Caitanya know all these truths.

Lord Caitanya is Śrī Kṛṣṇa Himself, the absolute enjoyer of the love of the gopīs. He Himself assumes the role of the gopīs to taste the predominated happiness of transcendental mellows. He appeared in that mode, but simultaneously He propagated the religious process for this age in a most fascinating way. Only the confidential devotees of Śrī Caitanya Mahāprabhu can understand this transcendental secret.
Bowing down with devotion, I hold on my head the lotus feet of Advaita Acarya, Nityananda, Srivasa Panda, Gadadhara, Svarupa Damodara, Murari Gupta, Haridas and all the other devotees of Sri Krsna Caitanya.

The author of Sri Caitanya-caritamrta teaches us that we must offer our respectful obeisances to all such pure confidential devotees of Lord Caitanya if we indeed want to know Him in truth.

I have given a hint of the sixth verse. Now please hear as I reveal the meaning of that original verse.

"Desiring to understand the glory of Radharani's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness..."
She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appeared from the womb of Śrīmatī Śacīdevī, as the moon appeared from the ocean."

TEXT 231

TEXT

e saba siddhānta gūḍha,----kahite nā yuyāya
nā kahile, keha ihāra anta nāhi pāya

SYNONYMS

e--this; saba--all; siddhānta--conclusions; gūḍha--very confidential; kahite--to speak; nā--not; yuyāya--quite fit; nā--not; kahile--speaking; keha--anyone; ihāra--of it; anta--end; nāhi--not; pāya--gets.

TRANSLATION

All these conclusions are unfit to disclose in public. But if they are not disclosed, no one will understand them.

TEXT 232

TEXT

ataeva kahi kichu kariṇā nigūḍha
bujhibe rasika bhakta, nā bujhibe müḍha

SYNONYMS

ataeva--therefore; kahi--I speak; kichu--something; kariṇā--squeezing; nigūḍha--essence; bujhibe--can understand; rasika--humorous; bhakta--devotees; nā--not; bujhibe--will understand; müḍha--rascals.

TRANSLATION

Therefore I shall mention them, revealing only their essence, so that loving devotees will understand them but fools will not.

TEXT 233

TEXT

hrdaye dharaye ye caitanya-nityānanda
e-saba siddhānte sei pāibe ānanda

SYNONYMS

hrdaye--in the heart; dharaye--captures; ye--anyone who; caitanya--Śrī Caitanya Mahāprabhu; nityānanda--and Lord Nityānanda; e-saba--all these; siddhānte--by transcendental conclusions; sei--that man; pāibe--will get; ānanda--bliss.

TRANSLATION
Anyone who has captured Lord Caitanya Mahāprabhu and Lord Nityānanda Prabhu in his heart will become blissful by hearing all these transcendental conclusions.

TEXT 234

TEXT

e saba siddhānta haya āmrera pallava bhakta-gaṇa-kokilera sarvādā vallabha

SYNONYMS

e--these; saba--all; siddhānta--transcendental conclusions; haya--are; āmrera--of mango; pallava--twigs; bhakta-gaṇa--the devotees; kokilera--to those who are just like cuckoo birds; sarvādā--always; vallabha--pleasing.

TRANSLATION

All these conclusions are like the newly grown twigs of a mango tree; they are always pleasing to the devotees, who in this way resemble cuckoo birds.

TEXT 235

TEXT

abhakta-uṣṭrera ithe nā haya praveśa tabe citte haya mora ānanda-višeṣa

SYNONYMS

abhakta--nondevotee; uṣṭrera--of a camel; ithe--in this; nā--not; haya--is there; praveśa--entrance; tabe--then; citte--in my heart; haya--there is; mora--my; ānanda-višeṣa--special jubilation.

TRANSLATION

The camellike nondevotees cannot enter into these topics. Therefore there is special jubilation in my heart.

TEXT 236

TEXT

ye lāgi kahite bhaya, se yadi nā jāne ihā va-i kibā sukha āche tribhuvane

SYNONYMS

ye lāgi--for the matter of which; kahite bhaya--afraid to speak; se yadi nājāne--if they do not know; ihā va-i--except this; kibā--what; sukha--happiness; āche--there is; tri-bhuvane--in the three worlds.

TRANSLATION
For fear of them I do not wish to speak, but if they do not understand, then what can be happier in all the three worlds?

TEXT 237

TEXT

ataeva bhakta-gaṇe kari namaskāra
nihśaṅke kahiye, tāra hauk camatkāra

SYNONYMS

ataeva--therefore; bhakta-gaṇe--unto the devotees; kari--I offer; namaskāra--obeisances; nihśaṅke--without any doubt; kahiye--I say; tāra--of the devotees; hauk--let there be; camatkāra--astonishment.

TRANSLATION

Therefore after offering obeisances to the devotees, for their satisfaction I shall speak without hesitating.

TEXT 238

TEXT

kṛṣṇera vicara eka āchaye antare
pūrṇānanda-pūrṇa-rasa-rūpa kahe more

SYNONYMS

kṛṣṇera--of Lord Kṛṣṇa; vicāra--consideration; eka--one; āchaye--is; antare--within the heart; pūrṇa-ānanda--complete transcendental bliss; pūrṇa-rasa-rūpa--full with transcendental mellows; kahe more--they say unto Me.

TRANSLATION

Once Lord Kṛṣṇa considered within His heart,"Everyone says that I am complete bliss, full of all rasas.

TEXT 239

TEXT

āmā ha-ite ānandita haya tribhuvana
āmāke ānanda dibē----aiche kon jana

SYNONYMS

āmā ha-ite--from Me; ānandita--pleased; haya--becomes; tri-bhuvana--all the three worlds; āmāke--unto Me; ānanda dibē--will give pleasure; aiche--such; kon jana--what person.

TRANSLATION
"All the world derives pleasure from Me. Is there anyone who can give Me pleasure?

TEXT 240

TEXT

āmā haite yāra haya śata śata guṇa
sei-jana āhlādite pāre mora mana

SYNONYMS

āmā haite—than Me; yāra—whose; haya—there is; śata śata guṇa—hundreds of qualities more; sei-jana—that person; āhlādite—to give pleasure; pāre—is able; mora—My; mana—to the mind.

TRANSLATION

"One who has a hundred times more qualities than Me could give pleasure to My mind.

TEXT 241

TEXT

āmā haite guṇī baḍa jagate asambhava
ekali rādhāte tāhā kari anubhava

SYNONYMS

āmā haite—than Me; guṇī—qualified; baḍa—greater; jagate—in the world; asambhava—there is no possibility; ekali—only; rādhāte—in Śrīmatī Rādhārāṇī; tāhā—that; kari anubhava—I can understand.

TRANSLATION

"One more qualified than Me is impossible to find in the world. But in Rādhā alone I feel the presence of one who can give Me pleasure.

TEXTS 242-243

TEXT

koṭi-kāma jini' rūpa yadyapi āmāra
asamordhva-mādhurya----sāmya nāhi yāra
mora rūpe āpyāyita haya tribhuvana
rādhāra darśane mora juḍāya nayana

SYNONYMS

koṭi-kāma—ten million Cupids; jini'—conquering; rūpa—beauty; yadyapi—although; āmāra—Mine; asama-ūrdhva—unequaled and unsurpassed; mādhurya—sweetness; sāmya—equality; nāhi—there is not; yāra—of whom; mora—My; rūpe—in beauty; āpyāyita—pleased; haya—becomes; tri-bhuvana—all three worlds;
rādhāra—of Śrīmatī Rādhārāṇī; darśane—seeing; mora—My; juḍāya—satisfies; nayana—eyes.

TRANSLATION

"Although My beauty defeats the beauty of ten million Cupids, although it is unequaled and unsurpassed and although it gives pleasure to the three worlds, seeing Rādhārāṇī gives pleasure to My eyes.

TEXT 244

TEXT

mora vaṁśī-gīte ākārṣaye tri-bhuvana
rādhāra vacane hare āmāra śravana

SYNONYMS

mora—My; vaṁśī-gīte—by the vibration of the flute; ākārṣaye—I attract; tri-bhuvana—the three worlds; rādhāra vacane—the words of Śrīmatī Rādhārāṇī; hare—conquers; āmāra—My; śravana—hearing power.

TRANSLATION

"The vibration of My transcendental flute attracts the three worlds, but My ears are enchanted by the sweet words of Śrīmatī Rādhārāṇī.

TEXT 245

TEXT

yadyapi āmāra gandhe jagat sugandha
mora citta-prāṇa hare rādhā-aṅga-gandha

SYNONYMS

yadyapi—although; āmāra—My; gandhe—by the fragrance; jagat—the whole universe; su-gandha—sweet-smelling; mora—My; citta-prāṇa—mind and heart; hare—attracts; rādhā—of Śrīmatī Rādhārāṇī; aṅga—bodily; gandha—flavor.

TRANSLATION

"Although My body lends fragrance to the entire creation, the scent of Rādhārāṇī's limbs captivates My mind and heart.

TEXT 246

TEXT

yadyapi āmāra rase jagat sarasa
rādhāra adhara-rasa āmā kare vaṣa

SYNONYMS
yadyapi--although; āmāra--of Me; rase--by the taste; jagat--the whole world; sa-rasa--is palatable; rādhāra--of Śrīmatī Rādhārāṇī; adhara-rasa--the taste of the lips; āmā--Me; kare--makes; vaśa--submissive.

TRANSLATION

"Although the entire creation is full of different tastes because of Me, I am charmed by the nectarean taste of the lips of Śrīmatī Rādhārāṇī.

TEXT 247

TEXT

yadyapi āmāra sparā koṭīndu-śītala
rādhikāra sparśe āmā kare suśītala

SYNONYMS

yadyapi--although; āmāra--My; sparā--touch; koṭi-indu--like millions upon millions of moons; śītala--cool; rādhikāra--of Śrīmatī Rādhārāṇī; sparśe--the touch; āmā--Me; kare--makes; su-śītala--very, very cool.

TRANSLATION

"And although My touch is cooler than ten million moons, I am refreshed by the touch of Śrīmatī Rādhikā.

TEXT 248

TEXT

ei mata jagatera sukhe āmi hetu
rādhikāra rūpa-guṇa āmāra jīvātu

SYNONYMS

ei mata--in this way; jagatera--of the whole world; sukhe--in the matter of happiness; āmi--I am; hetu--the cause; rādhikāra--of Śrīmatī Rādhārāṇī; rūpa-guṇa--beauty and attributes; āmāra--My; jīvātu--life and soul.

TRANSLATION

"Thus although I am the source for the happiness of the entire world, the beauty and attributes of Śrī Rādhikā are My life and soul.

TEXT 249

TEXT

ei mata anubhava āmāra pratīta
vicārī' dekhiye yadi, saba viparīta

SYNONYMS
ei mata—in this way; anubhava—affectation feelings; āmāra—My; pratīta—understood; vicāri’—by consideration; dekhiye—I see; yadi—if; saba—everything; viparīta—contrary.

TRANSLATION

"In this way My affectionate feelings for Śrīmatī Rādhārāṇī may be understood, but on analysis I find them contradictory.

TEXT 250

TEXT

rādhāra darśane mora juḍāya nayana
āmāra darśane rādhā sukhe ageyāna

SYNONYMS

rādhāra—of Śrīmatī Rādhārāṇī; darśane—in meeting; mora—My; juḍāya—are satisfied; nayana—eyes; āmāra—of Me; darśane—in meeting; rādhā—Śrīmatī Rādhārāṇī; sukhe—in happiness; ageyāna—more advanced.

TRANSLATION

"My eyes are fully satisfied when I look upon Śrīmatī Rādhārāṇī, but by looking upon Me, She becomes even more advanced in satisfaction.

TEXT 251

TEXT

paraspara venu-gīte haraye cetana
mora bhrame tamālere kare āliṅgana

SYNONYMS

paraspara—against each other; venu-gīte—the singing of the bamboo; haraye—attracts; cetana—consciousness; mora—of Me; bhrame—in mistake; tamālere—a black tree known as tamāla; kare—She does; āliṅgana—embracing.

TRANSLATION

"The flutelike murmur of the bamboos rubbing against one another steals Rādhārāṇī's consciousness, for She thinks it to be the sound of My flute. And She embraces a tamāla tree, mistaking it for Me.

TEXT 252

TEXT

kṛṣṇa-āliṅgana pāinu, janama saphale
kṛṣṇa-sukhe magna rahe vṛkṣa kari’ kole

SYNONYMS
krṣṇa—of Lord Kṛṣṇa; āliṅgana—the embrace; pāinu—I have gotten; janama sa-phale—My birth is now fulfilled; krṣṇa-sukhe—in the matter of pleasing Kṛṣṇa; magna—immersed; rahe—She remains; vrkṣa—the tree; kari'—taking; kole—on the lap.

TRANSLATION

" 'I have gotten the embrace of Śrī Kṛṣṇa,' She thinks, 'so now My life is fulfilled.' Thus She remains immersed in pleasing Kṛṣṇa, taking the tree in Her arms.

TEXT 253

TEXT

anukūla-vāte yadi pāya mora gandha
udiyā paḍite cāhe, preme haya andha

SYNONYMS

anukūla-vāte—in a favorable breeze; yadi—if; pāya—there is; mora—My; gandha—fragrance; udiyā—flying; paḍite—to drop; cāhe—She wants; preme—in ecstatic love; haya—becomes; andha—blind.

TRANSLATION

"When a favorable breeze carries to Her the fragrance of My body, She is blinded by love and tries to fly into that breeze.

TEXT 254

TEXT

tāmbūla-carvita yabe kare āsvādane
ānanda-samudre ṭube, kichui nā jāne

SYNONYMS

tāmbūla—betel nut; carvita—chewed; yabe—when; kare—does; āsvādane—tasting; ānanda-samudre—in an ocean of transcendental bliss; ṭube—drowns; kichui—anything; nā—not; jāne—knows.

TRANSLATION

"When She tastes the betel chewed by Me, She merges in an ocean of joy and forgets everything else.

TEXT 255

TEXT

āmāra saṅgame rādhā pāya ye ānanda
śata-mukhe bali, tabu nā pāi tāra anta

SYNONYMS
āmāra--My; saṅgame--in association; rādhā--Śrīmatī Rādhārāṇī; pāya--gets; ye--whatever; ānanda--transcendental bliss; sāta-mukhe--in hundreds of mouths; bali--if I say; tabu--still; nā--not; pāi--I reach; tāra--its; anta--limitation.

**TRANSLATION**

"Even with hundreds of mouths I could not express the transcendental pleasure She derives from My association.

**TEXT 256**

**TEXT**

līlā-ante sukhe īnhāra aṅgera mādhurī
tāhā dekhi' sukhe āmi āpanā pāsari

**SYNONYMS**

līlā-ante--at the end of Our pastimes; sukhe--in happiness; īnhāra--of Śrīmatī Rādhārāṇī; aṅgera--of the body; mādhurī--sweetness; tāhā--that; dekhi'--seeing; sukhe--in happiness; āmi--I; āpanā--Myself; pāsari--forget.

**TRANSLATION**

"Seeing the luster of Her complexion after Our pastimes together, I forget My own identity in happiness.

**TEXT 257**

**TEXT**

doḥāra ye sama-rasa, bharata-muni māne
āmāra vrajera rasa seha nāhi jāne

**SYNONYMS**

doḥāra--of both; ye--whatever; sama-rasa--equal mellows; bharata-muni--the saintly person named Bharata Muni; māne--accepts; āmāra--My; vrajera--of Vṛndāvana; rasa--mellows; seha--he; nāhi--not; jāne--knows.

**TRANSLATION**

"The sage Bharata has said that the mellows of lover and beloved are equal. But he does not know the mellows of My Vṛndāvana.

**PURPORT**

According to expert sexologists like Bharata Muni, both male and female enjoy equally in material sexual pleasure. But in the spiritual world the relationships are different, although this is unknown to mundane experts.
anyera saṅgame āmi yata sukha pāi
tāhā haite rādhā-sukha sāta adhikāi

SYNONYMS

anyera--others; saṅgame--by meeting; āmi--I; yata--all; sukha--happiness; pāi--get; tāhā haite--than that; rādhā-sukha--happiness by association with Rādhārāṇī; sāta--one hundred times; adhikāi--increased.

TRANSLATION

"The happiness I feel when meeting Rādhārāṇī is a hundred times greater than the happiness I get from meeting others."

nirdhūtāmṛta-mādhurī-parimalah kālayāṇi bimbādharo
vaktram paṅkaja-saurabhāṁ kuharita-ālāghā-bhidas te giraḥ
aṅgam candana-śītalam tanur iyaṁ saundarya-sarasvā-śāk
tvāṁ āsāduya mamedam indriya-kulam rādhe mhuhr modate

SYNONYMS

nirdhūta--defeats; amṛta--of nectar; mādhurī--the sweetness; parimalah--whose flavor; kālayāṇi--O most auspicious one; bimbā-adharaḥ--red lips; vaktram--face; paṅkaja-saurabhāṁ--which smells like a lotus flower; kuharita--of the sweet sounds made by the cuckoos; ālāghā--the pride; bhidas--which defeat; te--Your; giraḥ--words; aṅgam--limbs; candana-śītalam--as cool as sandalwood pulp; tanuḥ--body; iyaṁ--this; saundarya--of beauty; sarva-svabhāk--which displays the all-in-all; tvāṁ--You; āsāduya--tasting; mama--My; idam--this; indriya-kulam--all the senses; rādhe--O Śrīmatī Rādhārāṇī; mhuḥ--again and again; modate--become pleased.

TRANSLATION

"My dear auspicious Rādhārāṇī, Your body is the source of all beauty. Your red lips are softer than the sense of immortal sweetness, Your face bears the aroma of a lotus flower, Your sweet words defeat the vibrations of the cuckoo, and Your limbs are cooler than the pulp of sandalwood. All My transcendental senses are overwhelmed in ecstatic pleasure by tasting You, who are completely decorated by beautiful qualities."

PURPORT

This verse, spoken by Lord Kṛṣṇa to Rādhā, is recorded in the Lalitamādhava (9.33) of Śrīla Rūpa Gosvāmī.
rūpe kaṁsa-harasya lubdha-nayanām sparśe 'tihṛṣyat-tvacaṁ
vānyāṁ utkālita-śrutim parimale saṁhṛṣṭa-nāsā-puṭāṁ
ārajaẏad-rasanām kilādhara-pute nyança-mukhām-bhō-ruḥām
dambhodgīrṇa-mahā-dhṛtiṁ bahir api prodyad-vikārākūlaṁ

SYNONYMS

rūpe—in the beauty; kaṁsa-harasya—of Kṛṣṇa, the enemy of Kaṁsa; lubdha—captivated; nayanāṁ—whose eyes; sparśe—in the touch; ati-hṛṣyat—very much jubilant; tvacaṁ—whose skin; vānyāṁ—in the vibration of the words; utkālita—very eager; śrutim—whose ear; parimale—in the fragrance; saṁhṛṣṭa—stolen by happiness; nāsā-puṭāṁ—whose nostrils; ārajaẏat—being completely attracted; rasanāṁ—whose tongue; kila—what to speak of; adhara-pute—to the lips; nyanca—bending down; mukha—whose face; ambhaḥ—ruḥāṁ—like a lotus flower; dambha—by pride; udgīrṇa—manifesting; mahā-dhṛtiṁ—great patience; bahiḥ—externally; api—although; prodyat—manifesting; vikāra—transformations; ākulāṁ—overwhelmed.

TRANSLATION

"Her eyes are enchanted by the beauty of Lord Kṛṣṇa, the enemy of Kaṁsa. Her body thrills in pleasure at His touch. Her ears are always attracted to His sweet voice, Her nostrils are enchanted by His fragrance, and Her tongue hankers for the nectar of His soft lips. She hangs down her lotuslike face, exercising self-control only by pretense, but She cannot help showing the external signs of Her spontaneous love for Lord Kṛṣṇa."

PURPORT

Thus Śrīla Rūpa Gosvāmī describes the countenance of Rādhārāṇī.

TEXT 261

TEXT

tāte jāṇī, mote āche kona eka rasa
āmāra mohinī rādhā, tāre kare vaṣa

SYNONYMS

tāte—thereupon; jāṇī—I can understand; mote—in Me; āche—there is; kona—some; eka—one; rasa—transcendental mellow; āmāra—My; mohinī—captivator; rādhā—Śrīmatī Rādhārāṇī; tāre—Her; kare vaṣa—subdues.

TRANSLATION

"Considering this, I can understand that some unknown mellow in Me controls the entire existence of My captivator, Śrīmatī Rādhārāṇī."

TEXT 262

TEXT

āmā haite rādhā pāya ye jāṭīya sukha
tāhā āsvādite āmi sadāi unmukha
SYNONYMS

āmā haite--from Me; rādhā--Śrīmatī Rādhārāṇī; pāya--gets; ye--whatever; jātīya--types of; sukha--happiness; tāhā--that; āsvādite--to taste; āmi--I; sadāi--always; unmukha--very eager.

TRANSLATION

"I am always eager to taste the joy that Rādhārāṇī derives from Me.

TEXT 263

TEXT

nānā yatna kari āmi, nāri āsvādite
sei sukha-mādhurya-ghrāne lobha bāḍhe citte

SYNONYMS

nānā--various; yatna--attempts; kari--do; āmi--I; nāri--I am not able; āsvādite--to taste; sei--that; sukha--of the happiness; mādhurya--the sweetness; ghrāne--by smelling; lobha--desire; bāḍhe--increases; citte--in the mind.

TRANSLATION

"In spite of various efforts, I have not been able to taste it. But My desire to relish that pleasure increases as I smell its sweetness.

TEXT 264

TEXT

rasa āsvādite āmi kaila avatāra
prema-rasa āsvādiba vividha prakāra

SYNONYMS

rasa--mellow; āsvādite--to taste; āmi--I; kaila--made; avatāra--incarnation; prema-rasa--transcendental mellow of love; āsvādiba--I shall taste; vividha prakāra--different varieties of.

TRANSLATION

"I have appeared in the world to taste mellows. I shall taste the mells of pure love in various ways.

TEXT 265

TEXT

rāga-mārge bhakta bhakti kare ye prakāre
tāhā śikhāiba līlā-ācaraṇa-dvāre
SYNONYMS

rāga-mārge--on the path of spontaneous love; bhakta--the devotee; bhakti--devotional service; kare--does; ye prakāre--in what way; tāhā--that; sikhāiba--I shall teach; līlā--pastimes; ācaraṇa-dvāre--by means of practical demonstration.

TRANSLATION

"I shall teach devotional service, which springs from the spontaneous love of the devotees, by demonstrating it Myself with My pastimes.

TEXT 266

TEXT

ei tina trṣṇā mora nahila pūraṇa
vijātīya-bhāve nahe tāhā āsvādana

SYNONYMS

ei--these; tina--three; trṣṇā--desires; mora--My; nahila--were not; pūraṇa--satisfied; vijātīya--of the opposite partner of a relationship; bhāve--in ecstasy; nahe--is not possible; tāhā--that; āsvādana--tasting.

TRANSLATION

"But these three desires have not been satisfied, for one cannot enjoy them in a contrary position.

TEXT 267

TEXT

rādhikāra bhāva-kānti aṅgīkāra vine
sei tina sukha kabhu nahe āsvādane

SYNONYMS

rādhikāra--of Śrīmatī Rādhārāṇī; bhāva-kānti--luster of ecstatic love; aṅgīkāra--accepting; vine--without; sei--those; tina--three; sukha--happiness; kabhu--at any time; nahe--is not possible; āsvādane--tasting.

TRANSLATION

"Unless I accept the luster of the ecstatic love of Śrī Rādhikā, these three desires cannot be fulfilled.

TEXT 268

TEXT

rādhā-bhāva aṅgīkari' dhari' tāra varṇa
tina-sukha āsvādite haba avatīrṇa
SYNONYMS

rādhā-bhāva—the moods of Rādhārāṇī; aṅgīkari'—accepting; dhari'—taking;
tāra varṇa—Her bodily complexion; tina—three; sukha—happiness; āsvādite—to
taste; haba—I shall; avatīrṇa—descend as an incarnation.

TRANSLATION

"Therefore, assuming Rādhārāṇī's sentiments and bodily complexion, I shall
descend to fulfill these three desires."

TEXT 269

TEXT

sarva-bhāve kaila kṛṣṇa ei ta' niḍcaya
hena-kāle āila yugāvatāra-samaya

SYNONYMS

sarva-bhāve—in all respects; kaila—made; kṛṣṇa—Lord Kṛṣṇa; ei—this;
ta'—certainly; niḍcaya—decision; hena-kāle—at this time; āila—came; yuga-
avatāra—of the incarnation according to the age; samaya—the time.

TRANSLATION

In this way Lord Kṛṣṇa came to a decision. Simultaneously, the time came
for the incarnation of the age.

TEXT 270

TEXT

sei-kāle śrī-advaita kareṇa ārādhana
tāṅhāra hunkāre kaila kṛṣṇe ākarṣaṇa

SYNONYMS

sei-kāle—at that time; śrī-advaita—Advaita Ācārya; kareṇa—performs;
ārādhana—worship; tāṅhāra—of Him; hunkāre—by the tumultuous call; kaila—
did; kṛṣṇe—to Lord Kṛṣṇa; ākarṣaṇa—attraction.

TRANSLATION

At that time Śrī Advaita was earnestly worshiping Him. Advaita attracted
Him with His loud calls.

TEXTS 271-272

TEXT

pitā-mātā, guru-gaṇa, āge avatāri'
rādhikāra bhāva-varṇa aṅgīkāra kari'
nava-dvīpe śacī-garbha-śuddha-dugdha-sindhu
tāhāte prakaṭa hailā kṛṣṇa pūrṇa indu

SYNONYMS

pitā-mātā—parents; guru-gaṇa—teachers; āge—first; avatārī‘—descending; rādhikāra—of Śrīmatī Rādhārāṇī; bhāva-varṇa—the luster of transcendental ecstasy; aṅgikāra kari‘—accepting; navadvīpe—in Navadvīpa; śacī—garbha—the womb of Śacī; suddha—pure; dugdha-sindhu—the ocean of milk; tāhāte—in that; prakaṭa—manifested; hailā—became; kṛṣṇa—Lord Kṛṣṇa; pūrṇa indu—full moon.

TRANSLATION

First Lord Kṛṣṇa made His parents and elders appear. Then Kṛṣṇa Himself, with the sentiments and complexion of Rādhikā, appeared in Navadvīpa, like the full moon, from the womb of mother Śacī, which is like an ocean of pure milk.

TEXT 273

TEXT

ei ta' karilun śaṣṭha ślokera vyākhyāna
śrī-rūpa-gosāñira pāda-padma kari‘ dhyāna

SYNONYMS

ei ta‘—thus; karilun—I have made; śaṣṭha ślokera—of the sixth verse; vyākhyāna—explanation; śrī-rūpa—Śrīla Rūpa Gosvāmī; gosāñira—of the master; pāda-padma—lotus feet; kari‘—doing; dhyāna—meditation.

TRANSLATION

Meditating on the lotus feet of Śrī Rūpa Gosvāmī, I have thus explained the sixth verse.

TEXT 274

TEXT

ei dui ślokera āmi ye karila artha
śrī-rūpa-gosāñira śloka pramāṇa samartha

SYNONYMS

ei—these; dui—two; ślokera—of the verses; āmi—I; ye—whatever; karila—gave; artha—the meanings; śrī-rūpa-gosāñira—of Śrī Rūpa Gosvāmī; śloka—verse; pramāṇa—evidence; samartha—competent.

TRANSLATION

I can support the explanation of these two verses [verses 5 and 6 of the First Chapter] with a verse by Śrī Rūpa Gosvāmī'.
apāram kasyāpi praṇayī-jana-vṛndasya kutukī
rasa-stomaḥ hṛtvā madhuram upabhoktum kam api yaḥ
rucaṁ svām āvavre dyutim iha tadiyāṁ prakātayan
sa devaḥ caitanyākṛtir atitarāṁ naḥ kṛpayatu

SYNONYMS

apāram--boundless; kasya api--of someone; praṇayī-jana-vṛndasya--of the multitude of lovers; kutukī--one who is curious; rasa-stomaḥ--the group of mellows; hṛtvā--stealing; madhuram--sweet; upabhoktum--to enjoy; kam api--some; yaḥ--who; rucam--luster; svām--own; āvavre--covered; dyutim--luster; iha--here; tadiyāṁ--related to Him; prakātayan--manifesting; saḥ--He; devaḥ--the Supreme Personality of Godhead; caitanya-ākṛtiḥ--having the form of Lord Caitanya Mahāprabhu; atitarāṁ--greatly; naḥ--unto us; kṛpayatu--may He show His mercy.

TRANSLATION

"Lord Kṛṣṇa desired to taste the limitless nectarean mellows of the love of one of His multitude of loving damsels [Śrī Rādhā], and so He has assumed the form of Lord Caitanya. He has tasted that love while hiding His own dark complexion with Her effulgent yellow color. May that Lord Caitanya confer upon us His grace."

PURPORT

This is the third verse of the second Caitanyāśṭaka of Śrīla Rūpa Gosvāmī's Stava-mālā.

TEXT 276

TEXT

maṅgalācaraṇaṁ kṛṣṇa-
caitanya-tattva-lakṣaṇam
prayojanāṁ cāvatāre
śloka-ṣaṭkair nirūpitaṁ

SYNONYMS

maṅgala-ācaraṇaṁ--invoking auspiciousness; kṛṣṇa-caitanya--of Lord Kṛṣṇa Caitanya Mahāprabhu; tattva-lakṣaṇaṁ--symptoms of the truth; prayojanam--necessity; ca--also; avatāre--in the matter of His incarnation; śloka--verses; ṣaṭkaiḥ--by six; nirūpitaṁ--ascertained.

TRANSLATION

Thus the auspicious invocation, the essential nature of the truth of Lord Caitanya, and the need for His appearance have been set forth in six verses.

TEXT 277

TEXT
Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Fourth Chapter, describing the confidential reasons for the appearance of Lord Caitanya.

Chapter 5
The Glories of Lord Nityananda Balarama

This chapter is chiefly devoted to describing the essential nature and glories of Śrī Nityānanda Prabhu. Lord Śrī Kṛṣṇa is the absolute Personality of Godhead, and His first expansion in a form for pastimes is Śrī Balarāma.

Beyond the limitation of this material world is the spiritual sky, paravyoma, which has many spiritual planets, the supreme of which is called Kṛṣṇaloka. Kṛṣṇaloka, the abode of Kṛṣṇa, has three divisions, which are known as Dvārakā, Mathurā and Gokula. In that abode the Personality of Godhead expands Himself into four plenary portions—Kṛṣṇa, Balarāma, Pradyumna (the transcendental Cupid) and Aniruddha. They are known as the original quadruple forms.

In Kṛṣṇaloka is a transcendental place known as Śvetadvīpa or Vṛndāvana. Below Kṛṣṇaloka in the spiritual sky are the Vaiṅkuṭha planets. On each Vaiṅkuṭha planet a four-handed Nārāyaṇa, expanded from the first quadruple manifestation, is present. The Personality of Godhead known as Śrī Balarāma in Kṛṣṇaloka is the original Saṅkarṣaṇa (attracting Deity), and from this Saṅkarṣaṇa expands another Saṅkarṣaṇa, called Mahā-saṅkarṣaṇa, who resides in one of the Vaiṅkuṭha planets. By His internal potency, Mahā-saṅkarṣaṇa maintains the transcendental existence of all the planets in the spiritual sky, where all the living beings are eternally liberated souls. The influence of the material energy is conspicuous there by its absence. On those planets the second quadruple manifestation is present.

Outside of the Vaiṅkuṭha planets is the impersonal manifestation of Śrī Kṛṣṇa, which is known as the Brahmaloka. On the other side of the Brahmaloka is the spiritual kāraṇa-samudra, or Causal Ocean. The material energy exists on the other side of the Causal Ocean, without touching it. In the Causal Ocean is Mahā-Viṣṇu, the original puruṣa expansion from Saṅkarṣaṇa. This Mahā-Viṣṇu places His glance over the material energy, and by a reflection of His transcendental body He amalgamates Himself within the material elements.

As the source of the material elements, the material energy is known as pradhāna, and as the source of the manifestations of the material energy it is known as māyā. But material nature is inert in that she has no independent power to do anything. She is empowered to make the cosmic manifestation by the
glance of Mahā-Viṣṇu. Therefore the material energy is not the original cause of the material manifestation. Rather, the transcendental glance of Mahā-Viṣṇu over material nature produces that cosmic manifestation.

Mahā-Viṣṇu again enters every universe as the reservoir of all living entities, Garbhodakaśāyī Viṣṇu. From Garbhodakaśāyī Viṣṇu expands Kṣrodakaśāyī Viṣṇu, the Supersoul of every living entity. Garbhodakaśāyī Viṣṇu also has His own Vaikuṇṭha planet in every universe, where He lives as the Supersoul or supreme controller of the universe. Garbhodakaśāyī Viṣṇu reclines in the midst of the watery portion of the universe and generates the first living creature of the universe, Brahmā. The imaginary universal form is a partial manifestation of Garbhodakaśāyī Viṣṇu.

In the Vaikuṇṭha planet in every universe is an ocean of milk, and within that ocean is an island called Śvetadvīpa, where Lord Viṣṇu lives. Therefore this chapter describes two Śvetadvīpas—one in the abode of Kṛṣṇa and the other in the ocean of milk in every universe. The Śvetadvīpa in the abode of Kṛṣṇa is identical with Vṛndāvana-dhāma, which is the place where Kṛṣṇa appears Himself to display His loving pastimes. In the Śvetadvīpa within every universe is a Śeṣa form of Godhead who serves Viṣṇu by assuming the form of His umbrella, slippers, couch, pillows, garments, residence, sacred thread, throne and so on.

Lord Baladeva in Kṛṣṇaloka is Nityānanda Prabhu. Therefore Nityānanda Prabhu is the original Saṅkarṣaṇa, and Mahā-saṅkarṣaṇa and His expansions as the puruṣas in the universes are plenary expansions of Nityānanda Prabhu.

In this chapter the author has described the history of his leaving home for a personal pilgrimage to Vṛndāvana and his achieving all success there. In this description it is revealed that the author's original paternal home and birthplace were in the district of Katwa, in the village of Jhāmaṭapura, which is near Naihāṭī. Kṛṣṇadāsa Kavirāja's brother invited Śrī Mīnaketana Rāmadāsa, a great devotee of Lord Nityānanda, to his home, but a priest named Guṇārṇava Miśra did not receive him well, and Kṛṣṇadāsa Kavirāja Gosvāmī's brother, not recognizing the glories of Lord Nityānanda, also took sides with the priest. Therefore Rāmadāsa became sorry, broke his flute and went away. This was a great disaster for the brother of Kṛṣṇadāsa Kavirāja Gosvāmī. But on that very night Lord Nityānanda Prabhu Himself graced Kṛṣṇadāsa Kavirāja Gosvāmī in a dream and ordered him to leave on the next day for Vṛndāvana.

TEXT 1

Vande 'nantādbhutaiśvaryam
śrī-nityānandam īśvaram
yasyeçchayā tat-svarūpam
ajñenāpi nirūpyate

SYNONYMS

vande--let me offer my obeisances; ananta--unlimited; adbhuta--and wonderful; aiśvaryam--whose opulence; śrī-nityānandam--unto Lord Nityānanda; īśvaram--the Supreme Personality of Godhead; yasya--whose; icchayā--by the will; tat-svarūpam--His identity; ajñena--by the ignorant; api--even; nirūpyate--can be ascertained.

TRANSLATION
Let me offer my obeisances to Lord Śrī Nityānanda, the Supreme Personality of Godhead, whose opulence is wonderful and unlimited. By His will, even a fool can understand His identity.

TEXT 2

TEXT

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya--all glories; śrī-caitanya--to Śrī Caitanya Mahāprabhu; jaya nityānanda--all glories to Lord Nityānanda; jaya advaita-candra--all glories to Advaita Ācārya; jaya gaura-bhakta-vṛnda--all glories to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu. All glories to Lord Nityānanda. All glories to Advaita Ācārya. And all glories to all the devotees of Lord Caitanya Mahāprabhu.

TEXT 3

TEXT

ei śaṭ-śloke kahila krṣṇa-caitanya-mahimā
paṇca-śloke kahi nityānanda-tattva-sīmā

SYNONYMS

ei--this; śaṭ-śloke--in six verses; kahila--described; krṣṇa-caitanya-mahimā--the glories of Lord Śrī Caitanya Mahāprabhu; paṇca-śloke--in five verses; kahi--let me explain; nityānanda--of Lord Nityānanda; tattva--of the truth; sīmā--the limitation.

TRANSLATION

I have described the glory of Śrī Kṛṣṇa Caitanya in six verses. Now, in five verses, I shall describe the glory of Lord Nityānanda.

TEXT 4

TEXT

sarva-avatārī kṛṣṇa svayam bhagavān
tānhāra dvitiya deha śrī-balarāma

SYNONYMS

sarva-avatārī--the source of all incarnations; kṛṣṇa--Lord Kṛṣṇa; svayam--personally; bhagavān--the Supreme Personality of Godhead; tānhāra--His; dvitiya--second; deha--expansion of the body; śrī-balarāma--Lord Balarāma.
TRANSLATION

The Supreme Personality of Godhead, Kṛṣṇa, is the fountainhead of all incarnations. Lord Balarāma is His second body.

PURPORT

Lord Śrī Kṛṣṇa, the absolute Personality of Godhead, is the primeval Lord, the original form of Godhead, and His first expansion is Śrī Balarāma. The Personality of Godhead can expand Himself in innumerable forms. The forms that have unlimited potency are called svāmīśa, and forms that have limited potencies (the living entities) are called vibhinnāmśa.

TEXT 5

TEXT

eka-i svarūpa doñhe, bhinna-mātra kāya
ādya kāya-vyūha, kṛṣṇa-līlāra sahāya

SYNONYMS

eka-i--one; svarūpa--identity; doñhe--both of Them; bhinna-mātra kāya--only two different bodies; ādya--original; kāya-vyūha--quadruple expansions; kṛṣṇa-līlāra--in the pastimes of Lord Kṛṣṇa; sahāya--assistance.

TRANSLATION

They are both one and the same identity. They differ only in form. He is the first bodily expansion of Kṛṣṇa, and He assists in Lord Kṛṣṇa's transcendental pastimes.

PURPORT

Balarāma is a svāmīśa expansion of the Lord, and therefore there is no difference in potency between Kṛṣṇa and Balarāma. The only difference is in Their bodily structure. As the first expansion of Godhead, Balarāma is the chief Deity among the first quadruple forms, and He is the foremost assistant of Śrī Kṛṣṇa in His transcendental activities.

TEXT 6

TEXT

sei kṛṣṇa----navadvīpe śrī-caitanya-candra
sei balarāma----saṅge śrī-nityānanda

SYNONYMS

sei kṛṣṇa--that original Kṛṣṇa; navadvīpe--at Navadvīpa; śrī-caitanya-candra--Lord Śrī Caitanya Mahāprabhu; sei balarāma--that Lord Balarāma; saṅge--with Him; śrī-nityānanda--Lord Nityānanda.

TRANSLATION
That original Lord Kṛṣṇa appeared in Navadvipa as Lord Caitanya, and Balarāma appeared with Him as Lord Nityānanda.

TEXT 7

TEXT

saṅkarṣaṇah kāraṇa-toya-śāyī
garbha-śāyī ca payobdhi-śāyī
śeṣaḥ ca yasyāṁśa-kalāḥ sa nityā-
nandākhya-rāmaḥ śaraṇām mamāstu

SYNONYMS

saṅkarṣaṇah—Mahā-saṅkarṣaṇa in the spiritual sky; kāraṇa-toya-śāyī—Kāraṇodakaśāyī Viṣṇu, who lies in the Causal Ocean; garbha-uda-śāyī—Garbhodakaśāyī Viṣṇu, who lies in the Garbhodaka Ocean of the universe; ca—and; payaḥ-abdhi-śāyī—Kṣīrodakaśāyī Viṣṇu, who lies in the ocean of milk; śeṣaḥ—Śeṣa Nāga, the couch of Viṣṇu; ca—and; yasya—whose; aṁśa—plenary portions; kalāḥ—and parts of the plenary portions; saḥ—He; nityānanda-ākhya—known as Lord Nityānanda; rāmaḥ—Lord Balarāma; śaraṇam—shelter; mama—my; astu—let there be.

TRANSLATION

May Śrī Nityānanda Rāma be the object of my constant remembrance. Saṅkarṣaṇa, Śeṣa Nāga and the Viṣṇus who lie on the Kāraṇa Ocean, Garbha Ocean and ocean of milk are His plenary portions and the portions of His plenary portions.

PURPORT

Śrī Svarūpa Dāmodara Gosvāmī has recorded this verse in his diary to offer his respectful obeisances to Lord Nityānanda Prabhu. This verse also appears as the seventh of the first fourteen verses of Śrī Caitanya-caritāmṛta.

TEXT 8

TEXT

śrī-balarāma gosāñi mūla-saṅkarṣaṇa
paṇca-rūpa dharī' kareṇa kṛṣṇera sevana

SYNONYMS

śrī-balarāma—Balarāma; gosāñi—the Lord; mūla-saṅkarṣaṇa—the original Saṅkarṣaṇa; paṇca-rūpa dharī'—accepting five bodies; kareṇa—does; kṛṣṇera—of Lord Kṛṣṇa; sevana—service.

TRANSLATION

Lord Balarāma is the original Saṅkarṣaṇa. He assumes five other forms to serve Lord Kṛṣṇa.
TEXT 9

TEXT

äpane karena krṣṇa-līlāra sahāya
sṛṣṭi-līlā-kiṛya kare dhari' cāri kāya

SYNONYMS

äpane--personally; karena--performs; krṣṇa-līlāra sahāya--assistance in the pastimes of Lord Kṛṣṇa; sṛṣṭi-līlā--of the pastimes of creation; kiṛya--the work; kare--does; dhari'--accepting; cāri kāya--four bodies.

TRANSLATION

He Himself helps in the pastimes of Lord Kṛṣṇa, and He does the work of creation in four other forms.

TEXT 10

TEXT

sṛṣṭy-ādika sevā,----tāṇra ājñāra pālana
'śeṣa'-rūpe kare krṣṇera vividha sevana

SYNONYMS

sṛṣṭi-ādika sevā--service in the matter of creation; tāṇra--His; ājñāra--of the order; pālana--execution; 'śeṣa'-rūpe--the form of Lord Śeṣa; kare--does; krṣṇera--of Lord Kṛṣṇa; vividha sevana--varieties of service.

TRANSLATION

He executes the orders of Lord Kṛṣṇa in the work of creation, and in the form of Lord Śeṣa He serves Kṛṣṇa in various ways.

PURPORT

According to expert opinion, Balarāma, as the chief of the original quadruple forms, is also the original Saṅkarṣaṇa. Balarāma, the first expansion of Kṛṣṇa, expands Himself in five forms: (1) Mahā-saṅkarṣaṇa, (2) Kāraṇābdhiśāyī, (3) Garbhodakaśāyī, (4) Kṣīrodakaśāyī, and (5) Śeṣa. These five plenary portions are responsible for both the spiritual and material cosmic manifestations. In these five forms Lord Balarāma assists Lord Kṛṣṇa in His activities. The first four of these forms are responsible for the cosmic manifestations, whereas Śeṣa is responsible for personal service to the Lord. Śeṣa is called Ananta, or unlimited, because He assists the Personality of Godhead in His unlimited expansions by performing an unlimited variety of services. Śrī Balarāma is the servitor Godhead who serves Lord Kṛṣṇa in all affairs of existence and knowledge. Lord Nityānanda Prabhu, who is the same servitor Godhead, Balarāma, performs the same service to Lord Gaurāṅga by constant association.

TEXT 11
text
sarva-rūpe āsvādaye kṛṣṇa-sevānanda
sei balarāma-gaura-saṅge nityānanda

synonyms
sarva-rūpe—in all these forms; āsvādaye—tastes; kṛṣṇa-sevā-ānanda—the transcendental bliss of serving Kṛṣṇa; sei balarāma—that Lord Balarama; gaura-saṅge—with Gaurasundara; nityānanda—Lord Nityānanda.

translation
In all the forms He tastes the transcendental bliss of serving Kṛṣṇa. That same Balarāma is Lord Nityānanda, the companion of Lord Gaurasundara.

text 12

text
saptama ślokera artha kari cāri-śloke
yāte nityānanda-tattva jāne sarva-loke

synonyms
saptama ślokera—of the seventh verse; artha—the meaning; kari—I do; cāri-śloke—in four verses; yāte—in which; nityānanda-tattva—the truth of Lord Nityānanda; jāne—one knows; sarva-loke—all over the world.

translation
I have explained this seventh verse in four subsequent verses. By these verses all the world can know the truth about Lord Nityānanda.

text 13

text
māyātīte vyāpi-vaikuṇṭha-loke
pūrṇaiśvārye śrī-catuḥ-vyūha-madhya
rūpam yasyodbhāti saṅkarṣaṇākhyām
tam śrī-nityānanda-rāmam prapadye

synonyms
māyātīte—beyond the material creation; vyāpi—all-expanding; vaikuṇṭha-loke—in Vaikuṇṭhaloka, the spiritual world; pūrṇaiśvārye—endowed with full opulence; śrī-catuḥ-vyūha-madhya—in the quadruple expansions (Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha); rūpam—form; yasya—whose; udbhāti—appears; saṅkarṣaṇa-ākhyām—known as Saṅkarṣaṇa; tam—to Him; śrī-nityānanda-rāmam—to Lord Balarāma in the form of Lord Nityānanda; prapadye—I surrender.

translation
I surrender unto the lotus feet of Śrī Nityānanda Rāma, who is known as Saṅkarṣaṇa in the midst of the catur-vyūha [consisting of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha]. He possesses full opulences and resides in Vaikuṇṭhaloka, far beyond the material creation.

PURPORT

This is a verse from Śrī Svarūpa Dāmodara Gosvāmī's diary. It appears as the eighth of the first fourteen verses of Śrī Caitanya-caritāmṛta.

TEXT 14

TEXT

prakṛtira pāra 'paravyoma'-nāme dhāma
krṣṇa-vigraha yaiche vibhūty-ādi-guṇavān

SYNONYMS

prakṛtira--the material nature; pāra--beyond; para-vyoma--the spiritual sky; nāme--in name; dhāma--the place; krṣṇa-vigraha--the form of Lord Kṛṣṇa; yaiche--just as; vibhūti-ādi--like the six opulences; guṇa-vān--full with transcendental attributes.

TRANSLATION

Beyond the material nature lies the realm known as paravyoma, the spiritual sky. Like Lord Kṛṣṇa Himself, it possesses all transcendental attributes, such as the six opulences.

PURPORT

According to Sāṅkhya philosophy, the material cosmos is composed of twenty-four elements: the five gross material elements, the three subtle material elements, the five knowledge-acquiring senses, the five active senses, the five objects of sense pleasure, and the mahat-tattva (the total material energy). Empiric philosophers, unable to go beyond these elements, speculate that anything beyond them must be avyakta, or inexplicable. But the world beyond the twenty-four elements is not inexplicable, for it is explained in the Bhagavad-gītā as the eternal (sanātana) nature. Beyond the manifested and unmanifested existence of material nature (vyaktāvyakta) is the sanātana nature, which is called the paravyoma, or the spiritual sky. Since that nature is spiritual in quality, there are no qualitative differences there; everything there is spiritual, everything is good, and everything possesses the spiritual form of Śrī Kṛṣṇa Himself. That spiritual sky is the manifested internal potency of Śrī Kṛṣṇa; it is distinct from the material sky manifested by His external potency.

The all-pervading Brahman, the impersonal glowing ray of Śrī Kṛṣṇa, exists in the spiritual world with the Vaikuṇṭha planets. We can get some idea of that spiritual sky by a comparison to the material sky, for the rays of the sun in the material sky can be compared to the brahmajyoti, the glowing rays of the Personality of Godhead. In the brahmajyoti there are unlimited Vaikuṇṭha planets, which are spiritual and therefore self-luminous, with a glow many times greater than that of the sun. The Personality of Godhead Śrī Kṛṣṇa, His innumerable plenary portions and the portions of His plenary
portions dominate each Vaikuṇṭha planet. In the highest region of the spiritual sky is the planet called Kṛṣṇaloka, which has three divisions, namely Dvārakā, Mathurā and Goloka.

To a gross materialist this kingdom of God, Vaikuṇṭha, is certainly a mystery. But to an ignorant man everything is a mystery for want of sufficient knowledge. The kingdom of God is not a myth. Even the material planets, which float over our heads in the millions and billions, are still a mystery to the ignorant. Material scientists are now attempting to penetrate this mystery, and a day may come when the people of this earth will be able to travel in outer space and see the variegatedness of these millions of planets with their own eyes. In every planet there is as much material variegatedness as we find in our own planet.

This planet earth is but an insignificant spot in the cosmic structure. Yet foolish men, puffed up by a false sense of scientific advancement, have concentrated their energy in a pursuit of so-called economic development on this planet, not knowing of the variegated economic facilities available on other planets. According to modern astronomy, the gravity of the moon is different from that of earth. Therefore one who goes to the moon will be able to pick up large weights and jump vast distances. In the Rāmāyaṇa, Hanumān is described as being able to lift huge weights as heavy as hills and jump over the ocean. Modern astronomy has confirmed that this is indeed possible.

The disease of the modern civilized man is his disbelief of everything in the revealed scriptures. Faithless nonbelievers cannot make progress in spiritual realization, for they cannot understand the spiritual potency. The small fruit of a banyan contains hundreds of seeds, and in each seed is the potency to produce another banyan tree with the potency to produce millions more of such fruits. This law of nature is visible before us, although how it works is beyond our understanding. This is but an insignificant example of the potency of Godhead; there are many similar phenomena that no scientist can explain.

Everything, in fact, is inconceivable, for the truth is revealed only to the proper persons. Although there are varieties of personalities, from Brahmā down to the insignificant ant, all of whom are living beings, their development of knowledge is different. Therefore we have to gather knowledge from the right source. Indeed, in reality we can get knowledge only from the Vedic sources. The four Vedas, with their supplementary Purāṇas, the Mahābhārata, the Rāmāyaṇa and their corollaries, which are known as smṛtis, are all authorized sources of knowledge. If we are at all to gather knowledge, we must gather it from these sources without hesitation.

Revealed knowledge may in the beginning be unbelievable because of our paradoxical desire to verify everything with our tiny brains, but the speculative means of attaining knowledge is always imperfect. The perfect knowledge propounded in the revealed scriptures is confirmed by the great ācāryas, who have left ample commentations upon them; none of these ācāryas has disbelieved in the śāstras. One who disbelieves in the śāstras is an atheist, and we should not consult an atheist, however great he may be. A staunch believer in the śāstras, with all their diversities, is the right person from whom to gather real knowledge. Such knowledge may seem inconceivable in the beginning, but when put forward by the proper authority its meaning is revealed, and then one no longer has any doubts about it.

TEXT 15

TEXT
sarvaga, ananta, vibhu—vaikuṇṭhādi dhāma
kṛṣṇa, kṛṣṇa-avatārera tāhāni viśrāma

SYNONYMS
sarva-ga—all-pervading; ananta—unlimited; vibhu—greatest; vaikuṇṭha-ādi
dhāma—all the places known as Vaikuṇṭhaloka; kṛṣṇa—of Lord Kṛṣṇa; kṛṣṇa-
avatārera—of the incarnations of Lord Kṛṣṇa; tāhāni—there; viśrāma—the
residence.

TRANSLATION
That Vaikuṇṭha region is all-pervading, infinite and supreme. It is the
residence of Lord Kṛṣṇa and His incarnations.

TEXT 16

TEXT
tāhāra upari-bhāge 'kṛṣṇa-loka'-khyāti
dvārakā-mathurā-gokula—tri-vidhatve sthiti

SYNONYMS
tāhāra—of all of them; upari-bhāge—on the top; kṛṣṇa-loka-khyāti—the
planet known as Kṛṣṇaloka; dvārakā-mathurā-gokula—the three places known as
Dvārakā, Mathurā and Vṛndāvana; tri-vidhatve—in three departments; sthiti—situated.

TRANSLATION
In the highest region of that spiritual sky is the spiritual planet called
Kṛṣṇaloka. It has three divisions—Dvārakā, Mathurā and Gokula.

TEXT 17

TEXT
sarvopari śrī-gokula—vrajaloka-dhāma
śrī-goloka, śvetadvīpa, vṛndāvana nāma

SYNONYMS
sarva-upari—above all of them; śrī-gokula—the place known as Gokula;
vraja-loka-dhāma—the place of Vraja; śrī-goloka—the place named Goloka;
śveta-dvīpa—the white island; vṛndāvana nāma—also named Vṛndāvana.

TRANSLATION
Śrī Gokula, the highest of all, is also called Vraja, Goloka, Śvetadvīpa
and Vṛndāvana.

TEXT 18

TEXT

325
Like the transcendental body of Lord Kṛṣṇa, Gokula is all-pervading, infinite and supreme. It expands both above and below, without any restriction.

PURPORT

Śrīla Jīva Gosvāmī, the great authority and philosopher in the line of Śrī Caitanya Mahāprabhu, has discussed the abode of Kṛṣṇa in his Kṛṣṇa-sandarbha. In the Bhagavad-gītā the Lord refers to "My abode." Śrīla Jīva Gosvāmī, examining the nature of Kṛṣṇa's abode, refers to the Skanda Purāṇa, which states:

yā yathā bhuvi vartante
puryo bhagavataḥ priyāḥ
tās tathā santi vaikuṇṭhe
tat-tal-līlārtham adṛtāḥ

"The abodes of Godhead in the material world, such as Dwārakā, Mathurā and Goloka, are facsimiles representing the abodes of Godhead in the kingdom of God, Vaikuṇṭha-dhāma." The unlimited spiritual atmosphere of that Vaikuṇṭha-dhāma is far above and beyond the material cosmos. This is confirmed in the Svāyambhuva-tantra in a discussion between Lord Śiva and Pārvatī regarding the effect of chanting the mantra of fourteen syllables. There it is stated:

nānā-kalpa-lātākīrṇaṁ
vaikuṇṭhaṁ vyāpakāṁ smaret
adhaḥ sāmyaṁ guṇānāṁ ca
prakṛtiḥ sarva-kāraṇaṁ

"While chanting the mantra, one should always remember the spiritual world, which is very extensive and full of desire trees that can yield anything one desires. Below that Vaikuṇṭha region is the potential material energy, which causes the material manifestation." The places of the pastimes of Lord Kṛṣṇa, such as Dwārakā, Mathurā and Vṛṇḍāvana, eternally and independently exist in Kṛṣṇaloka. They are the actual abode of Lord Kṛṣṇa, and there is no doubt that they are situated above the material cosmic manifestation.

The abode known as Vṛṇḍāvana or Gokula is also known as Goloka. The Brahma-saṁhitā states that Goloka, the highest region of the kingdom of God, resembles a lotus flower with thousands of petals. The outer portion of that lotuslike planet is a square place known as Śvetadvīpa. In the inner portion of Gokula there is an elaborate arrangement for Śrī Kṛṣṇa's residence with His eternal associates such as Nanda and Yaśodā. That transcendental abode exists by the energy of Śrī Baladeva, who is the original whole of Śeṣa, or Ananta.
The tantras also confirm this description by stating that the abode of Śrī Anantadeva, the plenary portion of Baladeva, is called the kingdom of God. Vṛndāvana-dhāma is the innermost abode within the quadrangular realm of Śvetadvipa, which lies outside of the boundary of Gokula Vṛndāvana.

According to Jīva Gosvāmī, Vaikuṇṭha is also called Brahma-loka. The Nārada-pañcarātra, in a statement concerning the mystery of Vijaya, describes:

\[
\begin{align*}
tat sarvopari goloke \\
tatra lokopari svayam \\
vihare paramanandī \\
govindo 'tula-nāyaakaḥ
\end{align*}
\]

"The predominator of the gopīs, Govinda, the principal Deity of Gokula, always enjoys Himself in a place called Goloka in the topmost part of the spiritual sky."

From the authoritative evidence cited by Jīva Gosvāmī we may conclude that Kṛṣṇaloka is the supreme planet in the spiritual sky, which is far beyond the material cosmos. For the enjoyment of transcendental variety, the pastimes of Kṛṣṇa there have three divisions, and these pastimes are performed in the three abodes Dvārakā, Mathurā and Gokula. When Kṛṣṇa descends to this universe, He enjoys the pastimes in places of the same name. These places on earth are nondifferent from those original abodes, for they are facsimiles of those original holy places in the transcendental world. They are as good as Śrī Kṛṣṇa Himself and are equally worshipable. Lord Caitanya declared that Lord Kṛṣṇa, who presents Himself as the son of the King of Vraja, is worshipable, and Vṛndāvana-dhāma is equally worshipable.

TEXT 19

TEXT

brahmāṇḍe prakāśa tāra kṛṣṇera icchāya
eka-i svarūpa tāra, nāhi dui kāya

SYNONYMS

brahmāṇḍe—within the material world; prakāśa—manifestation; tāra—of it; kṛṣṇera icchāya—by the supreme will of Lord Kṛṣṇa; eka-i—it is the same; svarūpa—identity; tāra—of it; nāhi—not; dui—two; kāya—bodies.

TRANSLATION

That abode is manifested within the material world by the will of Lord Kṛṣṇa. It is identical to that original Gokula; they are not two different bodies.

PURPORT

The above-mentioned dhāmas are movable, by the omnipotent will of Lord Kṛṣṇa. When Śrī Kṛṣṇa appears on the face of the earth, He can also make His dhāmas appear, without changing their original structure. One should not discriminate between the dhāmas on the earth and those in the spiritual sky, thinking those on earth to be material and the original abodes to be spiritual. All of them are spiritual. Only for us, who cannot experience anything beyond matter in our present conditioned state, do the dhāmas and the
Lord Himself, in His arcā form, appear before us resembling matter to give us
the facility to see spirit with material eyes. In the beginning this may be
difficult for a neophyte to understand, but in due course, when one is
advanced in devotional service, it will be easier, and he will appreciate the
Lord's presence in these tangible forms.

TEXT 20

TEXT

cintāmaṇi-bhūmi, kalpa-vṛkṣa-maya vana
carma-cakṣe dekhe tāre prapañcera sama

SYNONYMS

cintāmaṇi-bhūmi--the land of touchstone; kalpa-vṛkṣa-maya--full of desire
trees; vana--forests; carma-cakṣe--the material eyes; dekhe--see; tāre--it;
prapañcera sama--equal to the material creation.

TRANSLATION

The land there is touchstone [cintāmaṇi], and the forests abound with
desire trees. Material eyes see it as an ordinary place.

PURPORT

By the grace of the Lord His dhāmas and He Himself can all be present
simultaneously, without losing their original importance. Only when one fully
develops in affection and love of Godhead can one see those dhāmas in their
original appearance.

Śrīla Narottama dāsa Ṭhākura, a great ācārya in the preceptorial line of
Lord Śrī Caitanya Mahāprabhu, has said for our benefit that one can perfectly
see the dhāmas only when one completely gives up the mentality of lording it
over material nature. One's spiritual vision develops proportionately to one's
giving up the debased mentality of unnecessarily enjoying matter. A diseased
person who has become diseased because of a certain bad habit must be ready to
follow the advice of the physician, and as a natural sequence he must attempt
to give up the cause of the disease. The patient cannot indulge in the bad
habit and at the same time expect to be cured by the physician. Modern
material civilization, however, is maintaining a diseased atmosphere. The
living being is a spiritual spark, as spiritual as the Lord Himself. The only
difference is that the Lord is great and the living being is small.
Qualitatively they are one, but quantitatively they are different. Therefore,
since the living being is spiritual in constitution, he can be happy only in
the spiritual sky, where there are unlimited spiritual spheres called
Vaikuṇṭhas. A spiritual being conditioned by a material body must therefore
try to get rid of his disease instead of developing the cause of the disease.

Foolish persons engrossed in their material assets are unnecessarily proud
of being leaders of the people, but they ignore the spiritual value of man.
Such illusioned leaders make plans covering any number of years, but they can
hardly make humanity happy in a state conditioned by the threefold miseries
inflicted by material nature. One cannot control the laws of nature by any
amount of struggling. One must at last be subject to death, nature's ultimate
law. Death, birth, old age and illness are symptoms of the diseased condition
of the living being. The highest aim of human life should therefore be to get free from these miseries and go back home, back to Godhead.

TEXT 21

TEXT

prema-netre dekhe tāra svarūpa-prakāsa
gopa-gopī-saṅge yāňhā krṣṇera vilāsa

SYNONYMS

prema-netre--with the eyes of love of Godhead; dekhe--one sees; tāra--its; svarūpa-prakāsa--manifestation of identity; gopa--cowherd boys; gopī-saṅge--with the cowherd damsels; yāňhā--where; krṣṇera vilāsa--the pastimes of Lord Krṣṇa.

TRANSLATION

But with the eyes of love of Godhead one can see its real identity as the place where Lord Krṣṇa performs His pastimes with the cowherd boys and cowherd girls.

TEXT 22

TEXT

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvrteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

SYNONYMS

cintāmaṇi--touchstone; prakara--groups made of; sadmasu--in abodes; kalpa-vṛkṣa--of desire trees; lakṣa--by millions; āvrteṣu--surrounded; surabhīḥ--surabhi cows; abhipālayantam--tending; lakṣmī--of goddesses of fortune; sahasra--of thousands; śata--by hundreds; sambhrama--with great respect; sevyamānaṁ--being served; govindam--Govinda; ādi-puruṣam--the original person; tam--Him; aham--I; bhajāmi--worship.

TRANSLATION

"I worship Govinda, the primeval Lord, the first progenitor, who is tending cows yielding all desires in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds and thousands of goddesses of fortune."

PURPORT

This is a verse from the Brahma-saṁhitā (5.29). This description of the abode of Krṣṇa gives us definite information of the transcendental place where not only is life eternal, blissful and full of knowledge, but there are ample vegetables, milk, jewels, and beautiful homes and gardens tended by lovely damsels who are all goddesses of fortune. Krṣṇaloka is the topmost planet in
the spiritual sky, and below it are innumerable spheres, a description of which can be found in Śrīmad-Bhāgavatam. In the beginning of Lord Brahmā’s self-realization he was shown a transcendental vision of the Vaikuṇṭha spheres by the grace of Nārāyaṇa. Later, by the grace of Kṛṣṇa, he was shown a transcendental vision of Kṛṣṇaloka. This transcendental vision is like the reception of television from the moon via a mechanical system for receiving modulated waves, but it is achieved by penance and meditation within oneself.

Śrīmad-Bhāgavatam (Second Canto) states that in Vaikuṇṭhaloka the material modes of nature, represented by the qualities of goodness, passion and ignorance, have no influence. In the material world the highest qualitative manifestation is goodness, which is characterized by truthfulness, mental equilibrium, cleanliness, control of the senses, simplicity, essential knowledge, faith in God, scientific knowledge and so on. Nevertheless, all these qualities are mixed with passion and imperfection. But the qualities in Vaikuṇṭha are a manifestation of God’s internal potency, and therefore they are purely spiritual and transcendental, with no trace of material infection. No material planet, even Satyaloka, is comparable in quality to the spiritual planets, where the five inherent qualities of the material world—namely, ignorance, misery, egoism, anger and envy—are completely absent.

In the material world, everything is a creation. Anything we can think of within our experience, including even our own bodies and minds, was created. This process of creation began with the life of Brahmā, and the creative principle is prevalent all over the material universe because of the quality of passion. But since the quality of passion is conspicuous by its absence in the Vaikuṇṭha planets, nothing there is created: everything there is eternally existent. And because there is no mode of ignorance, there is also no question of annihilation or destruction. In the material world one may try to make everything permanent by developing the above-mentioned qualities of goodness, but because the goodness in the material world is mixed with passion and ignorance, nothing here can exist permanently, despite all the good plans of the best scientific brains. Therefore in the material world we have no experience of eternity, bliss and fullness of knowledge. But in the spiritual world, because of the complete absence of the qualitative modes, everything is eternal, blissful and cognizant. Everything can speak, everything can move, everything can hear, and everything can see in fully blessed existence for eternity. The situation being so, naturally space and time, in the forms of past, present and future, have no influence there. In the spiritual sky there is no change because time has no influence. Consequently, the influence of māyā, the total external energy, which induces us to become more and more materialistic and forget our relationship with God, is also absent there.

As spiritual sparks of the beams emanating from the transcendental body of the Lord, we are all permanently related with Him and equal to Him in quality. The material energy is a covering of the spiritual spark, but in the absence of that material covering, the living beings in Vaikuṇṭhaloka are never forgetful of their identities: they are eternally cognizant of their relationship with God in their constitutional position of rendering transcendental loving service to the Lord. Because they constantly engage in the transcendental service of the Lord, it is natural to conclude that their senses are also transcendental, for one cannot serve the Lord with material senses. The inhabitants of Vaikuṇṭhaloka do not possess material senses with which to lord it over material nature.

Persons with a poor fund of knowledge conclude that a place void of material qualities must be some sort of formless nothingness. In reality, however, there are qualities in the spiritual world, but they are different from the material qualities because everything there is eternal, unlimited and
pure. The atmosphere there is self-illuminating, and thus there is no need of a sun, a moon, fire electricity and so on. One who can reach that abode does not come back to the material world with a material body. There is no difference between atheists and the faithful in the Vaikuṇṭha planets because all who settle there are freed from the material qualities, and thus suras and asuras become equally obedient loving servitors of the Lord.

The residents of Vaikuṇṭha have brilliantly black complexions much more fascinating and attractive than the dull white and black complexions found in the material world. Their bodies, being spiritual, have no equals in the material world. The beauty of a bright cloud when lightning flashes on it merely hints at their beauty. Generally the inhabitants of Vaikuṇṭha dress in yellow clothing. Their bodies are delicate and attractively built, and their eyes are like the petals of lotus flowers. Like Lord Viṣṇu, the residents of Vaikuṇṭha have four hands decorated with a conchshell, wheel, club and lotus flower. Their chests are beautifully broad and fully decorated with necklaces of a brilliant diamondlike metal surrounded by costly jewels never to be found in the material world. The residents of Vaikuṇṭha are always powerful and effulgent. Some of them have complexions like red coral cat's eyes and lotus flowers, and each of them has earrings of costly jewels. On their heads they wear flowery crowns resembling garlands.

In the Vaikuṇṭhas there are airplanes, but they make no tumultuous sounds. Material airplanes are not at all safe: they can fall down and crash at any time, for matter is imperfect in every respect. In the spiritual sky, however, the airplanes are also spiritual, and they are spiritually brilliant and bright. These airplanes do not fly business executives, politicians or planning commissions as passengers, nor do they carry cargo or postal bags, for these are all unknown there. These planes are for pleasure trips only, and the residents of Vaikuṇṭha fly in them with their heavenly, beautiful, fairylike consorts. Therefore these airplanes, full of residents of Vaikuṇṭha, both male and female, increase the beauty of the spiritual sky. We cannot imagine how beautiful they are, but their beauty may be compared to the clouds in the sky accompanied by silver branches of electric lightning. The spiritual sky of Vaikuṇṭhaloka is always decorated in this way.

The full opulence of the internal potency of Godhead is always resplendent in Vaikuṇṭhaloka, where goddesses of fortune are ever-increasingly attached to serving the lotus feet of the Personality of Godhead. These goddesses of fortune, accompanied by their friends, always create a festive atmosphere of transcendental mirth. Always singing the glories of the Lord, they are not silent even for a moment.

There are unlimited Vaikuṇṭha planets in the spiritual sky, and the ratio of these planets to the material planets in the material sky is three to one. Thus the poor materialist is busy making political adjustments on a planet that is most insignificant in God's creation. To say nothing of this planet earth, the whole universe, with innumerable planets throughout the galaxies, is comparable to a single mustard seed in a bag full of mustard seeds. But the poor materialist makes plans to live comfortably here and thus wastes his valuable human energy in something that is doomed to frustration. Instead of wasting his time with business speculations, he might have sought the life of plain living and high spiritual thinking and thus saved himself from perpetual materialistic unrest.

Even if a materialist wants to enjoy developed material facilities, he can transfer himself to planets where he can experience material pleasures much more advanced than those available on earth. The best plan is to prepare oneself to return to the spiritual sky after leaving the body. However, if one is intent on enjoying material facilities, one can transfer himself to other
planets in the material sky by utilizing yogic powers. The playful spaceships of the astronauts are but childish entertainments and are of no use for this purpose. The āstāṅga-yoga system is a materialistic art of controlling air by transferring it from the stomach to the navel, from the navel to the heart, from the heart to the collarbone, from there to the eyeballs, from there to the cerebellum and from there to any desired planet. The velocities of air and light are taken into consideration by the material scientist, but he has no information of the velocity of the mind and intelligence. We have some limited experience of the velocity of the mind because in a moment we can transfer our minds to places hundreds of thousands of miles away. Intelligence is even finer. Finer than intelligence is the soul, which is not matter like mind and intelligence but is spirit, or antimatter. The soul is hundreds of thousands of times finer and more powerful than intelligence. We can thus only imagine the velocity of the soul in its traveling from one planet to another. Needless to say, the soul travels by its own strength and not with the help of any kind of material vehicle.

The bestial civilization of eating, sleeping, fearing and sense-gratifying has misled modern man into forgetting how powerful a soul he has. As we have already described, the soul is a spiritual spark many, many times more illuminating, dazzling and powerful than the sun, moon or electricity. Human life is spoiled when man does not realize his real identity with his soul. Lord Caitanya appeared with Lord Nityānanda to save man from this type of misleading civilization.

Śrīmad-Bhāgavatam also describes how yogīs can travel to all the planets in the universe. When the vital force is lifted to the cerebellum, there is every chance that this force will burst out from the eyes, nose, ears, etc., as these are places that are known as the seventh orbit of the vital force. But the yogīs can block these holes by complete suspension of air. The yogī then concentrates the vital force in the middle position, that is, between the eyebrows. At this position, the yogī can think of the planet into which he wants to enter after leaving the body. He can then decide whether he wants to go to the abode of Kṛṣṇa in the transcendental Vaikuṇṭhas, from which he will not be required to descend into the material world, or to travel to higher planets in the material universe. The perfect yogī is at liberty to do either.

For the perfect yogī who has attained success in the method of leaving his body in perfect consciousness, transferring from one planet to another is as easy as an ordinary man's walking to the grocery store. As already discussed, the material body is just a covering of the spiritual soul. Mind and intelligence are the undercoatings, and the gross body of earth, water, air and so on is the overcoating of the soul. As such, any advanced soul who has realized himself by the yogic process, who knows the relationship between matter and spirit, can leave the gross dress of the soul in perfect order and as he desires. By the grace of God, we have complete freedom. Because the Lord is kind to us, we can live anywhere--either in the spiritual sky or in the material sky, upon whichever planet we desire. However, misuse of this freedom causes one to fall down into the material world and suffer the threefold miseries of conditioned life. The living of a miserable life in the material world by dint of the soul's choice is nicely illustrated by Milton in Paradise Lost. Similarly, by choice the soul can regain paradise and return home, back to Godhead.

At the critical time of death, one can place the vital force between the two eyebrows and decide where he wants to go. If he is reluctant to maintain any connection with the material world, he can, in less than a second, reach the transcendental Vaikuṇṭha and appear there completely in his spiritual body, which will be suitable for him in the spiritual atmosphere. He has

332
simply to desire to leave the material world both in finer and in grosser forms and then move the vital force to the topmost part of the skull and leave the body from the hole in the skull called the brahma-randhra. This is easy for one perfect in the practice of yoga.

Of course, man is endowed with free will, and as such if he does not want to free himself from the material world he may enjoy the life of brahma-pada (occupation of the post of Brahmā) and visit Siddhaloka, the planet of materially perfect beings who have full capacities to control gravity, space and time. To visit such higher planets in the material universe, one need not give up his mind and intelligence (finer matter), but need only give up grosser matter (the material body).

Each and every planet has its particular atmosphere, and if one wants to travel to any particular planet within the material universe, one has to adapt his material body to the climatic condition of that planet. For instance, if one wants to go from India to Europe, where the climatic condition is different, one has to change his dress accordingly. Similarly, a complete change of body is necessary if one wants to go to the transcendental planets of Vaikuṇṭha. However, if one wants to go to the higher material planets, he can keep his finer dress of mind, intelligence and ego, but has to leave his gross dress (body) made of earth, water, fire, etc.

When one goes to a transcendental planet, it is necessary to change both the finer and gross bodies, for one has to reach the spiritual sky completely in a spiritual form. This change of dress will take place automatically at the time of death if one so desires.

The Bhagavad-gītā confirms that one will attain his next material body according to his desires at the time he leaves his body. The desire of the mind carries the soul to a suitable atmosphere as the wind carries aromas from one place to another. Unfortunately, those who are not yogīs but gross materialists, who throughout their lives indulge in sense gratification, are puzzled by the disarrangement of the bodily and mental condition at the time of death. Such gross sensualists, encumbered by the main ideas, desires and associations of the lives they have led, desire something against their interest and thus foolishly take on new bodies that perpetuate their material miseries.

Systematic training of the mind and intelligence is therefore needed so that at the time of death one may consciously desire a suitable body, either on this planet or another material planet or even a transcendental planet. A civilization that does not consider the progressive advancement of the immortal soul merely fosters a bestial life of ignorance.

It is foolish to think that every soul that passes away goes to the same place. Either the soul goes to a place he desires at the time of death, or upon leaving his body he is forced to accept a position according to his acts in his previous life. The difference between the materialist and the yogī is that a materialist cannot determine his next body, whereas a yogī can consciously attain a suitable body for enjoyment in the higher planets. Throughout his life, the gross materialist who is constantly after sense gratification spends all day earning his livelihood to maintain his family, and at night he wastes his energy in sex enjoyment or else goes to sleep thinking about all he has done in the daytime. That is the monotonous life of the materialist. Although differently graded as businessmen, lawyers, politicians, professors, judges, coolies, pickpockets, laborers and so on, materialists all simply engage in eating, sleeping, fearing and sense gratification and thus spoil their valuable lives pursuing luxury and neglecting to perfect their lives through spiritual realization.
Yogīs, however, try to perfect their lives, and therefore the Bhagavad-gītā enjoins that everyone should become a yogī. Yoga is the system for linking the soul in the service of the Lord. Only under superior guidance can one practice such yoga in his life without changing his social position. As already described, a yogī can go anywhere he desires without mechanical help, for a yogī can place his mind and intelligence within the air circulating inside his body, and by practicing the art of breath control he can mix that air with the air that blows all over the universe outside his body. With the help of this universal air, a yogī can travel to any planet and get a body suitable for its atmosphere. We can understand this process by comparing it to the electronic transmission of radio messages. With radio transmitters, sound waves produced at a certain station can travel all over the earth in seconds. But sound is produced from the ethereal sky, and as already explained, subtler than the ethereal sky is the mind, and finer than the mind is the intelligence. Spirit is still finer than the intelligence, and by nature it is completely different from matter. Thus we can just imagine how quickly the spirit soul can travel through the universal atmosphere.

To come to the stage of manipulating finer elements like mind, intelligence and spirit, one needs appropriate training, an appropriate mode of life and appropriate association. Such training depends upon sincere prayers, devotional service, achievement of success in mystic perfection, and the successful merging of oneself in the activities of the soul and Supersoul. A gross materialist, whether he be an empiric philosopher, a scientist, a psychologist or whatever, cannot attain such success through blunt efforts and word jugglery.

Materialists who perform yajñas, or great sacrifices, are comparatively better than grosser materialists who do not know anything beyond laboratories and test tubes. The advanced materialists who perform such sacrifices can reach the planet called Vaiśvānara, a fiery planet similar to the sun. On this planet, which is situated on the way to Brahmaloka, the topmost planet in the universe, such an advanced materialist can free himself from all traces of vice and its effects. When such a materialist is purified, he can rise to the orbit of the pole star (Dhruvaloka). Within this orbit, which is called the Śīsumāra-cakra, are situated the Āditya-lokas and the Vaikuṇṭha planet within this universe.

A purified materialist who has performed many sacrifices, undergone severe penances and given the major portion of his wealth in charity can reach such planets as Dhruvaloka, and if he becomes still more qualified there, he can penetrate still higher orbits and pass through the navel of the universe to reach the planet Maharloka, where sages like Bhṛgu Muni live. In Maharloka one can live even to the time of the partial annihilation of the universe. This annihilation begins when Anantadeva, from the lowest position in the universe, produces a great blazing fire. The heat of this fire reaches even Maharloka, and then the residents of Maharloka travel to Brahmaloka, which exists for twice the duration of parārdha time.

In Brahmaloka there is an unlimited number of airplanes that are controlled not by yantra (machine) but mantra (psychic action). Because of the existence of the mind and intelligence on Brahmaloka, its residents have feelings of happiness and distress, but there is no cause of lamentation from old age, death, fear or distress. They feel sympathy, however, for the suffering living beings who are consumed in the fire of annihilation. The residents of Brahmaloka do not have gross material bodies to change at death, but they transform their subtle bodies into spiritual bodies and thus enter the spiritual sky. The residents of Brahmaloka can attain perfection in three different ways. Virtuous persons who reach Brahmaloka by dint of their pious
work become masters of various planets after the resurrection of Brahma, those who have worshiped Garbhodakaśayī Viṣṇu are liberated with Brahmā, and those who are pure devotees of the Personality of Godhead at once push through the covering of the universe and enter the spiritual sky.

The numberless universes exist together in foamlike clusters, and so only some of them are surrounded by the water of the Causal Ocean. When agitated by the glance of Kāraṇodakaśayī Viṣṇu, material nature produces the total elements, which are eight in number and which gradually evolve from finer to gross. A part of ego is the sky, a part of which is air, a part of which is fire, a part of which is water, a part of which is earth. Thus one universe inflates to an area of four billion miles in diameter. A yogī who desires gradual liberation must penetrate all the different coverings of the universe, including the subtle coverings of the three qualitative modes of material nature. One who does this never has to return to this mortal world.

According to Śukadeva Gosvāmī, the above description of the material and spiritual skies is neither imaginary nor utopian. The actual facts are recorded in the Vedic hymns, and Lord Vāsudeva disclosed them to Lord Brahmā when Brahmā satisfied Him. One can achieve the perfection of life only when he has a definite idea of Vaikuṇṭha and the Supreme Godhead. One should always think about and describe the Supreme Personality of Godhead, for this is recommended in both the Bhagavad-gītā and the Bhāgavata Purāṇa, which are two authorized commentaries upon the Vedas. Lord Caitanya has made all these subject matters easier for the fallen people of this age to accept, and Śrī Caitanya-caritāmṛta has therefore presented them for the easy understanding of all concerned.

TEXT 23

TEXT

mathurā-dvārakāya nīja-rūpa prakāśiyā
nānā-rūpe vilasaye catur-vyūha haiṇā

SYNONYMS

mathurā—in Mathurā; dvārakāya—in Dvārakā; nīja-rūpa—personal body; prakāśiyā—manifesting; nānā-rūpe—in various ways; vilasaye—enjoys pastimes; catuḥ-vyūha haiṇā—expanding into four wonderful forms.

TRANSLATION

He manifests His own, form in Mathurā and Dvārakā. He enjoys pastimes in various ways by expanding into the quadruple forms.

TEXT 24

TEXT

vāsudeva-sańkarṣaṇa-pradyumnāniruddha
sarva-catur-vyūha-āṁśī, turīya, viśuddha

SYNONYMS
vāsudeva--Lord Vāsudeva; saṅkarṣaṇa--Lord Saṅkarṣaṇa; pradyumna--Lord Pradyumna; aniruddha--and Lord Aniruddha; sarva-catuḥ-vyāha--of all other quadruple expansions; aṁśi--source; turīya--transcendental; viśuddha--pure.

TRANSLATION

Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha are the primary quadruple forms from whom all other quadruple forms are manifested. They are all purely transcendental.

TEXT 25

TEXT

ei tina loke kṛṣṇa kevala-līlā-maya
nija-gaṇa laṅā hele ananta samaya

SYNONYMS

ei--these; tina--three; loke--in the locations; kṛṣṇa--Lord Kṛṣṇa; kevala--only; līlā-maya--consisting of pastimes; nija-gaṇa laṅā--with His personal associates; hele--He plays; ananta samaya--unlimited time.

TRANSLATION

Only in these three places [Dvārakā, Mathurā and Gokula] does the all-sporting Lord Kṛṣṇa perform His endless pastimes with His personal associates.

TEXT 26

TEXT

para-vyoma-madhye kari' svarūpa prakāśa
nārāyaṇa-rūpe kareṇa vividha vilāsa

SYNONYMS

para-vyoma-madhye--within the spiritual sky; kari'--making; svarūpa prakāśa--manifesting His identity; nārāyaṇa-rūpe--the form of Lord Nārāyaṇa; kareṇa--performs; vividha vilāsa--varieties of pastimes.

TRANSLATION

In the Vaikuṇṭha planets of the spiritual sky the Lord manifests His identity as Nārāyaṇa and performs pastimes in various ways.

TEXTS 27-28

TEXT

svarūpa-vigraha kṛṣṇera kevala dvi-bhuja
nārāyaṇa-rūpe sei tanu catur-bhuja
śaṅkha-cakra-gadā-padma, mahaiśvarya-maya
śrī-bhū-nilā-śakti yāṅra caraṇa sevaya
SYNONYMS

svarūpa-vigraha--personal form; krṣnera--of Lord Krṣna; kevala--only; dvi-bhuja--two hands; nārāyaṇa-rūpe--in the form of Lord Nārāyaṇa; sei--that; tanu--body; catuḥ-bhuja--four-handed; śaṅkha-cakra--conchshell and disc; gadā-club; padma--lotus flower; mahā--very great; aśvarya-maya--full of opulence; śrī--named śrī; bhū--named bhū; nīlā--named nīlā; śakti--energies; yānra--whose; caraṇa sevaya--serve the lotus feet.

TRANSLATION

Krṣna’s own form has only two hands, but in the form of Lord Nārāyaṇa He has four hands. Lord Nārāyaṇa holds a conchshell, disc, club and lotus flower, and He is full of great opulence. The śrī, bhū and nīlā energies serve at His lotus feet.

PURPORT

In the Rāmānuja and Madhva sects of Vaiṣṇavism there are extensive descriptions of the śrī, bhū and nīlā energies. In Bengal the nīlā energy is sometimes called the līlā energy. These three energies are employed in the service of four-handed Nārāyaṇa in Vaikuṇṭha. Relating how three of the Alwars, namely Bhūṣaṇa-yogī, Sarva-yogī and Bhrānta-yogī, saw Nārāyaṇa in person when they took shelter at the house of a brāhmaṇa in the village of Gehalī, the Prapannāmṛta of the Śrī-sampradāya describes Nārāyaṇa as follows:

tārksyādhirūḍhāṃ taḍid-ambudābham
lakṣmī-dharam vakṣasi paṅkajākṣam
hasta-dvaye śobhita-śaṅkha-cakrām
viṣṇuḥ dadṛṣur bhagavantam ādyam

ā-jānu-bāhum kamanīya-gātraṃ
pārśva-dvaye śobhita-bhūmi-nīlam
piṭāṃbaram bhūṣaṇa-bhūṣitāṅgam
catur-bhujaṃ candana-ruṣitāṅgam

"They saw the lotus-eyed Lord Viṣṇu, the Supreme Personality of Godhead, mounted on Garuḍa and holding Lakṣmī, the goddess of fortune, to His chest. He resembled a bluish rain cloud with flashing lightning, and in two of His four hands He held a conchshell and disc. His arms stretched down to His knees, and all His beautiful limbs were smeared with sandalwood and decorated with glittering ornaments. He wore yellow clothes, and by either side stood His energies Bhūmi and Nīlā."

There is the following reference to the śrī, bhū and nīlā energies in the Śītopaniṣad: mahā-lakṣmīr deveśasya bhinnābhinna-rūpā cetanācetanātmikā. sā devī tri-vidhā bhavati, śaṅkyā-ātmanā icchā-śaktiḥ kriyā-śaktiḥ sākṣāc-chaṭkīr iti. icchā-śaktis tri-vidhā bhavati, śrī-bhūmi-nīlātmikā. "Mahā-Lakṣmī, the supreme energy of the Lord, is experienced in different ways. She is divided into material and spiritual potencies, and in both features she acts as the willing energy, creative energy and the internal energy. The willing energy is again divided into three, namely śrī, bhū and nīlā."

Quoting from the revealed scriptures in his commentary on the Bhagavad-gītā (4.6), Madhvācārya has stated that mother material nature, which is conceived of as the illusory energy, Durgā, has three divisions, namely śrī, bhū and
nīlā. She is the illusory energy for those who are weak in spiritual strength because such energies are created energies of Lord Viṣṇu. Although each energy has no direct relationship with the unlimited, they are subordinate to the Lord because the Lord is the master of all energies.

In his Bhagavat-sandarbha (Part 23, Texts 8-9), Śrīla Jīva Gosvāmī Prabhu states: "The Padma Purāṇa refers to the eternally auspicious abode of Godhead, which is full in all opulences, including the energies śrī, bhū and nīlā. The Mahā-samhitā, which discusses the transcendental name and form of Godhead, also mentions Durgā as the potency of the Supersoul in relationship with the living entities. The internal potency acts in relation with His personal affairs, and the material potency manifests the three modes." Quoting elsewhere from the revealed scriptures, he states that śrī is the energy of Godhead that maintains the cosmic manifestation, bhū is the energy that creates the cosmic manifestation, and nīlā, Durgā, is the energy that destroys the creation. All these energies act in relation with the living beings, and thus they are together called jīva-māyā.

TEXT 29

TEXT

yadyapi kevala tāṅra krīḍā-mātra dharma
tathāpi jīvere krāpya kare eka karma

SYNONYMS

yadyapi—although; kevala—only; tāṅra—His; krīḍā-mātra—pastime only; dharma—characteristic function; tathāpi—still; jīvere—to the fallen souls; krāpya—by the causeless mercy; kare—does; eka—one; karma—activity.

TRANSLATION

Although His pastimes are His only characteristic functions, by His causeless mercy He performs one activity for the fallen souls.

TEXT 30

TEXT

sālokya-sāmīpya-sārṣṭi-sārūpya-prakāra
cāri mukti diyā kare jīvera nistāra

SYNONYMS

sālokya—the liberation called sālokya; sāmīpya—the liberation called sāmīpya; sārṣṭi—the liberation called sārṣṭi; sārūpya—the liberation called sārūpya; prakāra—varieties; cāri—four; mukti—liberation; diyā—giving; kare—does; jīvera—of the fallen souls; nistāra—deliverance.

TRANSLATION

He delivers the fallen living entities by offering them the four kinds of liberation—sālokya, sāmīpya, sārṣṭi and sārūpya.

PURPORT
There are two kinds of liberated souls—those who are liberated by the favor of the Lord and those who are liberated by their own effort. One who gets liberation by his own effort is called an impersonalist, and he merges in the glaring effulgence of the Lord, the brahmajyoti. But devotees of the Lord who qualify themselves for liberation by devotional service are offered four kinds of liberation, namely sālokya (status equal to that of the Lord), sāmīpya (constant association with the Lord), sārṣṭi (opulence equal to that of the Lord) and sārūpya (features like those of the Lord).

TEXT 31

TEXT

brahma-sāyujya-muktera tāhā nāhi gati
vaikuṇṭha-bāhire haya tā'-sabāra sthiti

SYNONYMS

brahma-sāyujya—of merging into the Supreme Brahman; muktera—of the liberation; tāhā—there (in Vaikuṇṭha); nāhi—not; gati—entrance; vaikuṇṭha-bāhire—outside the Vaikuṇṭha planets; haya—there is; tā'-sabāra sthiti—the residence of all of them.

TRANSLATION

Those who attain brahma-sāyujya liberation cannot gain entrance into Vaikuṇṭha; their residence is outside the Vaikuṇṭha planets.

TEXT 32

TEXT

vaikuṇṭha-bāhire eka jyoti-maya maṇḍala
krṣṇera angera prabhā, parama ujjvala

SYNONYMS

vaikuṇṭha-bāhire—outside the Vaikuṇṭhalokas; eka—one; jyotiḥ-maya maṇḍala—the atmosphere of the glowing effulgence; krṣṇera—of Lord Kṛṣṇa; angera—of the body; prabhā—rays; parama—supremely; ujjvala—bright.

TRANSLATION

Outside the Vaikuṇṭha planets is the atmosphere of the glowing effulgence, which consists of the supremely bright rays of the body of Lord Kṛṣṇa.

TEXT 33

TEXT

'siddha-loka' nāma tāra prakṛtira pāra
cit-svarūpa, tāṅhā nāhi cic-chakti vikāra

SYNONYMS
'siddha-loka'--the region of the Siddhas; nāma--named; tāra--of the effulgent atmosphere; prakṛtira pāra--beyond this material nature; cit-svarūpa--full of knowledge; tānāh--there; nāhi--there is not; cit-śakti-vikāra--change of the spiritual energy.

TRANSLATION

That region is called Siddhaloka, and it is beyond the material nature. Its essence is spiritual, but it does not have spiritual varieties.

TEXT 34

TEXT

sūrya-maṇḍala yena bāhire nirviśeṣa
bhitare sūryera ratha-ādi saviśeṣa

SYNONYMS

sūrya-maṇḍala--the sun globe; yena--like; bāhire--externally; nirviśeṣa--with out varieties; bhitare--within; sūryera--of the sun-god; ratha-ādi--opulences like chariots and other things; sa-viśeṣa--full of varieties.

TRANSLATION

It is like the homogeneous effulgence around the sun. But inside the sun are the chariots, horses and other opulences of the sun-god.

PURPORT

Outside of Vaikuṇṭha, the abode of Kṛṣṇa, which is called paravyoma, is the glaring effulgence of Kṛṣṇa's bodily rays. This is called the brahmajyoti. The transcendental region of that effulgence is called Siddhaloka or Brahmaloka. When impersonalists achieve liberation, they merge into that Brahmaloka effulgence. This transcendental region is undoubtedly spiritual, but it contains no manifestations of spiritual activities or variegatedness. It is compared to the glow of the sun. Within the sun's glow is the sphere of the sun, where one can experience all sorts of varieties.

TEXT 35

TEXT

kāmād dveṣād bhayāt snehād
yathā bhaktyeṣvare manaḥ
āveśya tad aghāḥ hitvā
bahavas tad gatiṁ gatāḥ

SYNONYMS

kāmāt--influenced by lusty desire; dveṣāt--by envy; bhayāt--by fear; snehāt--or by affection; yathā--as; bhaktyā--by devotion; īśvare--in the Supreme Personality of Godhead; manaḥ--the mind; āveśya--fully absorbing; tat-
-that; agham--sinful activity; hitvā--giving up; bahavah--many; tat--that; gatim--destination; gatāḥ--achieved.

**TRANSLATION**

"As through devotion to the Lord one can attain His abode, many have attained that goal by abandoning their sinful activities and absorbing their minds in the Lord through lust, envy, fear or affection."

**PURPORT**

As the powerful sun, by its glowing rays, can purify all kinds of impurities, so the all-spiritual Personality of Godhead can purify all material qualities in a person He attracts. Even if one is attracted by Godhead in the mode of material lust, such attraction is converted into spiritual love of Godhead by His grace. Similarly, if one is related to the Lord in fear and animosity, he also becomes purified by the spiritual attraction of the Lord. Although God is great and the living entity small, they are spiritual individuals, and therefore as soon as there is a reciprocal exchange by the living entity's free will, at once the great spiritual being attracts the small living entity, thus freeing him from all material bondage. This is a verse from Śrīmad-Bhāgavatam (7.1.30).

**TEXT 36**

**TEXT**

yat arinām priyānāṁ ca
prāpyam ekam ivoditam
tad brahma-kṛṣṇayor aikyat
kiraṇārkapamā-juśoḥ

**SYNONYMS**

yat--that; arināṁ--of the enemies of the Supreme Personality of Godhead; priyānāṁ--of the devotees, who are very dear to the Supreme Personality of Godhead; ca--and; prāpyam--destination; ekam--one only; iva--thus; uditam--said; tat--that; brahma--of impersonal Brahman; kṛṣṇayoh--and of Kṛṣṇa, the Supreme Personality of Godhead; aikyat--due to the oneness; kiraṇa--the sunshine; arka--and the sun; upamā--the comparison; juśoḥ--which is understood by.

**TRANSLATION**

"Where it has been stated that the Lord's enemies and devotees attain the same destination, this refers to the ultimate oneness of Brahman and Lord Kṛṣṇa. This may be understood by the example of the sun and the sunshine, in which Brahman is like the sunshine and Kṛṣṇa Himself is like the sun."

**PURPORT**

This verse is from the Bhakti-rasāmṛta-sindhu (1.2.278) of Śrīla Rūpa Gosvāmī, who further discusses this same topic in his Laghu-bhāgavatāmṛta (Pūrva 5.41). There he refers to the Viṣṇu Purāṇa (4.15.1), where Maitreya Muni asked Parāśara, in regard to Jaya and Vijaya, how it was that
Hiranyakasipu next became Rāvana and enjoyed more material happiness than the demigods but did not attain salvation, although when he became Śiśupāla, quarreled with Kṛṣṇa and was killed, he attained salvation and merged into the body of Lord Kṛṣṇa. Parāśara replied that Hiranyakasipu failed to recognize Lord Nṛsiṁhadeva as Lord Viṣṇu. He thought that Nṛsiṁhadeva was some living entity who had acquired such opulence by various pious activities. Being overcome by the mode of passion, he considered Lord Nṛsiṁhadeva an ordinary living entity, not understanding His form. Nevertheless, because Hiranyakasipu was killed by the hands of Lord Nṛsiṁhadeva, in his next life he became Rāvana and had proprietorship of unlimited opulence. As Rāvana, with unlimited material enjoyment, he could not accept Lord Rāma as the Personality of Godhead. Therefore even though he was killed by Rāma, he did not attain sāyujya, or oneness with the body of the Lord. In his Rāvana body he was too much attracted to Rāma's wife, Jānakī, and because of that attraction he was able to see Lord Rāma. But instead of accepting Lord Rāma as an incarnation of Viṣṇu, Rāvana thought Him an ordinary living being. When killed by the hands of Rāma, therefore, he got the privilege of taking birth as Śiśupāla, who had such immense opulence that he could think himself a competitor to Kṛṣṇa. Although Śiśupāla was always envious of Kṛṣṇa, he frequently uttered the name of Kṛṣṇa and always thought of the beautiful features of Kṛṣṇa. Thus by constantly thinking and chanting of Kṛṣṇa, even unfavorably, he was cleansed of the contamination of his sinful activities. When Śiśupāla was killed by the Sudarśana cakra of Kṛṣṇa as an enemy, his constant remembrance of Kṛṣṇa dissolved the reactions of his vices, and he attained salvation by becoming one with the body of the Lord.

From this incident one can understand that even a person who thinks of Kṛṣṇa as an enemy and is killed by Him may be liberated by becoming one with the body of Kṛṣṇa. What then must be the destination of devotees who always think favorably of Kṛṣṇa as their master or friend? These devotees must attain a situation better than Brahmāloka, the impersonal bodily effulgence of Kṛṣṇa. Devotees cannot be situated in the impersonal Brahman effulgence, into which impersonalists desire to merge. The devotees are placed in Vaikuṇṭhaloka or Kṛṣṇaloka.

This discussion between Maitreya Muni and Parāśara Muni centered on whether devotees come down into the material world in every millennium like Jaya and Vijaya, who were cursed by the Kumāras to that effect. In the course of these instructions to Maitreya about Hiranyakasipu, Rāvana and Śiśupāla, Parāśara did not say that these demons were formerly Jaya and Vijaya. He simply described the transmigration through three lives. It is not necessary for the Vaikuṇṭha associates of the Supreme Personality of Godhead to come to take the roles of His enemies in all the millenniums in which He appears. The "falldown" of Jaya and Vijaya occurred in a particular millennium; Jaya and Vijaya do not come down in every millennium to act as demons. To think that some associates of the Lord fall down from Vaikuṇṭha in every millennium to become demons is totally incorrect.

The Supreme Personality of Godhead has all the tendencies that may be found in the living entity, for He is the chief living entity. Therefore it is natural that sometimes Lord Viṣṇu wants to fight. Just as He has the tendencies to create, to enjoy, to be a friend, to accept a mother and father, and so on, He also has the tendency to fight. Sometimes important landlords and kings keep wrestlers with whom they practice mock fighting, and Viṣṇu makes similar arrangements. The demons who fight with the Supreme Personality of Godhead in the material world are sometimes His associates. When there is a scarcity of demons and the Lord wants to fight, He instigates some of His associates of Vaikuṇṭha to come and play as demons. When it is said that
Śiśupāla merged into the body of Kṛṣṇa, it should be noted that in this case he was not Jaya or Vijaya; he was actually a demon.

In his Bṛhad-bhāgavatāmṛta, Śrīla Sanātana Gosvāmī has explained that the attainment of salvation by merging into the Brahman effulgence of the Lord cannot be accepted as the highest success in life, because demons like Kaṁsa, who were famous for killing brāhmaṇas and cows, attained that salvation. For devotees such salvation is abominable. Devotees are actually in a transcendental position, whereas nondevotees are candidates for hellish conditions of life. There is always a difference between the life of a devotee and the life of a demon, and their realizations are as different as heaven and hell.

Demons are always accustomed to be malicious toward devotees and to kill brāhmaṇas and cows. For demons, merging in the Brahman effulgence may be very glorious, but for devotees it is hellish. A devotee's aim in life is to attain perfection in loving the Supreme Personality of Godhead. Those who aspire to merge into the Brahman effulgence are as abominable as demons. Devotees who aspire to associate with the Supreme Lord to render Him transcendental loving service are far superior.

TEXT 37

TEXT

taiche para-vyome nānā cit-chakti-vilāsa
nirviśeṣa jyotir-bimba bāhire prakāśa

SYNONYMS

taiche--in that way; para-vyome--in the spiritual sky; nānā--varieties; cit-ṣakti-vilāsa--pastimes of spiritual energy; nirviśeṣa--impersonal; jyotiḥ--of the effulgence; bimba--reflection; bāhire--externally; prakāśa--manifested.

TRANSLATION

Thus in the spiritual sky there are varieties of pastimes within the spiritual energy. Outside the Vaikuṇṭha planets appears the impersonal reflection of light.

TEXT 38

TEXT

nirviśeṣa-brahma sei kevala jyotir-maya
sāyuja-yera adhikārī tānḥā pāya laya

SYNONYMS

nirviśeṣa-brahma--the impersonal Brahman effulgence; sei--that; kevala--only; jyotiḥ-maya--effulgent rays; sāyuja-yera--the liberation called sāyuja (oneness with the Supreme); adhikārī--one who is fit for; tānḥā--there (in the impersonal Brahman effulgence); pāya--gets; laya--merging.

TRANSLATION

343
That impersonal Brahman effulgence consists only of the effulgent rays of
the Lord. Those fit for sāyujya liberation merge into that effulgence.

TEXT 39

TEXT

siddha-lokas tu tamasaḥ
pāre yatra vasanti hi
siddhā brahma-sukhe magnā
daityās ca harinā hatāḥ

SYNONYMS

siddha-lokaḥ--Siddhaloka, or impersonal Brahman; tu--but; tamasaḥ--of
darkness; pāre--beyond the jurisdiction; yatra--where; vasanti--reside; hi--
certainly; siddhāḥ--the spiritually perfect; brahma-sukhe--in the
transcendental bliss of becoming one with the Supreme; magnāḥ--absorbed;
daityāḥ ca--as well as the demons; harināḥ--by the Supreme Personality of
Godhead; hatāḥ--killed.

TRANSLATION

"Beyond the region of ignorance [the material cosmic manifestation] lies
the realm of Siddhaloka. The Siddhas reside there, absorbed in the bliss of
Brahman. Demons killed by the Lord also attain that realm."

PURPORT

Tamas means darkness. The material world is dark, and beyond the material
world is light. In other words, after passing through the entire material
atmosphere, one can come to the luminous spiritual sky, whose impersonal
effulgence is known as Siddhaloka. Māyāvādī philosophers who aspire to merge
with the body of the Supreme Personality of Godhead, as well as demoniac
persons who are killed by Kṛṣṇa, such as Kamsa and Śiśupāla, enter that
Brahman effulgence. Yogīs who attain oneness through meditation according to
the Patañjali yoga system also reach Siddhaloka. This is a verse from the
Brahmāṇḍa Purāṇa.

TEXT 40

TEXT

sei para-vyome nārāyaṇera cāri pāse
dvārakā-catur-vyūhera dvitīya prakāse

SYNONYMS

sei--that; para-vyome--in the spiritual sky; nārāyaṇera--of Lord Nārāyaṇa;
cāri pāse--on four sides; dvārakā--Dvārakā; catur-vyūhera--of the quadruple
expansions; dvitīya--the second; prakāse--manifestation.

TRANSLATION
In that spiritual sky, on the four sides of Nārāyaṇa, are the second expansions of the quadruple expansions of Dvārakā.

PURPORT

Within the spiritual sky is a second manifestation of the quadruple forms of Dvārakā from the abode of Kṛṣṇa. Among these forms, which are all spiritual and immune to the material modes, Śrī Baladeva is represented as Mahā-śaṅkarśaṇa.

The actions in the spiritual sky are manifested by the internal potency in pure spiritual existence. They expand in six transcendental opulences, which are all manifestations of Mahā-śaṅkarśaṇa, who is the ultimate reservoir and objective of all living entities. Although belonging to the marginal potency known as jīva-śakti, the spiritual sparks known as the living entities are subjected to the conditions of material energy. It is because these sparks are related with both the internal and external potencies of the Lord that they are known as belonging to the marginal potency.

In considering the quadruple forms of the absolute Personality of Godhead, known as Vāsudeva, Saṅkarśaṇa, Pradyumna and Aniruddha, the impersonalists, headed by Śrīpāda Saṅkarācārya, have interpreted the aphorisms of the Vedānta-sūtra in a way suitable for the impersonalist school. To provide the intrinsic import of such aphorisms, however, Śrīla Rūpa Gosvāmī, the leader of the six Gosvāmīs of Vṛndāvana, has properly replied to the impersonalists in his Laghu-bhāgavatāmṛta, which is a natural commentary on the aphorisms of the Vedānta-sūtra.

The Padma Purāṇa, as quoted by Śrīla Rūpa Gosvāmī in his Laghu-bhāgavatāmṛta, describes that in the spiritual sky there are four directions, corresponding to east, west, north and south, in which Vāsudeva, Saṅkarśaṇa, Aniruddha and Pradyumna are situated. The same forms are also situated in the material sky. The Padma Purāṇa also describes a place in the spiritual sky known as Vedavatī-pura, where Vāsudeva resides. In Viṣṇuloka, which is above Satyaloka, Saṅkarśaṇa resides. Mahā-śaṅkarśaṇa is another name of Saṅkarśaṇa. Pradyumna lives in Dvārakā-pura, and Aniruddha lies on the eternal bed of Śeṣa, generally known as ananta-śayyā, on the island called Śvetadvīpa, in the ocean of milk.

TEXT 41

TEXT

vāsudeva-saṅkarśaṇa-pradyumnāniruddha ‘dvitīya catur-vyūha’ ei----turiya, viśuddha

SYNONYMS

vāsudeva--the expansion named Vāsudeva; saṅkarśaṇa--the expansion named Saṅkarśaṇa; pradyumna--the expansion named Pradyumna; aniruddha--the expansion named Aniruddha; dvitīya catuḥ-vyūha--the second quadruple expansion; ei--this; turiya--transcendental; viśuddha--free from all material contamination.

TRANSLATION

Vāsudeva, Saṅkarśaṇa, Pradyumna and Aniruddha constitute this second quadruple. They are purely transcendental.
Śrīpāda Śaṅkarācārya has misleadingly explained the quadruple form (catur-vyūha) in his interpretation of the forty-second aphorism of Chapter Two of the second khaṇḍa of the Vedānta-sūtra (upatīta-asambhavāt). In verses 41 through 47 of this chapter of Śrī Caitanya-caritamṛta, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī answers Śrīpāda Śaṅkarācārya's misleading objections to the personal feature of the Absolute Truth.

The Supreme Personality of Godhead, the Absolute Truth, is not like a material object that can be known by experimental knowledge or sense perception. In the Nārada-paścarātra this fact has been explained by Nārāyaṇa Himself to Lord Śiva. But Śaṅkarācārya, the incarnation of Śiva, under the order of Nārāyaṇa, his master, had to mislead the monists, who favor ultimate extinction. In the conditioned stage of existence, all living entities have four basic defects, of which one is the cheating propensity. Śaṅkarācārya has carried this cheating propensity to the extreme to mislead the monists.

Actually, the quadruple forms explained in the Vedic literature cannot be understood by the speculation of a conditioned soul. The quadruple forms should therefore be accepted just as They are described. The authority of the Vedas is such that even if one does not understand something by his limited perception, he should accept the Vedic injunction and not create interpretations to suit his imperfect understanding. In his Śārīraka-bhāṣya, however, Śaṅkarācārya has increased the misunderstanding of the monists.

The quadruple forms have a spiritual existence that can be realized in vāsudeva-sattva (sūdha-sattva), or unqualified goodness, which accompanies complete absorption in the understanding of Vāsudeva. The quadruple forms, who are full of the six opulences of the Supreme Personality of Godhead, are the enjoyers of the internal potency. Thinking the absolute Personality of Godhead to be poverty-stricken or to have no potency—or, in other words, to be impotent—is simply rascaldom. This rascaldom is the profession of the conditioned soul, and it increases his bewilderment. One who cannot understand the distinctions between the spiritual world and the material world has no qualification to examine or know the situation of the transcendental quadruple forms. In his commentary on Vedānta-sūtra 2.2.42-45, His Holiness Śrīpāda Śaṅkarācārya has made a futile attempt to nullify the existence of these quadruple forms in the spiritual world.

Śaṅkarācārya says (sūtra 42) that devotees think the Supreme Personality of Godhead Vāsudeva, Śrī Kṛṣṇa, to be one, to be free from material qualities and to have a transcendental body full of bliss and eternal existence. He is the ultimate goal of the devotees, who believe that the Supreme Personality of Godhead expands Himself into four other eternal transcendental forms—Vāsudeva, Śaṅkarṣaṇa, Pradyumna and Aniruddha. From Vāsudeva, who is the primary expansion, come Śaṅkarṣaṇa, Pradyumna and Aniruddha in that order. Another name of Vāsudeva is Paramātma, another name of Śaṅkarṣaṇa is jīva (the living entity), another name of Pradyumna is mind, and another name of Aniruddha is ahaṅkāra (false ego). Among these expansions, Vāsudeva is considered the origin of material nature. Therefore Śaṅkarācārya says that Śaṅkarṣaṇa, Pradyumna and Aniruddha must be creations of that original cause.

Great souls assert that Nārāyaṇa, who is known as Paramātma, the Supersoul, is beyond material nature, and this is in accordance with the statements of the Vedic literature. Māyāvādīs also agree that Nārāyaṇa can expand Himself in various forms. Śaṅkara says that he does not attempt to argue that portion of the devotees' understanding, but he must protest the idea that Śaṅkarṣaṇa is produced from Vāsudeva, Pradyumna is produced from Śaṅkarṣaṇa, and Aniruddha is produced from Pradyumna, for if Śaṅkarṣaṇa is understood to represent the
living entities created from the body of Vāsudeva, the living entities would have to be noneternal. The living entities are supposed to be freed from material contamination by engaging in prolonged temple worship of the Supreme Personality of Godhead, reading Vedic literature and performing yoga and pious activities to attain the Supreme Lord. But if the living entities had been created from material nature at a certain point, they would be noneternal and would have no chance to be liberated and associate with the Supreme Personality of Godhead. When a cause is nullified, its results are nullified. In the second chapter of the Vedānta-sūtra's second khaṇḍa, Ācārya Vedavyāsa has also refuted the conception that the living beings were ever born (nātmā śruter nityatvāc ca tābhyaḥ). Because there is no creation for the living entities, they must be eternal.

Śaṅkarācārya says (sūtra 43) that devotees think that Pradyumna, who is considered to represent the senses, has sprung from Śaṅkarāśaṇa, who is considered to represent the living entities. But we cannot actually experience that a person can produce senses. Devotees also say that from Pradyumna has sprung Aniruddha, who is considered to represent the ego. But Śaṅkarācārya says that unless the devotees can show how ego and the means of knowledge can generate from a person, such an explanation of the Vedānta-sūtra cannot be accepted, for no other philosophers accept the sūtras in that way.

Śaṅkarācārya also says (sūtra 44) that he cannot accept the devotees' idea that Śaṅkarāśaṇa, Pradyumna and Aniruddha are equally as powerful as the absolute Personality of Godhead, full in the six opulences of knowledge, wealth, strength, fame, beauty and renunciation, and free from the flaw of generation at a certain point. Even if they are full expansions, the flaw of generation remains. Vāsudeva, Śaṅkarāśaṇa, Pradyumna and Aniruddha, being distinct individual persons, cannot be one. Therefore if they are accepted as absolute, full and equal, there would have to be many Personalities of Godhead. But there is no need to accept that there are many Personalities of Godhead, because acceptance of one omnipotent God is sufficient for all purposes. The acceptance of more than one God is contradictory to the conclusion that Lord Vāsudeva, the absolute Personality of Godhead, is one without a second. Even if we agree to accept that the quadruple forms of Godhead are all identical, we cannot avoid the incongruous flaw of noneternity. Unless we accept that there are some differences among the personalities, there is no meaning to the idea that Śaṅkarāśaṇa is an expansion of Vāsudeva, Pradyumna is an expansion of Śaṅkarāśaṇa, and Aniruddha is an expansion of Pradyumna. There must be a distinction between cause and effect. For example, a pot is distinct from the earth from which it is made, and therefore we can ascertain that the earth is the cause and the pot is the effect. Without such distinctions, there is no meaning to cause and effect. Furthermore, the followers of the Pañcarātric principles do not accept any differences in knowledge and qualities between Vāsudeva, Śaṅkarāśaṇa, Pradyumna and Aniruddha. The devotees accept all these expansions to be one, but why should they restrict oneness to these quadruple expansions? Certainly we should not do so, for all living entities, from Brahmā to the insignificant ant, are expansions of Vāsudeva, as accepted in all the śrutis and smṛtis.

Śaṅkarācārya also says (sūtra 45) that the devotees who follow the Pañcarātra state that God's qualities and God Himself, as the owner of the qualities, are the same. But how can the Bhāgavata school state that the six opulences—wisdom, wealth, strength, fame, beauty and renunciation—are identical with Lord Vāsudeva? This is impossible.

In his Laghu-bhāgavatāmṛta (Pūrva 5.165-193), Śrīla Rūpa Gosvāmī has refuted the charges directed against the devotees by Śrīpāda Śaṅkarācārya regarding their explanation of the quadruple forms Vāsudeva, Śaṅkarāśaṇa,
Pradyumna and Aniruddha. He says that these four expansions of Nārāyaṇa are present in the spiritual sky, where They are famous as Mahāvastha. Among Them, Vāsudeva is worshiped within the heart by meditation because He is the predominating Deity of the heart, as explained in Śrīmad-Bhāgavatam (4.3.23).

Saṅkarṣaṇa, the second expansion, is Vāsudeva's personal expansion for pastimes, and since He is the reservoir of all living entities, He is sometimes called jīva. The beauty of Saṅkarṣaṇa is more than that of innumerable full moons radiating light beams. He is worshipable as the principle of ego. He has invested Anantadeva with all the potencies of sustenance. For the dissolution of the creation, He also exhibits Himself as the Supersoul in Rudra, irreligiosity, sarpa (the snake), antaka (death) and the demons.

Pradyumna, the third manifestation, appears from Saṅkarṣaṇa. Those who are especially intelligent worship this Pradyumna expansion of Saṅkarṣaṇa as the principle of the intelligence. The goddess of fortune always chants the glories of Pradyumna in the place known as Ilāvṛta-varṣa, and she always serves Him with great devotion. His complexion appears sometimes golden and sometimes bluish like new monsoon clouds in the sky. He is the origin of the creation of the material world, and He has invested His creative principle in Cupid. It is by His direction only that all men and demigods and other living entities function with energy for regeneration.

Aniruddha, the fourth of the quadruple expansions, is worshiped by great sages and psychologists as the principle of the mind. His complexion is similar to the bluish hue of a blue cloud. He engages in the maintenance of the cosmic manifestation and is the Supersoul of Dharma (the deity of religiosity), the Manus (the progenitors of mankind) and the devatās (demigods). The Mokṣa-dharma Vedic scripture indicates that Pradyumna is the Deity of the total mind, whereas Aniruddha is the Deity of the total ego, but previous statements regarding the quadruple forms are confirmed in the Pañcarātra tantras in all respects.

In the Laghu-bhāgavatāmṛta (Pūrva 5.86-100), there is a lucid explanation of the inconceivable potencies of the Supreme Personality of Godhead. Negating Śaṅkarācārya's statements, the Mahā-varāha Purāṇa declares:

```
sarve nityāḥ śāsvatāś ca
dehās tasya parātmanaḥ
hānopādāna-rahitā
naiva prakṛti-jāḥ kvacit
```

"All the varied expansions of the Personality of Godhead are transcendental and eternal, and all of them repeatedly descend to all the different universes of the material creation. Their bodies, composed of eternity, bliss and knowledge, are everlasting; there is no chance of their decaying, for they are not creations of the material world. Their forms are concentrated spiritual existence, always complete with all spiritual qualities and devoid of material contamination."

Confirming these statements, the Nārada-pañcarātra asserts:

```
manir yathā vibhāgena
nīla-pītādibhir yutaḥ
rūpa-bhedam avāpnoti
dhyāna-bhedāt tathācyutaḥ
```

"The infallible Personality of Godhead can manifest His body in different ways according to different modes of worship, just as the vaidūrya gem can
manifest itself in various colors, such as blue and yellow." Each incarnation is distinct from all the others. This is possible by the Lord's inconceivable potency, by which He can simultaneously represent Himself as one, as various partial forms and as the origin of these partial forms. Nothing is impossible for His inconceivable potencies.

Krṣṇa is one without a second, but He manifests Himself in different bodies, as stated by Nārada in the Tenth Canto of Śrīmad-Bhāgavatam:

citraṁ bataitad ekena
vapuṣā yugapat pṛthak
gṛheṣu dvya-aṣṭa-sāhasraṁ
striya eka udāvahat

"It is wonderful indeed that one Kṛṣṇa has simultaneously become different Kṛṣṇas in 16,000 palaces to accept 16,000 queens as His wives." (Bhāg. 10.69.2) The Padma Purāṇa also explains:

sa devo bahudhā bhūtvā
nirgūṇaḥ puruṣottamaḥ
ekī-bhūya punaḥ ēte
nirdoṣo harir ādi-kṛ̱t

"The same Personality of Godhead, Puruṣottama, the original person, who is always devoid of material qualities and contamination, can exhibit Himself in various forms and at the same time lie down in one form."

In the Tenth Canto of Śrīmad-Bhāgavatam it is said, yajanti tvan-maṇyaḥ tvām vai bahu-mūrya-eka-mūrtikam: "O my Lord, although You manifest Yourself in varieties of forms, You are one without a second. Therefore pure devotees concentrate upon You and worship only You." (Bhāg. 10.40.7) In the Kūrma Purāṇa it is said:

asthūlaṁ cānaṇuḥ caiva
sthūlo 'nuṣ caiva sarvataḥ
avarṇaḥ sarvataḥ praktaḥ
śyāmo raktānta-locanaḥ

"The Lord is personal although impersonal, He is atomic although great, and He is blackish and has red eyes although He is colorless." By material calculation all this may appear contradictory, but if we understand that the Supreme Personality of Godhead has inconceivable potencies, we can accept these facts as eternally possible in Him. In our present condition we cannot understand the spiritual activities and how they occur, but although they are inconceivable in the material context, we should not disregard such contradictory conceptions.

Although it is apparently inconceivable, it is quite possible for the Absolute to reconcile all opposing elements. Śrīmad-Bhāgavatam establishes this in the Sixth Canto (6.9.34-37):

"O my Lord, Your transcendental pastimes and enjoyments all appear inconceivable because they are not limited by the causal and effective actions of material thought. You can do everything without performing bodily work. The Vedas say that the Absolute Truth has multifarious potencies and does not need to do anything personally. My dear Lord, You are entirely devoid of material qualities. Without anyone's help, You can create, maintain and dissolve the entire qualitative material manifestation, yet in all such activities You do not change. You do not accept the results of Your activities, unlike ordinary
demons and demigods, who suffer or enjoy the reactions of their activities in
the material world. Unaffected by the reactions of work, You eternally exist
with Your full spiritual potency. This we cannot fully understand.

"Because You are unlimited in Your six opulences, no one can count Your
transcendental qualities. Philosophers and other thoughtful persons are
overwhelmed by the contradictory manifestations of the physical world and the
propositions of logical arguments and judgments. Because they are bewildered
by word jugglery and disturbed by the different calculations of the
scriptures, their theories cannot touch You, who are the ruler and controller
of everyone and whose glories are beyond conception.

"Your inconceivable potency keeps You unattached to the mundane qualities.
Surpassing all conceptions of material contemplation, Your pure transcendental
knowledge keeps You beyond all speculative processes. By Your inconceivable
potency, there is nothing contradictory in You.

"People may sometimes think of You as impersonal or personal, but You are
one. For persons who are confused or bewildered, a rope may manifest itself as
different kinds of snakes. For similar confused persons who are uncertain
about You, You create various philosophical methods in pursuance of their
uncertain positions."

We should always remember the differences between spiritual and material
actions. The Supreme Lord, being all-spiritual, can perform any act without
extraneous help. In the material world, if we want to manufacture an earthen
pot, we need the ingredients, a machine and also a laborer. But we should not
extend this idea to the actions of the Supreme Lord, for He can create
anything in a moment without that which appears necessary in our own
conception. When the Lord appears as an incarnation to fulfill a particular
purpose, this does not indicate that He is unable to fulfill it without
appearing. He can do anything simply by His will, but by His causeless mercy
He appears to be dependent upon His devotees. He appears as the son of
Yaśodāmātā not because He is dependent on her care but because He accepts such
a role by His causeless mercy. When He appears for the protection of His
devotees, He naturally accepts trials and tribulations on their behalf.

In the Bhagavad-gītā it is said that the Lord, being equally disposed
toward every living being, has no enemies and no friends but He has special
affection for a devotee who always thinks of Him in love. Therefore neutrality
and partiality are both among the transcendental qualities of the Lord, and
they are properly adjusted by His inconceivable energy. The Lord is
Parabrahman, or the source of the impersonal Brahma, which is His all-
pervading feature of neutrality. In His personal feature, however, as the
owner of all transcendental opulences, the Lord displays His partiality by
taking the side of His devotees. Partiality, neutrality and all such qualities
are present in God; otherwise they could not be experienced in the creation.
Since He is the total existence, all things are properly adjusted in the
Absolute. In the relative world such qualities are displayed in a perverted
manner, and therefore we experience nonduality as a perverted reflection.
Because there is no logic to explain how things happen in the realm of spirit,
the Lord is sometimes described as being beyond the range of experience. But
if we simply accept the Lord's inconceivability, we can then adjust all things
in Him. Nondevotees cannot understand the Lord's inconceivable energy, and
consequently for them it is said that He is beyond the range of conceivable
expression. The author of the Brahma-sūtras accepts this fact and says, śrutes
tu śābda-mūlātvāt: the Supreme Personality of Godhead, being inconceivable to
an ordinary man, can be understood only through the evidence of the Vedic
injunctions. The Skanda Purāṇa confirms, acintyāḥ khalu ye bhāvā na tāṁs
tarkeṇa yojayet: "Matters inconceivable to a common man should not be a
subject for argument." We find very wonderful qualities even in material
jewels and drugs. Indeed, their qualities often appear inconceivable.
Therefore if we do not attribute inconceivable potencies to the Supreme
Personality of Godhead, we cannot establish His supremacy. It is because of
these inconceivable potencies that the glories of the Lord have always been
accepted as difficult to understand.

Ignorance and the jugglery of words are very common in human society, but
they do not help one understand the inconceivable energies of the Supreme
Personality of Godhead. If we accept such ignorance and word jugglery, we
cannot accept the Supreme Lord's perfection in six opulences. For example, one
of the opulences of the Supreme Lord is complete knowledge. Therefore, how
could ignorance be conceivable in Him? Vedic instructions and sensible
arguments establish that the Lord's maintaining the cosmic manifestation and
simultaneously being indifferent to the activities of its maintenance cannot
be contradictory, because of His inconceivable energies. To a person who is
always absorbed in the thought of snakes, a rope always appears to be a snake,
and similarly to a person bewildered by material qualities and devoid of
knowledge of the Absolute, the Supreme Personality of Godhead appears
according to diverse bewildered conclusions.

Someone might argue that the Absolute would be affected by duality if He
were both all-cognition (Brahman) and the Personality of Godhead with six
opulences in full (Bhagavân). To refute such an argument, the aphorism
svarūpa-dvayam Īkṣyate declares that in spite of appearances, there is no
chance of duality in the Absolute, for He is but one in diverse
manifestations. Understanding that the Absolute displays varied pastimes by
the influence of His energies at once removes the apparent incongruity of His
inconceivably opposite energies. Śrīmad-Bhāgavatam (3.4.16) gives the
following description of the inconceivable potency of the Lord:

\[
\begin{align*}
karmāṇy anīhasya bhavo 'bhavasya te 
durgāśrayo 'thāri-bhayāt palāyanam 
kālātmano yat pramadā-yutāsrayah 
svātman-rateḥ khidyati dhīr vidīm iha
\end{align*}
\]

"Although the Supreme Personality of Godhead has nothing to do, He
nevertheless acts; although He is always unborn, He nevertheless takes birth;
although He is time, fearful to everyone, He flees Mathurā in fear of His
enemy to take shelter in a fort; and although He is self-sufficient, He
marries 16,000 women. These pastimes seem like bewildering contradictions,
even to the most intelligent." Had these activities of the Lord not been a
reality, sages would not have been puzzled by them. Therefore such activities
should never be considered imaginary. Whenever the Lord desires, His
inconceivable energy (yogamāyā) serves Him in creating and performing such
pastimes.

The scriptures known as the Pañcarātra-śāstras are recognized Vedic
scriptures that have been accepted by the great ācāryas. These scriptures are
not products of the modes of passion and ignorance. Learned scholars and
brāhmaṇas therefore always refer to them as sātvata-saṁhitās. The original
speaker of these scriptures is Nārāyaṇa, the Supreme Personality of Godhead.
This is especially mentioned in the Mokṣa-dharma (349.68), which is part of
the Śānti-parva of the Mahābhārata. Liberated sages like Nārada and Vyāsa, who
are free from the four defects of conditioned souls, are the propagators of
these scriptures. Śrī Nārada Muni is the original speaker of the Pañcarātra-
śāstra. Śrīmad-Bhāgavatam is also considered a sātvata-saṁhitā. Indeed, Śrī
Caitanya Mahāprabhu declared, śrīmad-bhāgavatam purāṇam amalam: "Śrīmad-
Bhāgavatam is a spotless Purāṇa." Malicious editors and scholars who attempt to misrepresent the Pañcarātra-sūtras to refute their regulations are most abominable. In the modern age, such malicious scholars have even commented misleadingly upon the Bhagavad-gītā, which was spoken by Kṛṣṇa, to prove that there is no Kṛṣṇa. How the Māyāvādīs have misrepresented the pāñcarāтриka-vidhi will be shown below.

(1) In commenting on Vedānta-sūtra 2.2.42, Śrīpāda Śaṅkarācārya has claimed that Śaṅkaraṉa is a jīva, an ordinary living entity, but there is no evidence in any Vedic scripture that devotees of the Lord have ever said that Śaṅkaraṉa is an ordinary living entity. He is an infallible plenary expansion of the Supreme Personality of Godhead in the Viṣṇu category, and He is beyond the creation of material nature. He is the original source of the living entities. The Upaniṣads declare, nityo nityānāṁ cetanāḥ cetanānām: "He is the supreme living entity among all the living entities." Therefore He is vibhu-caitanya, the greatest. He is directly the cause of the cosmic manifestation and the infinitesimal living beings. He is the infinite living entity, and ordinary living entities are infinitesimal. Therefore He is never to be considered an ordinary living being, for that would be against the conclusion of the authorized scriptures. The living entities are also beyond the limitations of birth and death. This is the version of the Vedas, and it is accepted by those who follow scriptural injunctions and who have actually descended in the disciplic succession.

(2) In answer to Śaṅkarācārya's commentary on Vedānta-sūtra 2.2.43, it must be said that the original Viṣṇu of all the Viṣṇu categories, which are distributed in several ways, is Mūla-śaṅkarāṇa. Mūla means "the original." Śaṅkaraṉa is also Viṣṇu, but from Him all other Viṣṇus expand. This is confirmed in the Brahma-saṁhitā, wherein it is said that just as a flame transferred from another flame acts like the original, so the Viṣṇus who emanate from Mūlasaṅkarāṇa are as good as the original Viṣṇu. One should worship that Supreme Personality of Godhead, Govinda, who thus expands Himself.

(3) In reply to the commentary of Śaṅkarācārya on the forty-fourth aphorism, it may be said that no pure devotees strictly following the principles of Pañcarātra will ever accept the statement that all the expansions of Viṣṇu are different identities, for this idea is completely false. Even Śrīpāda Śaṅkarācārya, in his commentary on the forty-second aphorism, has accepted that the Personality of Godhead can automatically expand Himself variously. Therefore his commentary on the forty-second aphorism and his commentary on the forty-fourth aphorism are contradictory. It is a defect of Māyāvāda commentaries that they make one statement in one place and a contradictory statement in another place as a tactic to refute the Bhāgavata school. Thus Māyāvādī commentators do not even follow regulative principles. It should be noted that the Bhāgavata school accepts the quadruple forms of Nārāyaṇa, but that does not mean that it accepts many Gods. Devotees know perfectly well that the Absolute Truth, the Supreme Personality of Godhead, is one without a second. They are never pantheists, worshipers of many Gods, for this is against the injunction of the Vedas. Devotees completely believe, with strong faith, that Nārāyaṇa is transcendental and has inconceivable proprietorship of various transcendental potencies. We therefore recommend that scholars consult the Laghu-bhāgavatāmṛta of Śrīla Rūpa Gosvāmī, where these ideas are explicitly stated. Śrīpāda Śaṅkarācārya has tried to prove that Vāsudeva, Śaṅkarāṇa, Pradyumna and Aniruddha expand through cause and effect. He has compared Them with earth and earthen pots. That is completely ignorant, however, for there is no such thing as cause and effect in Their expansions (nānyad yat sad-asat-param). The Kūrma Purāṇa also
confirms, deha-dehi-vibheda 'ya‰ ne¤vare vidyate kvacit: "There is no
difference between body and soul in the Supreme Personality of Godhead." Cause
and effect are material. For example, it is seen that a father's body is the
cause of a son's body, but the soul is neither cause nor effect. On the
spiritual platform there are none of the differences we find in cause and
effect. Since all the forms of the Supreme Personality of Godhead are
spiritually supreme, They are equally controllers of material nature. Standing
on the fourth dimension, They are predominating figures on the transcendental
platform. There is no trace of material contamination in Their expansions
because material laws cannot influence Them. There is no such rule as cause
and effect outside of the material world. Therefore the understanding of cause
and effect cannot approach the full, transcendental, complete expansions of
the Supreme Personality of Godhead. The Vedic literature proves this:

om pûrṇam adaḥ pûrṇam idaṁ
pûrṇat pûrṇam udacyate
pûrṇasya pûrṇam ādāya
pûrṇam evâvaśisyate

"The Personality of Godhead is perfect and complete, and because He is
completely perfect, all emanations from Him, such as this phenomenal world,
are perfectly equipped as complete wholes. Whatever is produced of the
complete whole is also complete by itself. Because He is the complete whole,
even though so many complete units emanate from Him, He remains the complete
balance." (Bṛhad-āraṇyaka Upaniṣad 5.1) It is most apparent that nondevotees
violate the rules and regulations of devotional service to equate the whole
cosmic manifestation, which is the external feature of Viṣṇu, with the Supreme
Personality of Godhead, who is the controller of māyā, or with His quadruple
expansions. The equalization of māyā and spirit, or māyā and the Lord, is a
sign of atheism. The cosmic creation, which manifests life in forms from
Brahmā to the ant, is the external feature of the Supreme Lord. It comprises
one fourth of the Lord's energy, as confirmed in the Bhagavad-gītā (ekāṁśena
sthitō jagat). The cosmic manifestation of the illusory energy is material
nature, and everything within material nature is made of matter. Therefore,
one should not try to compare the expansions of material nature to the catur-
vyūha, the quadruple expansions of the Personality of Godhead, but
unfortunately the Māyāvādī school unreasonably attempts to do this.

(4) To answer Śaṅkarācārya's commentary on Vedānta-sūtra 2.2.45, the
substance of the transcendental qualities and their spiritual nature is
described in the Laghu-bhāgavatāmṛta (Pūrva 5.208-214) as follows: "Some say
that transcendence must be void of all qualities because qualities are
manifested only in matter. According to them, all qualities are like
temporary, flickering mirages. But this is not acceptable. Since the Supreme
Personality of Godhead is absolute, His qualities are nondifferent from Him.
His form, name, qualities and everything else pertaining to Him are as
spiritual as He is. Every qualitative expansion of the absolute Personality of
Godhead is identical with Him. Since the Absolute Truth, the Personality of
Godhead, is the reservoir of all pleasure, all the transcendental qualities
that expand from Him are also reservoirs of pleasure. This is confirmed in the
scripture known as Brahma-tarka, which states that the Supreme Lord Hari is
qualified by Himself, and therefore Viṣṇu and His pure devotees and their
transcendental qualities cannot be different from their persons. In the Viṣṇu
Purāṇa Lord Viṣṇu is worshiped in the following words: 'Let the Supreme
Personality of Godhead be merciful toward us. His existence is never infected
by material qualities.' In the same Viṣṇu Purāṇa it is also said that all the
qualities attributed to the Supreme Lord, such as knowledge, opulence, beauty, strength and influence, are known to be nondifferent from Him. This is also confirmed in the Padma Purāṇa, which explains that whenever the Supreme Lord is described as having no qualities, this should be understood to indicate that He is devoid of material qualities. In the First Chapter of Śrīmad-Bhāgavatam (1.16.29) it is said: 'O Dharma, protector of religious principles, all noble and sublime qualities are eternally manifested in the person of Kṛṣṇa, and devotees and transcendentalists who aspire to become faithful also desire to possess such transcendental qualities.' It is therefore to be understood that Lord Śrī Kṛṣṇa, the transcendental form of absolute bliss, is the fountainhead of all pleasurable transcendental qualities and inconceivable potencies. In this connection we may recommend references to Śrīmad-Bhāgavatam, Third Canto, Chapter Twenty-Six, verses 21, 25, 27 and 28.

Śrīpāda Rāmānujācārya has also refuted the arguments of Śaṅkarācārya in his own commentary on the Vedānta-sūtra, which is known as the Śrī-bhāṣya: "Śrīpāda Śaṅkarācārya has tried to equate the Pañcarātras with the philosophy of the atheist Kapila, and thus he has tried to prove that the Pañcarātras contradict the Vedic injunctions. The Pañcarātras state that the personality of jīva called Saṅkarṣaṇa has emerged from Vāsudeva, the supreme cause of all causes, that Pradyumna, the mind, has come from Saṅkarṣaṇa, and that Aniruddha, the ego, has come from Pradyumna. But one cannot say that the living entity (jīva) takes birth or is created, for such a statement is against the injunction of the Vedas. As stated in the Kaṭha Upaniṣad (2.18), living entities, as individual spiritual souls, can have neither birth nor death. All Vedic literature declares that the living entities are eternal. Therefore when it is said that Saṅkarṣaṇa is jīva, this indicates that He is the predominating Deity of the living entities. Similarly, Pradyumna is the predominating Deity of the mind, and Aniruddha is the predominating Deity of the ego.

"It has been said that Pradyumna, the mind, was produced from Saṅkarṣaṇa. But if Saṅkarṣaṇa were a living entity, this could not be accepted, because a living entity cannot be the cause of the mind. The Vedic injunctions state that everything—including life, mind and the senses—comes from the Supreme Personality of Godhead. It is impossible for the mind to be produced by a living entity, for the Vedas state that everything comes from the Absolute Truth, the Supreme Lord.

"Saṅkarṣaṇa, Pradyumna and Aniruddha have all the potent features of the absolute Personality of Godhead, according to the revealed scriptures, which contain undeniable facts that no one can refute. Therefore these quadruple forms are never to be considered ordinary living beings. Each of Them is a plenary expansion of the Absolute Godhead, and thus each is identical with the Supreme Lord in knowledge, opulence, energy, influence, prowess and potencies. The evidence of Pañcarātra cannot be neglected. Only untrained persons who have not genuinely studied the Pañcarātras think that the Pañcarātras contradict the śrutis regarding the birth or beginning of the living entity. In this connection, we must accept the verdict of Śrīmad-Bhāgavatam, which says: 'The absolute Personality of Godhead, who is known as Vāsudeva and who is very affectionate toward His surrendered devotees, expands Himself in quadruple forms who are subordinate to Him and at the same time identical with Him in all respects.' The Pauṣkara-saṃhitā states: 'The scriptures that recommend that brāhmaṇas worship the quadruple forms of the Supreme Personality of Godhead are called āgamas [authorized works of Vedic literature].' In all Vaiṣṇava literature it is said that worshiping these quadruple forms is as good as worshiping the Supreme Personality of Godhead Vāsudeva, who in His different expansions, complete in six opulences, can accept offerings from His devotees of the results of their prescribed duties.
Worshiping the expansions for pastimes, such as Nṛsiṁha, Rāma, Śeṣa and Kūrma, promotes one to the worship of the Śaṅkarṣaṇa quadruple. From that position one is raised to the platform of worshiping Vāsudeva, the Supreme Brahman. In the Pauśkara-saṁhitā it is said: 'If one fully worships according to the regulative principles, one can attain the Supreme Personality of Godhead, Vāsudeva.' It is to be accepted that Śaṅkarṣaṇa, Pradyumna and Aniruddha are as good as Lord Vāsudeva, for They all have inconceivable power and can accept transcendental forms like Vāsudeva. Śaṅkarṣaṇa, Pradyumna and Aniruddha are never born, but They can manifest Themselves in various incarnations before the eyes of pure devotees. This is the conclusion of all Vedic literature. That the Lord can manifest Himself before His devotees by His inconceivable power is not against the teaching of the Pañcarātra. Since Śaṅkarṣaṇa, Pradyumna and Aniruddha are actually the predominating Deities of all living entities, the total mind and the total ego, the descriptions of Śaṅkarṣaṇa, Pradyumna and Aniruddha as jīva, mind and ego are never contradictory to the statements of the scriptures. These names identify these Deities, just as the terms 'sky' and 'light' sometimes identify the Absolute Brahman.

"The scriptures completely deny the birth or production of the living entity. In the Parama-saṁhitā it is described that material nature, which is used for others' purposes, is factually inert and always subject to transformation. The field of material nature is the arena of the activities of fruitative actors, and since the material field is externally related with the Supreme Personality of Godhead, it is also eternal. In every saṁhitā, the jīva (living entity) has been accepted as eternal, and in the Pañcarātra the birth of the jīva is completely denied. Anything that is produced must also be annihilated. Therefore if we accept the birth of the living entity, we also have to accept his annihilation. But since the Vedic literature says that the living entity is eternal, one should not think the living being to be produced at a certain time. In the beginning of the Parama-saṁhitā it is definitely stated that the face of material nature is constantly changeable. Therefore 'beginning,' 'annihilation' and all such terms are applicable only in the material nature.

"Considering all these points, one should understand that Śaṅkarācārya's statement that Śaṅkarṣaṇa is born as a jīva is completely against the Vedic statements. His assertions are completely refuted by the above arguments. In this connection the commentary of Śrīdhara Svāmī on Śrīmad-Bhāgavatam (3.1.34) is very helpful." For a detailed refutation of Śaṅkarācārya's arguments to prove Śaṅkarṣaṇa an ordinary living being, one may refer to Śrīmat Sudarśana-cārya's commentary on Śrī-bhāṣya, which is known as the Śruta-prakāśikā.

The original quadruple forms Kṛṣṇa, Baladeva, Pradyumna and Aniruddha expand into another quadruple, which is present in the Vaikuṇṭha planets of the spiritual sky. Therefore the quadruple forms in the spiritual sky are the second manifestation of the original quadruple in Dvārakā. As explained above, Vāsudeva, Śaṅkarṣaṇa, Pradyumna and Aniruddha are all changeless, transcendental plenary expansions of the Supreme Lord who have no relation to the material modes. The Śaṅkarṣaṇa form in the second quadruple is not only a representation of Balarāma but also the original cause of the Causal Ocean, where Kāraṇḍodakaśāyi Viṣṇu lies asleep, breathing out the seeds of innumerable universes.

In the spiritual sky there is a spiritual creative energy technically called śuddha-sattva, which is a pure spiritual energy that sustains all the Vaikuṇṭha planets with the full opulences of knowledge, wealth, prowess, etc. All these actions of śuddha-sattva display the potencies of Mahā-śaṅkarṣaṇa, who is the ultimate reservoir of all individual living entities who are...
suffering in the material world. When the cosmic creation is annihilated, the living entities, who are indestructible by nature, rest in the body of Mahā-saṅkarṣaṇa. Saṅkarṣaṇa is therefore sometimes called the total jīva. As spiritual sparks, the living entities have the tendency to be inactive in the association of material energy, just as sparks of a fire have the tendency to be extinguished as soon as they leave the fire. The spiritual nature of the living being can be rekindled, however, in association with the Supreme Being. Because the living being can appear either in matter or in spirit, the jīva is called the marginal potency.

Saṅkarṣaṇa is the origin of Kāraṇa Viṣṇu, who is the original form who creates the universes, and that Saṅkarṣaṇa is but a plenary expansion of Śrī Nityānanda Rāma.

TEXT 42

TEXT

tānāḥ ye rāmera rūpa-mahā-saṅkarṣaṇa
cic-chakti-āśraya tiṁho, kāraṇera kāraṇa

SYNONYMS

tānāḥ--there; ye--which; rāmera rūpa--the personal feature of Balarāma; mahā-saṅkarṣaṇa--Mahā-saṅkarṣaṇa; cic-śakti-āśraya--the shelter of the spiritual potency; tiṁho--He; kāraṇera kāraṇa--the cause of all causes.

TRANSLATION

There the personal feature of Balarāma called Mahā-saṅkarṣaṇa is the shelter of the spiritual energy. He is the primary cause, the cause of all causes.

TEXT 43

TEXT

cic-chakti-vilāsa eka-'śuddha-sattva' nāma
śuddha-sattva-maya yata vaikuṇṭhādi-dhāma

SYNONYMS

cic-śakti-vilāsa--pastimes in the spiritual energy; eka--one; śuddha-sattva nāma--named śuddha-sattva, pure existence, free from material contamination; śuddha-sattva-maya--of purely spiritual existence; yata--all; vaikuṇṭha-ādi-dhāma--the spiritual planets, known as Vaikuṇṭhas.

TRANSLATION

One variety of the pastimes of the spiritual energy is described as pure goodness [viśuddha-sattva]. It comprises all the abodes of Vaikuṇṭha.
ṣaḍ-vidhaiśvarya tāṁhā sakala cinmaya
saṅkarṣaṇera vibhūti saba, jāniha niścaya

SYNONYMS

ṣaṭ-vidha-aiśvarya--six kinds of opulences; tāṁhā--there; sakala cit-maya--everything spiritual; saṅkarṣaṇera--of Lord Saṅkarṣaṇa; vibhūti saba--all different opulences; jāniha niścaya--know certainly.

TRANSLATION

The six attributes are all spiritual. Know for certain that they are all manifestations of the opulence of Saṅkarṣaṇa.

TEXT 45

TEXT

'jīva'-nāma taṭasthākhya eka śakti haya
mahā-saṅkarṣaṇa----saba jīvera āśraya

SYNONYMS

jīva--the living entity; nāma--named; taṭa-sthā-ākhyā--known as the marginal potency; eka--one; śakti--energy; haya--is; mahā-saṅkarṣaṇa--of the name Mahā-saṅkarṣaṇa; saba--all; jīvera--of living entities; āśraya--the shelter.

TRANSLATION

There is one marginal potency, known as the jīva. Mahā-saṅkarṣaṇa is the shelter of all jīvas.

TEXT 46

TEXT

yāṁhā haite viśvotpatti, yāṁhāte pralaya
sei puruṣera saṅkarṣaṇa samāśraya

SYNONYMS

yāṁhā haite--from whom; viśva-uttpatti--the creation of the material cosmic manifestation; yāṁhāte--in whom; pralaya--merging; sei puruṣera--of that Supreme Personality of Godhead; saṅkarṣaṇa--of the name Saṅkarṣaṇa; samāśraya--the original shelter.

TRANSLATION

Saṅkarṣaṇa is the original shelter of the puruṣa, from whom this world is created and in whom it is dissolved.

TEXT 47

TEXT
sarvāśraya, sarvādbhuta, aśvarya apāra
'ananta' kahite nāre mahimā yānhāra

SYNONYMS

sarva-āśraya--the shelter of everything; sarva-ādbhuta--wonderful in every respect; aśvarya--opulences; apāra--unfathomed; ananta--Ananta Śeṣa; kahite nāre--cannot speak; mahimā yānhāra--the glories of whom.

TRANSLATION

He [Śaṅkarśaṇa] is the shelter of everything. He is wonderful in every respect, and His opulences are infinite. Even Ananta cannot describe His glory.

TEXT 48

TEXT

turīya, viśuddha-sattva, 'saṅkarśaṇa' nāma
tiṅho yāṅra amśa, sei nityānanda-rāma

SYNONYMS

turīya--transcendental; viśuddha-sattva--pure existence; saṅkarśaṇa nāma--named Saṅkarśaṇa; tiṅho yāṅra amśa--of whom that Saṅkarśaṇa is also a partial expansion; sei nityānanda-rāma--that person is known as Balarāma or Nityānanda.

TRANSLATION

That Saṅkarśaṇa, who is transcendental pure goodness, is a partial expansion of Nityānanda Balarāma.

TEXT 49

TEXT

aṣṭama ślokera kaila saṅkṣepe vivaraṇa
navama ślokera artha śuna diyā mana

SYNONYMS

aṣṭama--eighth; ślokera--of the verse; kaila--I have done; saṅkṣepe--in brief; vivaraṇa--description; navama--the ninth; ślokera--of the verse; artha--the meaning; śuna--please hear; diyā mana--with mental attention.

TRANSLATION

I have briefly explained the eighth verse. Now please listen with attention as I explain the ninth verse.

TEXT 50
TEXT

māyā-bhartājānda-saṅghāśrayāṅgaḥ
śete sākṣat kāraṇāmbodhi-madhye
yasyaikāṁśaḥ śrī-pumān ādi-devas
tam śrī-nityānanda-rāmaṁ prapadye

SYNONYMS

māyā-bhartā—the master of the illusory energy; aja-aṇḍa-saṅgha—of the multitude of universes; āśraya—the shelter; aṅgaḥ—whose body; śete—He lies; sākṣat—directly; kāraṇa-ambodhi-madhye—in the midst of the Causal Ocean; yasya—whose; eka-āṁśa—one portion; śrī-pumān—the Supreme Person; ādi-devaḥ—the original puruṣa incarnation; tam—to Him; śrī-nityānanda-rāmaṁ—to Lord Balarāma in the form of Lord Nityānanda; prapadye—I surrender.

TRANSLATION

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, whose partial representation called Kāraṇodakaśāyī Viṣṇu, lying on the Kāraṇa Ocean, is the original puruṣa, the master of the illusory energy, and the shelter of all the universes.

TEXT 51

TEXT

vaikuṇṭha-bāhire yei jyotir-maya dhāma
tāhāra bāhire 'kāraṇārṇava' nāma

SYNONYMS

vaikuṇṭha-bāhire—outside the Vaikuṇṭha planets; yei—that; jyotih-maya dhāma—impersonal Brahman effulgence; tāhāra bāhire—outside that effulgence; kāraṇa-arṇava nāma—an ocean called Kāraṇa.

TRANSLATION

Outside the Vaikuṇṭha planets is the impersonal Brahman effulgence, and beyond that effulgence is the Kāraṇa Ocean, or Causal Ocean.

PURPORT

The impersonal glowing effulgence known as impersonal Brahman is the outer space of the Vaikuṇṭha planets in the spiritual sky. Beyond that impersonal Brahman is the great Causal Ocean, which lies between the material and spiritual skies. The material nature is a by-product of this Causal Ocean. Kāraṇodakaśāyī Viṣṇu, who lies on the Causal Ocean, creates the universes merely by glancing upon material nature. Therefore Kṛṣṇa personally has nothing to do with the material creation. The Bhagavad-gītā confirms that the Lord glances over material nature and thus she produces the many material universes. Neither Kṛṣṇa in Goloka nor Nārāyaṇa in Vaikuṇṭha comes directly in contact with the material creation. They are completely aloof from the material energy.
It is the function of Mahā-saṅkarṣaṇa in the form of Kāraṇodakaśayī Viṣṇu to glance over the material creation, which is situated beyond the limits of the Causal Ocean. Material nature is connected with the Personality of Godhead by His glance over her and nothing more. It is said that she is impregnated by the energy of His glance. The material energy, māyā, never even touches the Causal Ocean, for the Lord’s glance focuses upon her from a great distance away.

The glancing power of the Lord agitates the entire cosmic energy, and thus its actions begin at once. This indicates that matter, however powerful she may be, has no power by herself. Her activity begins by the grace of the Lord, and then the entire cosmic creation is manifested in a systematic way. The example of a woman’s conception can help us understand this subject to a certain extent. The mother is passive, but the father puts his energy within the mother, and thus she conceives. She supplies the ingredients for the birth of the child in her womb. Similarly, the Lord activates material nature, which then supplies the ingredients for cosmic development.

Material nature has two different phases. The aspect called pradhāna supplies the material ingredients for cosmic development, and the aspect called māyā causes the manifestation of her ingredients, which are temporary, like foam in the ocean. In reality, the temporary manifestations of material nature are originally caused by the spiritual glance of the Lord. The Personality of Godhead is the direct, or remote, cause of creation, and material nature is the indirect, or immediate, cause. Materialistic scientists, puffed-up by the magical changes their so-called inventions have brought about, cannot see the real potency of Godhead behind matter. Therefore the jugglery of science is gradually leading people to a godless civilization at the cost of the goal of human life. Having missed the goal of life, materialists run after self-sufficiency, not knowing that material nature is already self-sufficient by the grace of God. Thus creating a colossal hoax in the name of civilization, they create an imbalance in the natural self-sufficiency of material nature.

To think of material nature as all in all, not knowing the original cause, is ignorance. Lord Caitanya appeared in order to dissipate this darkness of ignorance by igniting the spark of spiritual life that can, by His causeless mercy, enlighten the entire world.

To explain how māyā acts by Kṛṣṇa’s power, the author of Śrī Caitanya-caritāmṛta gives the example that an iron rod in a fire, although it is not fire, becomes red-hot and acts like fire itself. Similarly, all the actions and reactions of material nature are not actually the work of material nature but are actions and reactions of the energy of the Supreme Lord manifested through matter. The power of electricity is transmitted through the medium of copper, but this does not mean that the copper is electricity. The power is generated at a powerhouse under the control of an expert living being. Similarly, behind all the jugglery of the natural laws is a great living being, who is a person like the mechanical engineer in the powerhouse. It is by His intelligence that the entire cosmic creation moves in a systematic way.

The modes of nature that directly cause material actions are also originally activated by Nārāyaṇa. A simple example will explain how this is so: When a potter manufactures a pot from clay, the potter’s wheel, his tools and the clay are the immediate causes of the pot, but the potter is the chief cause. Similarly, Nārāyaṇa is the chief cause of all material creations, and the material energy supplies the ingredients of matter. Therefore without Nārāyaṇa, all other causes are useless, just as the potter’s wheel and tools are useless without the potter himself. Since materialistic scientists ignore the Personality of Godhead, it is as if they were concerned with the potter’s
wheel and its rotation, the potter's tools and the ingredients for the pots, but had no knowledge of the potter himself. Therefore modern science has created an imperfect, godless civilization that is in gross ignorance of the ultimate cause. Scientific advancement should have a great goal to attain, and that great goal should be the Personality of Godhead. In the Bhagavad-gītā it is said that after conducting research for many, many births, great men of knowledge who stress the importance of experimental thought can know the Personality of Godhead, who is the cause of all causes. When one knows Him perfectly, one surrenders unto Him and then becomes a mahātmā.

TEXT 52

TEXT

vaikuṇṭha beṇiyā eka āche jala-nidhi ananta, apāra----tāra nāhika avadhi

SYNONYMS

vaikuṇṭha--the spiritual planets of Vaikuṇṭha; beṇiyā--surrounding; eka--one; āche--there is; jala-nidhi--ocean of water; ananta--unlimited; apāra--unfathomed; tāra--of that; nāhika--no; avadhi--limitation.

TRANSLATION

Surrounding Vaikuṇṭha is a mass of water that is endless, unfathomed and unlimited.

TEXT 53

TEXT

vaikuṇṭhera prthivy-ādi sakala cit-maya māyika bhūtera tathi janma nāhi haya

SYNONYMS

vaikuṇṭhera--of the spiritual world; prthivy-ādi--earth, water, etc.; sakala--all; cit-maya--spiritual; māyika--material; bhūtera--of elements; tathi--there; janma--generation; nāhi haya--there is not.

TRANSLATION

The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there.

TEXT 54

TEXT

cinmaya-jala sei parama kāraṇa yāra eka kaṇā gaṅgā patita-pāvana

SYNONYMS
cit-maya--spiritual; jala--water; sei--that; parama kāraṇa--original cause; yāra--of which; eka--one; kaṇā--drop; gaṅgā--the sacred Ganges; patita-pāvana--the deliverer of fallen souls.

TRANSLATION

The water of the Kāraṇa Ocean, which is the original cause, is therefore spiritual. The sacred Ganges, which is but a drop of it, purifies the fallen souls.

TEXT 55

TEXT

sei ta' kāraṇārṇave sei saṅkarṣaṇa
āpanāra eka aṁše kareṇa śayana

SYNONYMS

sei--that; ta'--certainly; kāraṇa-arṇave--in the ocean of cause, or Causal Ocean; sei--that; saṅkarṣaṇa--Lord Saṅkarṣaṇa; āpanāra--of His own; eka--one; aṁše--by the part; kareṇa śayana--lies down.

TRANSLATION

In that ocean lies one plenary portion of Lord Saṅkarṣaṇa.

TEXT 56

TEXT

mahat-sraṣṭā puruṣa, tīṅho jagat-kāraṇa
ādya-avatāra kare māyāya īkṣaṇa

SYNONYMS

mahat-sraṣṭā--the creator of the total material energy; puruṣa--the person; tīṅho--He; jagat-kāraṇa--the cause of the material cosmic manifestation; ādya--original; avatāra--incarnation; kare--does; māyāya--over the material energy; īkṣaṇa--glance.

TRANSLATION

He is known as the first puruṣa, the creator of the total material energy. He, the cause of the universes, the first incarnation, casts His glance over māyā.

TEXT 57

TEXT

māyā-śakti rahe kāraṇābdhira bāhire
kāraṇa-samudra māyā paraśite nāre

SYNONYMS
māyā-śakti--material energy; rahe--remains; kāraṇa-abdhira--to the Causal Ocean; bāhire--external; kāraṇa-samudra--the Causal Ocean; māyā--material energy; paraśite nāre--cannot touch.

TRANSLATION

Māyā-śakti resides outside the Causal Ocean. Māyā cannot touch its waters.

TEXT 58

TEXT

sei ta' māyāra dui-vidha avasthiti
jagatera upādāna 'pradhāna', prakṛti

SYNONYMS

sei--that; ta'--certainly; māyāra--of the material energy; dui-vidha--two varieties; avasthiti--existence; jagatera--of the material world; upādāna--the ingredients; pradhāna--named pradhāna; prakṛti--material nature.

TRANSLATION

Māyā has two varieties of existence. One is called pradhāna or prakṛti. It supplies the ingredients of the material world.

PURPORT

Māyā, the external energy of the Supreme Personality of Godhead, is divided into two parts. Māyā is the cause and the ingredient of the cosmic manifestation. As the cause of the cosmic manifestation she is known as māyā, and as the agent supplying the ingredients of the cosmic manifestation she is known as pradhāna. An explicit description of these divisions of external energy is given in Śrīmad-Bhāgavatam (11.24.1-4). Elsewhere in Śrīmad-Bhāgavatam (10.63.26) the ingredients and cause of the material cosmic manifestation are described as follows:

kālo daiva‰ karma jīvaḥ svabhāvo
dravya‰ kṣetram prāṇa ātmā vikāraḥ
tat-saṅghāto bīja-roha-pravāhas
tvan-māyaiśā tan-niśedham prapadye

"O my Lord! Time, activity, providence and nature are four parts of the causal aspect [māyā] of the external energy. The conditioned vital force, the subtle material ingredients called the dravya, and material nature (which is the field of activity where the false ego acts as the soul), as well as the eleven senses and five elements (earth, water, fire, air and ether), which are the sixteen ingredients of the body--these are the ingredient aspect of māyā. The body is generated from activity, and activity is generated from the body, just as a tree is generated from a seed that is generated from a tree. This reciprocal cause and effect is called māyā. My dear Lord, You can save me from this cycle of cause and effect. I worship Your lotus feet."

Although the living entity is primarily related to the causal portion of māyā, he is nevertheless conducted by the ingredients of māyā. Three forces
work in the causal portion of māyā: knowledge, desire and activity. The
material ingredients are a manifestation of māyā as pradhāna. In other words,
when the three qualities of māyā are in a dormant stage, they exist as
prakṛti, avyakta or pradhāna. The word avyakta, referring to the nonmanifest,
is another name of pradhāna. In the avyakta stage, material nature is without
varieties. Varities are manifested by the pradhāna portion of māyā. The word
pradhāna is therefore more important than avyakta or prakṛti.

TEXT 59

TEXT

jagat-kāraṇa nahe prakṛti jaḍa-rūpā
śakti sañcāriyā tāre kṛṣṇa kare kṛpā

SYNONYMS

jagat--of the material world; kāraṇa--the cause; nahe--cannot be; prakṛti--
the material nature; jaḍa-rūpā--dull, without action; śakti--energy;
sañcāriyā--infusing; tāre--unto the dull material nature; kṛṣṇa--Lord Kṛṣṇa;
kare--shows; kṛpā--mercy.

TRANSLATION

Because prakṛti is dull and inert, it cannot actually be the cause of the
material world. But Lord Kṛṣṇa shows His mercy by infusing His energy into the
dull, inert material nature.

TEXT 60

TEXT

kṛṣṇa-śaktye prakṛti haya gauṇa kāraṇa
agni-śaktye lauha yaiche karaye jāraṇa

SYNONYMS

kṛṣṇa-śaktye--by the energy of Kṛṣṇa; prakṛti--the material nature; haya--
becomes; gauṇa--indirect; kāraṇa--cause; agni-śaktye--by the energy of fire;
lauha--iron; yaiche--just as; karaye--becomes; jāraṇa--powerful or red-hot.

TRANSLATION

Thus prakṛti, by the energy of Lord Kṛṣṇa, becomes the secondary cause,
just as iron becomes red-hot by the energy of fire.

TEXT 61

TEXT

ataeva kṛṣṇa mūla-jagat-kāraṇa
prakṛti----kāraṇa yaiche ajā-gala-stana

SYNONYMS
Therefore Lord Kṛṣṇa is the original cause of the cosmic manifestation. Prakṛti is like the nipples on the neck of a goat, for they cannot give any milk.

PURPORT

The external energy, composed of pradhāna or prakṛti as the ingredient-supplying portion and māyā as the causal portion, is known as māyā-śakti. Inert material nature is not the actual cause of the material manifestation, for Kāraṇārṇavaśāyī, Mahā-Viṣṇu, the plenary expansion of Kṛṣṇa, activates all the ingredients. It is in this way that material nature has the power to supply the ingredients. The example given is that iron has no power to heat or burn, but after coming in contact with fire the iron becomes red-hot and can then diffuse heat and burn other things. Material nature is like iron, for it has no independence to act without the touch of Viṣṇu, who is compared to fire. Lord Viṣṇu activates material nature by the power of His glance, and then the ironlike material nature becomes a material-supplying agent just as iron made red-hot becomes a burning agent. Material nature cannot independently become an agent for supplying the material ingredients. This is more clearly explained by Śrī Kapiladeva, an incarnation of Godhead, in Śrīmad-Bhāgavatam (3.28.40):

yatholmukād visphuliṅgād
dhūmād vāpi sva-sambhavāt
apy ātmatvenāḥhimatād
yathāgniḥ prthag ulmukā
dhūmād vāpi sva-sambhavāt

"Although smoke, flaming wood, and sparks are all considered together as ingredients of a fire, the flaming wood is nevertheless different from the fire, and the smoke is different from the flaming wood." The material elements (earth, water, fire, etc.) are like smoke, the living entities are like sparks, and material nature as pradhāna is like the flaming wood. But all of them together are recipients of power from the Supreme Personality of Godhead and are thus able to manifest their individual capacities. In other words, the Supreme Personality of Godhead is the origin of all manifestations. Material nature can supply only when it is activated by the glance of the Supreme Personality of Godhead.

Just as a woman can deliver a child after being impregnated by the semen of a man, so material nature can supply the material elements after being glanced upon by Mahā-Viṣṇu. Therefore pradhāna cannot be independent of the superintendence of the Supreme Personality of Godhead. This is confirmed in the Bhagavad-gītā (9.10): mayādyakṣeṇa prakṛtiḥ sūyate sa-carācaram. Prakṛti, the total material energy, works under the superintendence of the Lord. The original source of the material elements is Kṛṣṇa. Therefore the attempt of the atheistic Sāṅkhya philosophers to consider material nature the source of these elements, forgetting Kṛṣṇa, is useless, like trying to get milk from the nipplelike bumps of skin hanging on the neck of a goat.
TEXT

māyā-amśe kahi tāre nimitta-kāraṇa
seha nahe, yāte kartā-hetu----nārāyaṇa

SYNONYMS

māyā-amśe--to the other portion of the material nature; kahi--I say; tāre--unto her; nimitta-kāraṇa--immediate cause; seha nahe--that cannot be; yāte--because; kartā-hetu--the original cause; nārāyaṇa--Lord Nārāyaṇa.

TRANSLATION

The māyā aspect of material nature is the immediate cause of the cosmic manifestation. But it also cannot be the real cause, for the original cause is Lord Nārāyaṇa.

TEXT 63

TEXT

ghaṭera nimitta-hetu yaiche kumbhakāra
taiche jagatera kartā----puruṣāvatāra

SYNONYMS

ghaṭera--of the earthen pot; nimitta-hetu--original cause; yaiche--just as; kumbhakāra--the potter; taiche--similarly; jagatera kartā--the creator of the material world; puruṣa-avatāra--the puruṣa incarnation, or Kāraṇārṇavaśāyi Viṣṇu.

TRANSLATION

Just as the original cause of an earthen pot is the potter, so the creator of the material world is the first puruṣa incarnation [Kāraṇārṇavaśāyi Viṣṇu].

TEXT 64

TEXT

krṣṇa----kartā, māyā tāṅra kareṇa sahāya
ghaṭera kāraṇa----cakra-daṇḍādi upāya

SYNONYMS

krṣṇa--Lord Kṛṣṇa; kartā--the creator; māyā--material energy; tāṅra--His; kareṇa--does; sahāya--assistance; ghaṭera kāraṇa--the cause of the earthen pot; cakra-daṇḍa-ādi--the wheel, the rod, and so on; upāya--instruments.

TRANSLATION

Lord Kṛṣṇa is the creator, and māyā only helps Him as an instrument, just like the potter’s wheel and other instruments, which are the instrumental causes of a pot.
TEXT 65

TEXT
dūra haite puruṣa kare māyāte avadhāna
jīva-rūpa vīrya tāte kareṇa ādhāna

SYNONYMS
dūra haite--from a distance; puruṣa--the Supreme Personality of Godhead;
kare--does; māyāte--unto the material energy; avadhāna--glancing over; jīva-
rūpa--the living entities; vīrya--seed; tāte--in her; kareṇa--does; ādhāna--
impregnation.

TRANSLATION
The first puruṣa casts His glance at māya from a distance, and thus He
impregnates her with the seed of life in the form of the living entities.

TEXT 66

TEXT
eka aṅgābhāse kare māyāte milana
māyā haite janme tabe brahmāṇḍera gaṇa

SYNONYMS
eka--one; aṅga-ābhāse--bodily reflection; kare--does; māyāte--in the
material energy; milana--mixture; māyā--the material energy; haite--from;
janme--grows; tabe--then; brahma-āṇḍera gaṇa--the groups of universes.

TRANSLATION
The reflected rays of His body mix with māya, and thus māya gives birth to
myriads of universes.

PURPORT
The Vedic conclusion is that the cosmic manifestation visible to the eyes
of the conditioned soul is caused by the Absolute Truth, the Personality of
Godhead, through the exertion of His specific energies, although in the
conclusion of atheistic deliberations this manifested cosmic exhibition is
attributed to material nature. The energy of the Absolute Truth is exhibited
in three ways: spiritual, material and marginal. The Absolute Truth is
identical with His spiritual energy. Only when contacted by the spiritual
energy can the material energy work and the temporary material manifestations
thus appear active. In the conditioned state the living entities of the
marginal energy are a mixture of spiritual and material energies. The marginal
energy is originally under the control of the spiritual energy, but, under the
control of the material energy, the living entities have been wandering in
forgetfulness within the material world since time immemorial.

The conditioned state is caused by misuse of the individual independence of
the spiritual platform, for this separates the living entity from the
association of the spiritual energy. But when the living entity is enlightened by the grace of the Supreme Lord or His pure devotee and becomes inclined to revive his original state of loving service, he is on the most auspicious platform of eternal bliss and knowledge. The marginal jīva, or living entity, misuses his independence and becomes averse to the eternal service attitude when he independently thinks he is not energy but the energetic. This misconception of his own existence leads him to the attitude of lording it over material nature.

Material nature appears to be just the opposite of the spiritual energy. The fact is that the material energy can work only when in contact with the spiritual energy. Originally the energy of Kṛṣṇa is spiritual, but it works in diverse ways, like electrical energy, which can exhibit the functions of refrigerating or heating through its manifestations in different ways. The material energy is spiritual energy covered by a cloud of illusion, or māyā. Therefore, the material energy is not self-sufficient in working. Kṛṣṇa invests His spiritual energy into material energy, and then it can act, just as iron can act like fire after being heated by fire. The material energy can act only when empowered by the spiritual energy.

When covered by the cloud of material energy, the living entity, who is also a spiritual energy of the Supreme Personality of Godhead, forgets about the activities of the spiritual energy and considers all that happens in the material manifestation to be wonderful. But a person who is engaged in devotional service in full Kṛṣṇa consciousness and who is therefore already situated in the spiritual energy can understand that the material energy has no independent powers: whatever actions are going on are due to the help of the spiritual energy. The material energy, which is a perverted form of the spiritual energy, presents everything pervertedly, thus causing misconceptions and duality. Material scientists and philosophers conditioned by the spell of material nature suppose that material energy acts automatically, and therefore they are frustrated, like an illusioned person who tries to get milk from the nippelike bunches of skin on the neck of a goat. As there is no possibility of getting milk from these bunches of skin, there is similarly no possibility that anyone will be successful in understanding the original cause of creation by forwarding theories produced by the material energy. Such an attempt is a manifestation of ignorance.

The material energy of the Supreme Personality of Godhead is called māyā, or illusion, because in two capacities (by supplying the material elements and by causing the material manifestation) it makes the conditioned soul unable to understand the real truth of creation. When a living entity is liberated, however, from the conditioned life of matter, he can understand the two different activities of material nature, namely covering and bewildering.

The origin of creation is the Supreme Personality of Godhead. As confirmed in the Bhagavad-gītā (9.10), the cosmic manifestation is working under the direction of the Supreme Lord, who invests the material energy with three material qualities. Agitated by these qualities, the elements supplied by the material energy produce varieties of things, just as an artist produces varieties of pictures by mixing the three colors red, yellow and blue. Yellow represents the quality of goodness, red represents passion, and blue represents ignorance. Therefore the colorful material creation is but an interaction of these three qualities, represented in eighty-one varieties of mixtures (3 x 3 equaling 9, 9 x 9 thus equaling 81). Deluded by material energy, the conditioned soul, enamored by these eighty-one varieties of manifestation, wants to lord it over material energy, just as a moth wants to enjoy a fire. This illusion is the net result of the conditioned soul's forgetfulness of his eternal relationship with the Supreme personality of
Godhead. When conditioned, the soul is impelled by the material energy to engage in sense gratification, whereas one enlightened by the spiritual energy engages himself in the service of the Supreme Lord in his eternal relationship.

Krṣṇa is the original cause of the spiritual world, and He is the covered cause of the material manifestation. He is also the original cause of the marginal potency, the living entities. He is both the leader and maintainer of the living entities, who are called the marginal potency because they can act under the protection of the spiritual energy or under the cover of the material energy. With the help of the spiritual energy we can understand that independence is visible only in Krṣṇa, who by His inconceivable energy is able to act in any way He likes.

The Supreme Personality of Godhead is the Absolute Whole, and the living entities are parts of the Absolute Whole. This relationship of the Supreme Personality of Godhead and the living entities is eternal. One should never mistakenly think that the spiritual whole can be divided into small parts by the small material energy. The Bhagavad-gītā does not support this Māyāvāda theory. Rather, it clearly states that the living entities are eternally small fragments of the supreme spiritual whole. As a part can never be equal with the whole, so a living entity, as a minute fragment of the spiritual whole, cannot be equal at any time to the Supreme Whole, the absolute Personality of Godhead. Although the Supreme Lord and the living entities are quantitatively related as the whole and the parts, the parts are nevertheless qualitatively one with the whole. Thus the living entities, although always qualitatively one with the Supreme Lord, are in a relative position. The Supreme Personality of Godhead is the controller of everything, and the living entities are always controlled, either by the spiritual energy or by the material energy.

Therefore a living entity can never become the controller of material or spiritual energies. The natural position of the living being is always as a subordinate of the Supreme Personality of Godhead. When one agrees to act in such a position, he attains perfection in life, but if one rebels against this principle, he is in the conditioned state.

TEXT 67

TEXT

aganyā, ananta yata aṇḍa-sannyēśa
tata-rūpe puruṣa kare sabāte prakāśa

SYNONYMS

aganyā--innumerable; ananta--unlimited; yata--all; aṇḍa--universes; sannyēśa--groups; tata-rūpe--in as many forms; puruṣa--the Lord; kare--does; sabāte--in every one of them; prakāśa--manifestation.

TRANSLATION

The puruṣa enters each and every one of the countless universes. He manifests Himself in as many separate forms as there are universes.

TEXT 68

TEXT
puruṣa-nāsāte yabe bāhirāya śvāsa
niśvāsa sahite haya brahmāṇḍa-prakāśa

SYNONYMS

puruṣa-nāsāte— in the nostrils of the Lord; yabe—when; bāhirāya—expels; śvāsa—breath; niśvāsa sahite— with that exhalation; haya—there is; brahmāṇḍa-prakāśa—manifestation of universes.

TRANSLATION

When the puruṣa exhales, the universes become manifest with each outward breath.

TEXT 69

TEXT

punarapi śvāsa yabe praveṣe antare
śvāsa-saha brahmāṇḍa paiṣe puruṣa-śarīre

SYNONYMS

punarapi—thereafter; śvāsa—breath; yabe—when; praveṣe—enters; antare—within; śvāsa-saha—with that inhaled breath; brahmāṇḍa—universes; paiṣe—enter; puruṣa-śarīre—within the body of the Lord.

TRANSLATION

Thereafter, when He inhales, all the universes again enter His body.

PURPORT

In His form as Kāraṇodakāśayī Viṣṇu the Lord impregnates material nature by His glance. The transcendental molecules of that glance are particles of spirit, or spiritual atoms, which appear in different species of life according to the seeds of their individual karma from the previous cosmic manifestation. And the Lord Himself, by His partial representation, creates a body of innumerable universes and again enters each of those universes as Garbhodakāśayī Viṣṇu. His coming in contact with māyā is explained in the Bhagavad-gītā by a comparison between air and the sky. The sky enters everything material, yet it is far away from us.

TEXT 70

TEXT

gavākṣera randhre yena trasareṇu cale
puruṣera loma-kūpe brahmāṇḍera jāle

SYNONYMS

gavākṣera—of windows of a room; randhre—within the holes; yena—like; trasareṇu—six atoms together; cale—moves; puruṣera—of the Lord; loma-kūpe—in the holes of the hair; brahmāṇḍera—of universes; jāle—a network.
TRANSLATION

Just as atomic particles of dust pass through the openings of a window, so the networks of universes pass through the pores of the skin of the puruṣa.

TEXT 71

TEXT

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vila-jā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣam tam aham bhajāmi

SYNONYMS

yasya—whose; eka—one; niśvasita—of breath; kālam—time; atha—thus; avalambya—taking shelter of; jīvanti—live; loma-vila-jāḥ—grown from the hair holes; jagat-aṇḍa-nāthāḥ—the masters of the universes (the Brahmās); viṣṇuḥ mahān—the Supreme Lord, Mahā-Viṣṇu; saḥ—that; iha—here; yasya—whose; kalā-viśeṣaḥ—particular plenary portion or expansion; govindam—Lord Govinda; ādi-puruṣam—the original person; tam—Him; aham—I; bhajāmi—worship.

TRANSLATION

"The Brahmās and other lords of the mundane worlds appear from the pores of Mahā-Viṣṇu and remain alive for the duration of His one exhalation. I adore the primeval Lord, Govinda, of whom Mahā-Viṣṇu is a portion of a plenary portion."

PURPORT

This description of the Lord’s creative energy is from the Brahma-saṁhitā (5.48), which Lord Brahmā compiled after his personal realization. When Mahā-Viṣṇu exhales, the spiritual seeds of the universes emanate from Him in the form of molecular particles like those that are visible, three times the size of an atom, when sunlight is diffused through a small hole. In these days of atomic research it will be a worthwhile engagement for atomic scientists to learn from this statement how the entire creation develops from the spiritual atoms emanating from the body of the Lord.

TEXT 72

TEXT

kvāhaṁ tamo-mahad-ahām-kha-carāgni-vār-bhū- saṁveṣṭitāṇḍa-ghaṭa-sapta-vitasti-kāyaḥ
kvedurg-vidhāvigaṇitāṇḍa-parāṇu-caryā— vātādvha-roma-vivarasya ca te mahitvam

SYNONYMS
kva--where; aham--I; tamaḥ--material nature; mahat--the total material energy; aham--false ego; kha--ether; cara--air; agni--fire; vāḥ--water; bhū--earth; saṃveṣṭita--surrounded by; aṇḍa-gаṭa--a potlike universe; saptavitasti--seven vitastis; kāyah--body; kva--where; īḍr̥k--such; vidha--like; avigаṇиta--unlimited; aṇḍa--universes; para-aṇu-cаryā--moving like the atomic dust; vāṭa-adhva--air holes; roma--of hair on the body; vивarasya--of the holes; ca--also; te--Your; mahitvam--greatness.

TRANSLATION

"Where am I, a small creature of seven spans the measure of my own hand? I am enclosed in the universe composed of material nature, the total material energy, false ego, ether, air, water and earth. And what is Your glory? Unlimited universes pass through the pores of Your body just like particles of dust passing through the opening of a window."

PURPORT

When Lord Brahmā, after having stolen all Kṛṣṇa's cows and cowherd boys, returned and saw that the cows and boys were still roaming with Kṛṣṇa, he offered this prayer (Bhāg. 10.14.11) in his defeat. A conditioned soul, even one so great as Brahmā, who manages the affairs of the entire universe, cannot compare to the Personality of Godhead, for He can produce numberless universes simply by the spiritual rays emanating from the pores of His body. Material scientists should take lessons from the utterances of Śrī Brahmā regarding our insignificance in comparison to God. In these prayers of Brahmā there is much to learn for those who are falsely puffed up by the accumulation of power.

TEXT 73

TEXT

aṁśera aṁśa yei, 'kalā' tāra nāma
govindera pratimūrti śrī-balarāma

SYNONYMS

aṁśera--of the part; aṁśa--part; yei--that which; kalā--a kalā, or part of the plenary portion; tāra--its; nāma--name; govindera--of Lord Govinda; pratimūrti--counterform; śrī-balarāma--Lord Balarāma.

TRANSLATION

A part of a part of a whole is called a kalā. Śrī Balarāma is the counterform of Lord Govinda.
Balarāma's own expansion is called Mahā-Saṅkarṣaṇa, and His fragment, the puruṣa, is counted as a kalā, or a part of a plenary portion.

TEXT 75

TEXT

yānḥāke ta' kalā kahi, tiṅho mahā-viṣṇu
mahā-puruṣāvatārī teṅho sarva-jīṣṇu

SYNONYMS

yānḥāke--unto whom; ta'--certainly; kalā kahi--I say kalā; tiṅho--He; mahā-viṣṇu--Lord Mahā-Viṣṇu; mahā-puruṣāvatārī--Mahā-Viṣṇu, the source of other puruṣa incarnations; teṅho--He; sarva--jīṣṇu--all-pervading.

TRANSLATION

I say that this kalā is Mahā-Viṣṇu. He is the Mahā-puruṣa, who is the source of the other puruṣas and who is all-pervading.

TEXT 76

TEXT

garbhoda-kṣīroda-śāyi doṅhe 'puruṣa' nāma
sei dui, yāṅra aṁśa,----viṣṇu, viśva-dhāma

SYNONYMS

garbha-uda--in the ocean known as Garbhodaka within the universe; kṣīra-uda-śāyi--one who lies in the ocean of milk; doṅhe--both of Them; puruṣa nāma--known as puruṣa, Lord Viṣṇu; sei--those; dui--two; yāṅra aṁśa--whose plenary portions; viṣṇu viśva-dhāma--Lord Viṣṇu, the abode of the total universes.

TRANSLATION

Garbhodaśāyi and Kṣīrodaśāyi are both called puruṣas. They are plenary portions of Kāraṇodaśāyi Viṣṇu, the first puruṣa, who is the abode of all the universes.

PURPORT

The symptoms of the puruṣa are described in Laghu-bhāgavatāmṛta. While describing the incarnations of the Supreme personality of Godhead, the author has quoted from the Viṣṇu Purāṇa (6.8.59), where it is said: "Let me offer my respectful obeisances unto Puruṣottama, Lord Kṛṣṇa, who is always free from the contamination of the six material dualities; whose plenary expansion, Mahā-Viṣṇu, glances over matter to create the cosmic manifestation; who
expands Himself in various transcendental forms, all of which are one and the same; who is the master of all living entities; who is always free and liberated from the contamination of material energy; and who, when He appears in this material world, seems one of us, although He has an eternally spiritual, blissful, transcendental form." In summarizing this statement, Rūpa Gosvāmī has concluded that the plenary expansion of the Supreme Personality of Godhead who acts in cooperation with the material energy is called the puruṣa.

TEXT 77

TEXT

viṣṇos tu trīṇi rūpāṇi
puruṣākhyāṇy ato viduḥ
ekaṁ tu mahataḥ sraṣṭr
dvitiyam tv anāḍa-samsthitam
tṛtiyam sarva-bhūta-stham
tāṇi jñātvā vimucyate

SYNONYMS

viṣṇoh--of Lord Viṣṇu; tu--certainly; trīṇi--three; rūpāṇi--forms; puruṣa-ākhyāṇi--celebrated as the puruṣa; ato--how; viduḥ--they know; ekam--one of them; tu--but; mahataḥ sraṣṭr--the creator of the total material energy; dvitiyam--the second; tu--but; anāḍa-samsthitam--situated within the universe; tṛtiyam--the third; sarva-bhūta-stham--within the hearts of all living entities; tāṇi--these three; jñātvā--knowing; vimucyate--one becomes liberated.

TRANSLATION

"Viṣṇu has three forms called puruṣas. The first, Mahā-Viṣṇu, is the creator of the total material energy [mahat], the second is Garbhodāsāyī, who is situated within each universe, and the third is Kṣīrodāsāyī, who lives in the heart of every living being. He who knows these three becomes liberated from the clutches of māyā.

PURPORT

This verse appears in the Laghu-bhāgavatāmṛta (Pūrva 2.9), where it has been quoted from the Sātvata-tantra.

TEXT 78

TEXT

yadyapi kahiye tāṇre krṣnera 'kalā' kari
matsya-kūrmādy-avatārera tiṁho avatārī\n
SYNONYMS

yadyapi--although; kahiye--I say; tāṇre--to Him; krṣnera--of Lord Kṛṣṇa; kalā--part of the part; kari--making; matsya--the fish incarnation; kūrmā-ādi--the tortoise incarnation and others; avatārera--of all these incarnations; tiṁho--He; avatārī--the original source.
TRANSLATION

Although Kṣīrodaśāyī Viṣṇu is called a kalā of Lord Kṛṣṇa, He is the source of Matsya, Kūrma and the other incarnations.

TEXT 79

TEXT

ete cāṁśa-kalāḥ puṁsah
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ
mṛdayanti yuge yuge

SYNONYMS

ete--all these; ca--also; aṁśa-kalāḥ--part or part of the part; puṁsah--of the Supreme Person; kṛṣṇaḥ tu--but Lord Kṛṣṇa; bhagavān--the original Personality of Godhead; svayam--Himself; indra-ari--the demons; vyākulaṁ--disturbed; lokaṁ--all the planets; mṛdayanti--makes them happy; yuge yuge--in different millenniums.

TRANSLATION

"All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the puruṣa-avatāras. But Kṛṣṇa is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra."

PURPORT

This quotation is from Śrīmad-Bhāgavatam (1.3.28).

TEXT 80

TEXT

sei puruṣa sṛṣṭi-sthiti-pralayera kartā
nānā avatāra kare, jagatera bhartā

SYNONYMS

sei--that; puruṣa--the Personality of Godhead; sṛṣṭi-sthiti-pralayera--of creation, maintenance and annihilation; kartā--creator; nānā--various; avatāra--incarnations; kare--makes; jagatera--of the material world; bhartā--maintainer.

TRANSLATION

That puruṣa [Kṣīrodaśāyī Viṣṇu] is the performer of creation, maintenance and destruction. He manifests Himself in many incarnations, for He is the maintainer of the world.
TEXT

srṣṭy-ādi-nimitte yei aṁśera avadhāna
sei ta' aṁśere kahi 'avatāra' nāma

SYNONYMS

srṣṭi-ādi-nimitte--for the cause of creation, maintenance and annihilation; yei--which; aṁśera avadhāna--manifestation of the part; sei ta'--that certainly; aṁśere kahi--I speak about that plenary expansion; avatāra nāma--by the name "incarnation."

TRANSLATION

That fragment of the Mahā-puruṣa who appears for the purpose of creation, maintenance and annihilation is called an incarnation.

TEXT 82

TEXT

ādyāvatāra, mahā-puruṣa, bhagavān
sarva-avatāra-bīja, sarvāśraya-dhāma

SYNONYMS

ādyā-avatāra--the original incarnation; mahā-puruṣa--Lord Mahā-Viṣṇu; bhagavān--the Personality of Godhead; sarva-avatāra-bīja--the seed of all different kinds of incarnations; sarva-āśraya-dhāma--the shelter of everything.

TRANSLATION

That Mahā-puruṣa is identical with the Personality of Godhead. He is the original incarnation, the seed of all others, and the shelter of everything.

TEXT 83

TEXT

ādya 'vatāraḥ puruṣaḥ parasya
kālaḥ svabhāvaḥ sad-asan maṇaḥ ca
dravyam vikāro guna indriyāṇi
virāṭ svarāṭ sthāsnu cariṣṇu bhūmnaḥ

SYNONYMS

ādyaḥ avatāraḥ--original incarnation; puruṣaḥ--the Lord; parasya--of the Supreme; kālaḥ--time; svabhāvaḥ--nature; sat-asat--cause and effect; maṇaḥ ca--as well as the mind; dravyam--the five elements; vikāraḥ--transformation or the false ego; guṇaḥ--modes of nature; indriyāṇi--senses; virāṭ--the universal form; svarāṭ--complete independence; sthāsnu--immovable; cariṣṇu--movable; bhūmnaḥ--of the Supreme Personality of Godhead.
TRANSLATION

"The puruṣa is the primary incarnation of the Supreme Personality of Godhead. Time, nature, prakṛti (as cause and effect), the mind, the material elements, false ego, the modes of nature, the senses, the universal form, complete independence and the moving and nonmoving beings appear subsequently as His opulences."

PURPORT

Describing the incarnations and their symptoms, the Laghu-bhāgavatāmṛta has stated that when Lord Kṛṣṇa descends to conduct the creative affairs of the material manifestation, He is an avatāra, or incarnation. The two categories of avatāras are empowered devotees and tad-ekāṭma-rūpa (the Lord Himself). An example of tad-ekāṭma-rūpa is Śeṣa, and an example of a devotee is Vasudeva, the father of Lord Kṛṣṇa. Śrīla Baladeva Vidyābhūṣaṇa has commented that the material cosmic manifestation is a partial kingdom of God where God must sometimes come to execute a specific function. The plenary portion of the Lord through whom Lord Kṛṣṇa executes such actions is called Mahā-Viṣṇu, who is the primal beginning of all incarnations. Inexperienced observers presume that the material energy provides both the cause and the elements of the cosmic manifestation and that the living entities are the enjoyers of material nature. But the devotees of the Bhāgavata school, which has scrutinizingly examined the entire situation, can understand that material nature can independently be neither the supplier of the material elements nor the cause of the material manifestation. Material nature gets the power to supply the material elements from the glance of the supreme puruṣa, Mahā-Viṣṇu, and when empowered by Him she is called the cause of the material manifestation. Both features of material nature, as the cause of the material creation and as the source of its elements, exist due to the glance of the Supreme Personality of Godhead. The various expansions of the Supreme Lord who act to empower the material energy are known as plenary expansions or incarnations. As illustrated by the example of many flames lit from one flame, all these plenary expansions and incarnations are as good as Viṣṇu Himself; nevertheless, because of their activities in controlling māyā, sometimes they are known as māyika, or having a relationship with māyā. This is a verse from Śrīmad-Bhāgavatam (2.6.42).

TEXT 84

TEXT

jagṛhe pauruṣaṁ rūpam
bhagavān mahat-ādibhiḥ
sambhūtam śoḍaśa-kalam
ādau loka-sisṛkṣayā

SYNONYMS

jagṛhe--accepted; pauruṣaṁ--the puruṣa incarnation; rūpam--the form; bhagavān--the Supreme Personality of Godhead; mahat-ādibhiḥ--by the total material energy etc.; sambhūtam--created; śoḍaśa--sixteen; kalam--energies; ādau--originally; loka--the material worlds; sisṛkṣayā--with the desire to create.
TRANSLATION

"In the beginning of the creation, the Lord expanded Himself in the form of the puruṣa incarnation, accompanied by all the ingredients of material creation. First He created the sixteen principal energies suitable for creation. This was for the purpose of manifesting the material universes."

PURPORT

This is a verse from Śrīmad-Bhāgavatam (1.3.1). The commentary of Madhva on Śrīmad-Bhāgavatam mentions that the following sixteen spiritual energies are present in the spiritual world: (1) śrī, (2) bhū, (3) līlā, (4) kānti, (5) kīrți, (6) tuṣṭi, (7) gīr, (8) puṣṭi, (9) satyā (10) jñānājñānā, (11) jayā utkarsinī, (12) vimalā, (13) yogamāyā, (14) prahvī, (15) īśanā and (16) anugrahā. In his commentary on the Laghu-bhāgavatāmṛta, Śrī Baladeva Vidyābhūṣaṇa has said that the above energies are also known by nine names: (1) vimalā, (2) utkarsinī (3) īśanā, (4) kriyā, (5) yogā, (6) prahvī, (7) satyā, (8) īśanā and (9) anugrahā. In the Bhagavat-sandarbha of Śrīla Jīva Gosvāmī (Anuccheda 103) they are described as śrī, puṣṭi, gīr, kānti, kīrți, tuṣṭi, līlā, jayā; vidyāvidyā, māyā, samvit, sandhinī, hlādinī, bhakti, mūrti, vimalā, yogā, prahvī, īśanā, anugrahā, etc. All these energies act in different spheres of the Lord's supremacy.

TEXT 85

TEXT

yadyapi sarvāsraya tīnho, tānāhāte samsāra antarātmā-rūpe tīnho jagat-ādhāra

SYNONYMS

yadyapi--although; sarvā-āśraya--the shelter of everything; tīnho--He (the Lord); tānāhāte--in Him; samsāra--the material creation; antaḥ-ātmā-rūpe--in the form of the Supersoul; tīnho--He; jagat-ādhāra--the support of the whole creation.

TRANSLATION

Although the Lord is the shelter of everything and although all the universes rest in Him, He, as the Supersoul, is also the support of everything.

TEXT 86

TEXT

prakṛti-sahite tānra ubhaya sambandha tathāpi prakṛti-saha nāhi sparśa-gandha

SYNONYMS

prakṛti-sahite--with the material energy; tānra--His; ubhaya sambandha--both relationships; tathāpi--still; prakṛti-saha--with the material nature; nāhi--there is not; sparśa-gandha--even the slightest contact.
Although He is thus connected with the material energy in two ways, He does not have the slightest contact with it.

In the Laghu-bhāgavatāmṛta, Śrīla Rūpa Gosvāmī, commenting upon the Lord's transcendental position beyond the material qualities, says that Viśṇu, as the controller and superintendent of material nature, has a connection with the material qualities. That connection is called yoga. However, the person who directs a prison is not also a prisoner. Similarly, although the Supreme Personality of Godhead Viśṇu directs or supervises the qualitative nature, He has no connection with the material modes of nature. The expansions of Lord Viśṇu always retain their supremacy; they are never connected with the material modes. One may argue that Mahā-Viśṇu cannot have any connection with the material qualities, because if He were so connected, Śrīmad-Bhāgavatam would not state that material nature, ashamed of her thankless task of acting to induce the living entities to become averse to the Supreme Lord, remains behind the Lord in shyness. In answer to this argument, it may be said that the word guṇa means "regulation." Lord Viśṇu, Lord Brahmā and Lord Śiva are situated within this universe as the directors of the three modes, and their connection with the modes is known as yoga. This does not indicate, however, that these personalities are bound by the qualities of nature. Lord Viśṇu specifically is always the controller of the three qualities. There is no question of His coming under their control.

Although the causal and element-supplying features exist in material nature by dint of the glance of the Supreme Personality of Godhead, the Lord is never affected by glancing over the material qualities. By the will of the Supreme Lord the different qualitative changes in the material world take place, but there is no possibility of material affection, change or contamination for Lord Viśṇu.

TEXT 87

etad īśanam īśasya
prakṛti-stho 'pi tad-guṇaiḥ
na yujyate sadātmā-sthair
yathā buddhis tad-āśrayā

SYNONYMS

etat--this is; īśanam--opulence; īśasya--of the Lord; prakṛti-sthāḥ--within this material world; api--although; tad-guṇaiḥ--by the material qualities; na yujyate--never affected; sadā--always; ātma-sthair--situated in His own energy; yathā--as also; buddhiḥ--intelligence; tat--His; āśrayā--devotees.

TRANSLATION

"This is the opulence of the Lord. Although situated within the material nature, He is never affected by the modes of nature. Similarly, those who have
surrendered to Him and have fixed their intelligence upon Him are not influenced by the modes of nature."

PURPORT

This is a verse from Śrīmad-Bhāgavatam (1.11.38).

TEXT 88

TEXT

ei mata gītāteha punaḥ punaḥ kaya sarvadā Īśvara-tattva acintya-śakti haya

SYNONYMS

ei mata--in this way; gītāteha--in the Bhagavad-gītā; punaḥ punaḥ--again and again; kaya--it is said; sarvadā--always; Īśvara-tattva--the truth of the Absolute Truth; acintya-śakti haya--is inconceivable.

TRANSLATION

Thus the Bhagavad-gītā also states again and again that the Absolute Truth always possesses inconceivable power.

TEXT 89

TEXT

āmi ta' jagate vasi, jagat āmāte nā āmi jagate vasi, nā āmā jagate

SYNONYMS

āmi--I; ta'--certainly; jagate--in the material world; vasi--situatated; jagat--the whole material creation; āmāte--in Me; nā--not; āmi--I; jagate--within the material world; vasi--situated; nā--nor; āmā--on Me; jagate--the material world.

TRANSLATION

"I am situated in the material world, and the world rests in Me. But at the same time I am not situated in the material world, nor does it rest on Me in truth.

PURPORT

Nothing in existence is possible unless energized by the will of the Lord. The entire manifested creation is therefore resting on the energy of the Lord, but one should not therefore presume that the material manifestation is identical with the Supreme Personality of Godhead. A cloud may rest in the sky, but that does not mean that the sky and the cloud are one and the same. Similarly, the qualitative material nature and its products are never identical with the Supreme Lord. The tendency to lord it over material nature, or māyā, cannot be a feature of the Supreme Personality of Godhead. When He
descends to the material world, He maintains His transcendental nature, unaffected by the material qualities. In both the spiritual and material worlds, He is always the controller of all energies. The uncontaminated spiritual nature always exists within Him. The Lord appears and disappears in the material world in different features for His pastimes, yet He is the origin of all cosmic manifestations.

The material manifestation cannot exist separate from the Supreme Lord, yet Lord Viśṇu, the Supreme Personality of Godhead, in spite of His connection with material nature, cannot be subordinate to nature's influence. His original form of eternal bliss and knowledge is never subordinate to the three qualities of material nature. This is a specific feature of the Supreme Lord's inconceivable potencies.

TEXT 90

acintya aiśvarya ei jāniha āmāra
ei ta' gītāra artha kaila paracāra

SYNONYMS
acintya--inconceivable; aiśvarya--opulence; ei--this; jāniha--you must know; āmāra--of Me; ei ta'--this; gītāra artha--the meaning of the Bhagavad-gītā; kaila paracāra--Lord Kṛṣṇa propagated.

TRANSLATION
"O Arjuna, you should know this as My inconceivable opulence." This is the meaning propagated by Lord Kṛṣṇa in the Bhagavad-gītā.

TEXT 91

sei ta' puruṣa yānra 'āmśa' dhare nāma
caitanyera saṅge sei nityānanda-rāma

SYNONYMS
sei ta'--that; puruṣa--Supreme Person; yānra--of whom; āmśa--as part; dhare nāma--is known; caitanyera saṅge--with Śrī Caitanya Mahāprabhu; sei--that; nityānanda-rāma--Lord Nityānanda or Balarāma.

TRANSLATION
That Mahā-puruṣa [Kāraṇodakāśayī Viśṇu] is known as a plenary part of Him who is Lord Nityānanda Balarāma, the favorite associate of Lord Caitanya.

TEXT 92

ei ta' navama ślokera artha-vivaraṇa
daśama ślokera artha śuna diya mana
SYNONYMS

ei ta'--thus; navama ślokera--of the ninth verse; artha-vivaraṇa--description of the meaning; daśama ślokera--of the tenth verse; artha--meaning; śuna--hear; diyā mana--with attention.

TRANSLATION

I have thus explained the ninth verse, and now I shall explain the tenth. Please listen with rapt attention.

TEXT 93

TEXT

yasyāṁśāṁśāḥ śrīla-garbha-śāyī
yan-nābhy-abjam loka-saṅghāta-nālam
loka-sraṣṭuḥ sūtikā-dhāma dhātu
tam śrī-nityānanda-rāmaṁ prapadye

SYNONYMS

yasya--whose; aṁśa-aṁśah--portion of a plenary portion; śrīla-garbha-uda-śāyī--Garbhodakaśāyī Viṣṇu; yat--of whom; nābhi-abjam--the navel lotus; loka-saṅghāta--of the multitude of planets; nālam--having a stem that is the resting place; loka-sraṣṭuḥ--of Lord Brahmā, creator of the planets; sūtikā-dhāma--the birthplace; dhātu--of the creator; tam--to Him; śrī-nityānanda-rāmaṁ--to Lord Balarāma in the form of Lord Nityānanda; prapadye--I surrender.

TRANSLATION

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, a partial part of whom is Garbhodakaśāyī Viṣṇu. From the navel of Garbhodakaśāyī Viṣṇu sprouts the lotus that is the birthplace of Brahmā, the engineer of the universe. The stem of that lotus is the resting place of the multitude of planets.

PURPORT

In the Mahābhārata, Śānti-parva, it is said that He who is Pradyumna is also Aniruddha. He is also the father of Brahmā. Thus Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu are identical plenary expansions of Pradyumna, the original Deity of Brahmā, who is born from the lotus flower. It is Pradyumna who gives Brahmā direction for cosmic management. A full description of Brahmā's birth is given in Śrīmad-Bhāgavatam (3.8.15-16).

Describing the features of the three puruṣas, the Laghu-bhāgavatāṁrta says that Garbhodakaśāyī Viṣṇu has a four-handed form, and when He Himself enters the hollow of the universe and lies down in the ocean of milk He is known as Kṣīrodakaśāyī Viṣṇu, who is the Supersoul of all living entities, including the demigods. In the Sātvata-tantra it is said that the third puruṣa incarnation, Kṣīrodakaśāyī Viṣṇu, is situated as the Supersoul in everyone's heart. This Kṣīrodakaśāyī Viṣṇu is an expansion of Garbhodakaśāyī Viṣṇu for pastimes.

382
TEXT 94

TEXT

sei ta' puruṣa ananta-brahmāṇḍa srjīyā
saba anḍe praveśilā bahu-mūrti haṇā

SYNONYMS

sei—that; ta'—certainly; puruṣa—incarnation; ananta-brahmāṇḍa—innumerable universes; srjīyā—creating; saba—all; anḍe—in the egglike universes; praveśilā—entered; bahu-mūrti haṇā—taking multifarious forms.

TRANSLATION

After creating millions of universes, the first puruṣa entered into each of them in a separate form, as Śrī Garbhodakaśayī.

TEXT 95

TEXT

bhitare praveśi' dekhe saba andhakāra
rahite nāhika sthāna karila vicāra

SYNONYMS

bhitare—within the universe; praveśi'—entering; dekhe—He sees; saba—all; andhakāra—darkness; rahite—to stay; nāhika—there is not; sthāna—place; karila vicāra—considered.

TRANSLATION

Entering the universe, He found only darkness, with no place in which to reside. Thus He began to consider.

TEXT 96

TEXT

nijāṅga-sveda-jala karila srjana
sei jale kaila ardha-brahmāṇḍa bharaṇa

SYNONYMS

nija-aṅga—of His own body; sveda-jala—water from perspiration; karila—did; srjana—creation; sei jale—with that water; kaila—did; ardha-brahmāṇḍa—half of the universe; bharaṇa—filling.

TRANSLATION

Then He created water from the perspiration of His own body and with that water filled half the universe.
TEXT

brahmāṇḍa-pramāṇa pañcāśat-koṭi-yojana
āyāma, vistāra, dui haya eka sama

SYNONYMS

brahmāṇḍa-pramāṇa--measurement of the universe; pañcāśat--fifty; koṭi--ten millions; yojana--lengths of eight miles; āyāma--length; vistāra--breadth; dui--both of them; haya--are; eka sama--one and the same.

TRANSLATION

The universe measures five hundred million yojanas. Its length and breadth are one and the same.

TEXT 98

TEXT

jale bhari' ardha tānhā kaila nija-vāsa
āra ardhe kaila caudda-bhuvana prakāśa

SYNONYMS

jale--with water; bhari'--filling; ardha--half; tānhā--there; kaila--made; nija-vāsa--own residence; āra--other; ardhe--in the half; kaila--did; caudda-bhuvana--fourteen worlds; prakāśa--manifestation.

TRANSLATION

After filling half the universe with water, He made His own residence therein and manifested the fourteen worlds in the other half.

PURPORT

The fourteen worlds are enumerated in Śrīmad-Bhāgavatam, Second Canto, Fifth Chapter. The upper planetary systems are (1) Bhū, (2) Bhuvar, (3) Svar, (4) Mahar, (5) Janas, (6) Tapas and (7) Satya. The seven lower planetary systems are (1) Tala, (2) Atala, (3) Vitala, (4) Nitala, (5) Talātala, (6) Mahātala and (7) Sutala. The lower planets, as a whole, are called Pātāla. Among the upper planetary systems, Bhū, Bhuvar and Svar constitute Svargaloka, and the rest are called Martya. The entire universe is thus known as Triloka.

TEXT 99

TEXT

tānhāi prakaṭa kaila vaikuṇṭha nija-dhāma
śeṣa-sayana-jale karila viśrāma

SYNONYMS
tānhāi--there; prakāṣa--manifestation; kaila--did; vaikuṇṭha--the spiritual world; nija-dhāma--His own abode; śeṣa--of Lord Śeṣa; śayana--on the bed; jale--on the water; karila--did; viśrāma--rest.

TRANSLATION

There He manifested Vaikuṇṭha as His own abode and rested in the waters on the bed of Lord Śeṣa.

TEXTS 100-101

TEXT

ananta-śayyāte tānhā karila śayana
sahasra mastaka tāṅra sahasra vadana
sahasra-carana-hasta, sahasra-nayana
sarva-avatāra-bīja, jagat-kāraṇa

SYNONYMS

ananta-śayyāte--on Lord Ananta as a bed; tānhā--there; karila śayana--lay down; sahasra--thousands; mastaka--heads; tāṅra--His; sahasra vadana--thousands of faces; sahasra--thousands; carana--legs; hasta--hands; sahasra-nayana--thousands of eyes; sarva-avatāra-bīja--the seed of all incarnations; jagat-kāraṇa--the cause of the material world.

TRANSLATION

He lay there with Ananta as His bed. Lord Ananta is a divine serpent having thousands of heads, thousands of faces, thousands of eyes and thousands of hands and feet. He is the seed of all incarnations and is the cause of the material world.

PURPORT

In the reservoir of water first created by the perspiration of Garbhodakaśayī Viṣṇu, the Lord lies on the Śeṣa plenary expansion of Viṣṇu, who is described in Śrīmad-Bhāgavatam and in the four Vedas as follows:

sahasra-śīrṣa puruṣaḥ sahasrākṣaḥ sahasra-pāt
sa bhūmiṁ viśvato vṛtvātyatiṣṭhad daśāṅgulaṁ

The Viṣṇu form called Ananta-śayana has thousands of hands and legs and thousands of eyes, and He is the active generator of all the incarnations within the material world.

TEXT 102

TEXT

tāṅra nābhi-padma haite uṭhila eka padma
sei padme haila brahmāra janma-sadma

SYNONYMS
tān̄ra--His; nābhi-padma--lotus navel; haite--from; uṭhila--grew; eka--one; padma--lotus flower; sei padme--on that lotus; haila--there was; brahmāra--of Lord Brahmā; janma-sadma--the place of birth.

TRANSLATION

From His navel grew a lotus flower, which became the birthplace of Lord Brahmā.

TEXT 103

TEXT

sei padma-nāle haila caudda-bhuvana
teñho brahmā haṅā sṛṣṭi karila sṛjana

SYNONYMS

sei padma-nāle--within the stem of that lotus flower; haila--were; caudda-bhuvana--the fourteen worlds; teñho--He Himself; brahmā haṅā--appearing as Brahmā; sṛṣṭi--the creation; karila sṛjana--created.

TRANSLATION

Within the stem of that lotus were the fourteen worlds. Thus the Supreme Lord, as Brahmā, created the entire creation.

TEXT 104

TEXT

viṣṇu-rūpa haṅā kare jagat pālane
guṇātīta-viṣṇu sparśa nāhi māyā-guṇe

SYNONYMS

viṣṇu-rūpa--the form of Lord Viṣṇu; haṅā--becoming; kare--does; jagat pālane--maintenance of the material world; guṇa-atīta--beyond the material qualities; viṣṇu--Lord Viṣṇu; sparśa--touch; nāhi--not; māyā-guṇe--in the material qualities.

TRANSLATION

And as Lord Viṣṇu He maintains the entire world. Lord Viṣṇu, being beyond all material attributes, has no touch with the material qualities.

PURPORT

Śrī Baladeva Vidyābhūṣaṇa says that although Viṣṇu is the predominating Deity of the quality of goodness in the material world, He is never affected by the quality of goodness, for He directs that quality simply by His supreme will. It is said that all living entities can derive all good fortune from the Lord simply by His will. In the Vāmana Purāṇa it is said that the same Viṣṇu expands Himself as Brahmā and Śiva to direct the different qualities.
Because Lord Viṣṇu expands the quality of goodness, He has the name Sattvatanu. The multifarious incarnations of Kṣīrodakaśayī Viṣṇu are known as Sattvatanu. Therefore in all Vedic scriptures Viṣṇu has been described as being free from all material qualities. In the Tenth Canto of Śrīmad-Bhāgavatam it is said:

harir hi nirgunaḥ sākṣāt
puruṣaḥ prakṛteḥ paraḥ
sa sarva-dṛg upadraṣṭā
taṁ bhajan nirguṇo bhavet

"The Supreme Personality of Godhead, Hari, is always uncontaminated by the modes of material nature, for He is beyond the material manifestation. He is the source of the knowledge of all the demigods, headed by Lord Brahmā, and He is the witness of everything. Therefore one who worships the Supreme Lord Viṣṇu also attains freedom from the contamination of material nature." (Bhāg. 10.88.5) One can attain freedom from the contamination of material nature by worshiping Viṣṇu, and therefore He is called Sattvatanu, as described above.

TEXT 105

TEXT

rudra-rūpa dhari' kare jagat saṁhāra
sṛṣṭi-sthiti-pralaya----icchāya yāṁhāra

SYNONYMS

rudra-rūpa--the form of Lord Śiva; dhari'--accepting; kare--does; jagat saṁhāra--annihilation of the material world; sṛṣṭi-sthiti-pralaya--creation, maintenance and annihilation; icchāya--by the will; yāṁhāra--of whom.

TRANSLATION

Assuming the form of Rudra, He destroys the creation. Thus creation, maintenance and dissolution are created by His will.

PURPORT

Maheśvara, or Lord Śiva, is not an ordinary living being, nor is he equal to Lord Viṣṇu. Effectively comparing Lord Viṣṇu and Lord Śiva, the Brahma-saṁhitā says that Viṣṇu is like milk, whereas Śiva is like curd. Curd is nothing like milk, but nevertheless it is milk also.

TEXT 106

TEXT

hiranya-garbha, antaryāmī, jagat-kāraṇa
yāṁra aṁsa kari' kare virāṭa-kalpana

SYNONYMS
hiranya-garbha--of the name Hiranyagarbha; antah-yamī--the Supersoul; jagat-karaṇa--the cause of the material world; yānra amśa kari'--taking as His expansion; kare--does; virāṭa-kalpana--conception of the universal form.

TRANSLATION

He is the Supersoul, Hiranyagarbha, the cause of the material world. The universal form is conceived as His expansion.

TEXT 107

TEXT

hena nārāyaṇa,----yānra amśera amśa
sei prabhu nityānanda----sarva-avatāmsa

SYNONYMS

hena--such; nārāyaṇa--Lord Nārāyaṇa; yānra--of whom; amśera--of the plenary part; amśa--apart; sei--that; prabhu--the Lord; nityānanda--of the name Nityānanda; sarva-avatāmsa--the source of all incarnations.

TRANSLATION

That Lord Nārāyaṇa is a part of a plenary part of Lord Nityānanda Balarāma, who is the source of all incarnations.

TEXT 108

TEXT

dāsama ślokera artha kaila vivaraṇa
ekādaśa ślokera artha śuna diyā mana

SYNONYMS

dāsama--tenth; ślokera--of the verse; artha--meaning; kaila--have done; vivaraṇa--description; ekādaśa--eleventh; ślokera--of the verse; artha--meaning; śuna--please hear; diyā mana--with the mind.

TRANSLATION

I have thus explained the tenth verse. Now please listen to the meaning of the eleventh verse with all your mind.

TEXT 109

TEXT

yasyāṁśāṁśāṁśaḥ parātmākhilanāṁ
poṣtā viṣṇur bhāti dugdhābdhi-śāyī
kṣauṇi-bhartā yat-kalā so 'py anantas
tam śrī-nityānanda-rāmaṁ prapadye

SYNONYMS
yasya--whose; aṁśa-aṁśa-aṁśah--a portion of a portion of a plenary portion; para-ātmā--the Supersoul; akhilānām--of all living entities; poṣṭā--the maintainer; viśnuḥ--Viśnu; bhāti--appears; dugdha-abdhi-sāyī--Kṣīrodakaśāyī Viśnu; kṣaṇī-bhartā--upholder of the earth; yat--whose; kalā--portion of a portion; saḥ--He; api--certainly; ananta--Śeṣa Nāga; tam--to Him; śrī-nityānanda-rāmam--to Lord Balarama in the form of Lord Nityānanda; prapadye--I surrender.

TRANSLATION

I offer my respectful obeisances unto the feet of Śrī Nityānanda Rāma, whose secondary part is the Viśnu lying in the ocean of milk. That Kṣīrodakaśāyī Viśnu is the Supersoul of all living entities and the maintainer of all the universes. Śeṣa Nāga is His further subpart.

TEXT 110

TEXT

nārāyaṇera nābhi-nāla-madhyete dharaṇī
dharaṇīra madhye sapta samudra ye gaṇi

SYNONYMS

nārāyaṇera--of Lord Nārāyaṇa; nābhi-nāla--the stem from the navel; madhyete--within; dharaṇī--the material planets; dharaṇīra madhye--among the material planets; sapta--seven; samudra--oceans; ye gaṇi--they count.

TRANSLATION

The material planets rest within the stem that grew from the lotus navel of Lord Nārāyaṇa. Among these planets are seven oceans.

TEXT 111

TEXT

tānḥa kṣīrodadhi-madhye 'svetadvīpa' nāmā
pālayitā viṣṇu,----tānra sei nija dhāma

SYNONYMS

tānḥa--within that; kṣīra-udadhi-madhye--in part of the ocean known as the ocean of milk; 'svetadvīpa nāmā--the island named Śvetadvīpa; pālayitā viṣṇu--the maintainer, Lord Viṣṇu; tānra--of Him; sei--that; nija dhāma--own residential quarters.

TRANSLATION

There, in part of the ocean of milk, lies Śvetadvīpa, the abode of the sustainer, Lord Viṣṇu.

PURPORT
In the Siddhānta-Śiromani, an astrological text, the different oceans are described as follows: (1) the ocean of salt water, (2) the ocean of milk, (3) the ocean of yogurt, (4) the ocean of clarified butter, (5) the ocean of sugarcane juice, (6) the ocean of liquor and (7) the ocean of sweet water. On the southern side of the ocean of salt water is the ocean of milk, where Lord Kṣīrodakaśāyī Viṣṇu resides. He is worshiped there by demigods like Brahmā.

TEXT 112

sakala jīvera tiṁho haye antaryāmī
dagat-pālaka tiṁho jagatera svāmī

SYNONYMS

sakala--all; jīvera--of the living entities; tiṁho--He; haye--is; antaḥ-yāmī--the Supersoul; dagat-pālaka--the maintainer of the material world; tiṁho--He; jagatera svāmī--the Lord of the material world.

TRANSLATION

He is the Supersoul of all living entities. He maintains this material world, and He is its Lord.

PURPORT

The Laghu-bhāgavatāmṛta gives the following description of the Viṣṇuloka within this universe, quoted from the Viṣṇu-dharmottara: "Above Rudraloka, the planet of Lord Śiva, is the planet called Viṣṇuloka, 400,000 miles in circumference, which is inaccessible to any mortal living being. Above that Viṣṇuloka and east of the Sumeru Hill is a golden island called Mahā-Viṣṇuloka, in the ocean of salt water. Lord Brahmā and other demigods sometimes go there to meet Lord Viṣṇu. Lord Viṣṇu lies there with the goddess of fortune, and it is said that during the four months of the rainy season He enjoys sleeping on that Śeṣa Nāga bed. East of Sumeru is the ocean of milk, in which there is a white city on a white island where the Lord can be seen sitting with His consort, Lakṣmī, on a throne of Śeṣa. That feature of Viṣṇu also enjoys sleeping during the four months of the rainy season. The Śvetadvīpa in the milk ocean is situated just south of the ocean of salt water. It is calculated that the area of Śvetadvīpa is 200,000 square miles. This transcendentally beautiful island is decorated with desire trees to please Lord Viṣṇu and His consort." There are references to Śvetadvīpa in the Brahmāṇḍa Purāṇa, Viṣṇu Purāṇa, Mahābhārata and Padma Purāṇa, and there is the following reference in Śrīmad-Bhāgavatam (11.15.18).

śvetadvīpa-patau cittaṁ
śuddhe dharma-maye mayi
dhārayaṁ chvetatāṁ yāti
śad-Ūrmi-rahito naraḥ

"My dear Uddhava, you may know that My transcendental form of Viṣṇu in Śvetadvīpa is identical with Me in divinity. Anyone who places this Lord of Śvetadvīpa within his heart can surpass the pangs of the six material
tribulations: hunger, thirst, birth, death, lamentation and illusion. Thus one can attain his original, transcendental form."

TEXT 113

TEXT

yuga-manvantare dhari' nānā avatāra
dharma saṃsthāpana kare, adharma saṃhāra

SYNONYMS

yuga-manu-antare--in the ages and millenniums of Manu; dhari'--accepting; nānā--various; avatāra--incarnations; dharma saṃsthāpana kare--establishes the principles of religion; adharma saṃhāra--vanquishing irreligious principles.

TRANSLATION

In the ages and millenniums of Manu, He appears as different incarnations to establish the principles of real religion and vanquish the principles of irreligion.

PURPORT

Lord Viṣṇu, who lies in the ocean of milk, incarnates Himself in various forms to maintain the laws of the cosmos and annihilate the causes of disturbance. Such incarnations are visible in every manv-antara (i.e., in the course of the reign of each Manu, who lives for 71 x 4,320,000 years). Fourteen such Manus take their birth and die, to yield a place for the next, during one day of Brahmā.

TEXT 114

TEXT

deva-gaṇe nā pāya yāṅhāra daraśana
kṣīrodaka-tīre yāi' kareṇa stavana

SYNONYMS

deva-gaṇe--the demigods; nā--not; pāya--get; yāṅhāra--whose; daraśana--sight; kṣīra-udaka-tīre--on the bank of the ocean of milk; yāi'--go; kareṇa stavana--offer prayers.

TRANSLATION

Unable to see Him, the demigods go to the bank of the ocean of milk and offer prayers to Him.

PURPORT

The denizens of heaven, who live in the planetary systems beginning from Svarloka, cannot even see Lord Viṣṇu in Śvetadvīpa. Unable to reach the island, they can simply approach the beach of the milk ocean to offer
transcendental prayers to the Lord, appealing to Him on special occasions to appear as an incarnation.

TEXT 115

TEXT
tabe avatari' kare jagat pālana
ananta vaibhava tāhra nāhika gañana

SYNONYMS
tabe--at that time; avatari'--descending; kare--does; jagat pālana--maintenance of the material world; ananta--unlimited; vaibhava--the opulences; tāhra--of Him; nāhika--there is not; gañana--counting.

TRANSLATION
He then descends to maintain the material world. His unlimited opulences cannot be counted.

TEXT 116

TEXT
sei viṣṇu haya yāhra aṁśāṁśera aṁśa
sei prabhu nityānanda----sarva-avatāmsa

SYNONYMS
sei--that; viṣṇu--Lord Viṣṇu; haya--is; yāhra--whose; aṁśa-aṁśera--of the part of the plenary part; aṁśa--part; sei--that; prabhu--Lord; nityānanda--Nityānanda; sarva-avatāmsa--the source of all incarnations.

TRANSLATION
That Lord Viṣṇu is but a part of a part of a plenary portion of Lord Nityānanda, who is the source of all incarnations.

PURPORT
The Lord of Śvetadvīpa has immense potency for creation and destruction. Śrī Nityānanda Prabhu, being Baladeva Himself, the original form of Saṅkarṣaṇa, is the original form of the Lord of Śvetadvīpa.

TEXT 117

TEXT
sei viṣṇu 'ṣeṣa'-rūpe dharena dharaṇī
kānhā āche mahī, āche, hena nāhi jāni

SYNONYMS
That same Lord Viśṇu, in the form of Lord Śeṣa, holds the planets upon His heads, although He does not know where they are, for He cannot feel their existence upon His heads.

TEXT 118

TEXT

sahasra vistīrṇa yāṇra phaṇāra maṇḍala
sūrya jini' maṇi-gaṇa kare jhala-mala

SYNONYMS

sahasra--thousands; vistīrṇa--spread; yāṇra--whose; phaṇāra--of the hoods; maṇḍala--group; sūrya--the sun; jini'--conquering; maṇi-gaṇa--jewels; kare--do; jhala-mala--glittering.

TRANSLATION

His thousands of extended hoods are adorned with dazzling jewels surpassing the sun.

TEXT 119

TEXT

paṃcāśat-koṭi-yojana pṛthivī-vistāra
yāṇra eka-phaṇe rahe sarṣapa-aṅkāra

SYNONYMS

paṃcāśat--fifty; koṭi--ten millions; yojana--eight miles; pṛthivī--of the universe; vistāra--breadth; yāṇra--whose; eka-phaṇe--on one of the hoods; rahe--stays; sarṣapa-aṅkāra--like a mustard seed.

TRANSLATION

The universe, which measures five hundred million yojanas in diameter, rests on one of His hoods like a mustard seed.

PURPORT

The Lord of Śvetadvīpa expands Himself as Śeṣa Nāga, who sustains all the planets upon His innumerable hoods. These huge global spheres are compared to grains of mustard resting on the spiritual hoods of Śeṣa Nāga. The scientists' law of gravity is a partial explanation of Lord Saṅkarṣaṇa's energy. The name "Saṅkarṣaṇa" has an etymological relationship to the idea of gravity. There is a reference to Śeṣa Nāga in Śrīmad-Bhāgavatam (5.17.21), where it is said:
"O my Lord, the hymns of the Vedas proclaim that You are the effective cause for the creation, maintenance and destruction. But in fact You are transcendental to all limitations and are therefore known as unlimited. On Your thousands of hoods rest the innumerable global spheres, like grains of mustard so insignificant that You have no perception of their weight." The Bhāgavatam further says (5.25.2):

yasyedaṁ kṣiti-mañḍalāṁ bhagavato 'nanta-mūrteḥ sahasra-śiras ā eva śīrṣaṇi dhiyamāṇaṁ siddhārtha āva lakṣyate.

"Lord Anantadeva has thousands of hoods. Each sustains a global sphere that appears like a grain of mustard."

TEXT 120

TEXT

sei ta' 'ananta' 'śeṣa'-bhakta-avatāra
Iśvarera sevā vinā nāhi jāne āra

SYNONYMS

sei ta'--that; ananta--Lord Ananta; śeṣa--the incarnation Śeṣa; bhakta-avatāra--incarnation of a devotee; Iśvarera sevā--the service of the Lord; vinā--without; nāhi--not; jāne--knows; āra--anything else.

TRANSLATION

That Ananta Śeṣa is the devotee incarnation of Godhead. He knows nothing but service to Lord Kṛṣṇa.

PURPORT

Śrīla Jīva Gosvāmī, in his Kṛṣṇa-sandarbha, has described Śeṣa Nāga as follows: "Śrī Anantadeva has thousands of faces and is fully independent. Always ready to serve the Supreme Personality of Godhead, He waits upon Him constantly. Saṅkarṣaṇa is the first expansion of Vāsudeva, and because He appears by His own will, He is called svarāṭ, fully independent. He is therefore infinite and transcendental to all limits of time and space. He Himself appears as the thousand-headed Śeṣa." In the Skanda Purāṇa, in the Ayodhyā-māhātmya chapter, the demigod Indra requested Lord Śeṣa, who was standing before him as Lākṣmaṇa, "Please go to Your eternal abode, Viṣṇuloka, where Your expansion Śeṣa, with His serpentine hoods, is also present." After thus dispatching Lākṣmaṇa to the regions of Pātāla, Lord Indra returned to his abode. This quotation indicates that the Saṅkarṣaṇa of the quadruple form descends with Lord Rāma as Lākṣmaṇa. When Lord Rāma disappears, Śeṣa again separates Himself from the personality of Lākṣmaṇa. Śeṣa then returns to His own abode in the Pātāla regions, and Lākṣmaṇa returns to His abode in Vaikuṇṭha.
The Laghu-bhāgavatāmṛta gives the following description: "The Saṅkarṣaṇa of the second group of quadruple forms appears as Rāma, taking with Him Śeṣa, who bears the global spheres. There are two features of Śeṣa. One is the bearer of the globes, and the other is the bedstead servitor. The Śeṣa who bears the globes is a potent incarnation of Saṅkarṣaṇa, and therefore He is sometimes also called Saṅkarṣaṇa. The bedstead feature of Śeṣa always presents himself as an eternal servitor of the Lord."

**TEXT 121**

**TEXT**

sahasra-vadane kṛṣṇa-guṇa gāṇa
niravadhi guṇa gā'na, anta nāhi pā'na

**SYNONYMS**

sahasra-vadane--in thousands of mouths; kare--does; kṛṣṇa-guṇa gāṇa--chanting of the holy attributes of Kṛṣṇa; niravadhi--continuously; guṇa gā'na--chanting of the transcendental qualities; anta nāhi pā'na--does not reach the end.

**TRANSLATION**

With His thousands of mouths He sings the glories of Lord Kṛṣṇa, but although He always sings in that way, He does not find an end to the qualities of the Lord.

**TEXT 122**

**TEXT**

sanakādi bhāgavata śune yāṇra mukhe
bhagavānera guṇa kahe, bhāse prema-sukhe

**SYNONYMS**

sanaka-ādi--the great sages headed by Sanaka, Sananda, etc.; bhāgavata--Śrīmad-Bhāgavatam; śune--hear; yāṇra mukhe--from whose mouth; bhagavānera--of the Personality of Godhead; guṇa--attributes; kahe--say; bhāse--float; prema-sukhe--in the transcendental bliss of love of Godhead.

**TRANSLATION**

The four Kumāras hear Śrīmad-Bhāgavatam from His lips, and they in turn repeat it in the transcendental bliss of love of Godhead.

**TEXT 123**

**TEXT**

chatra, pādukā, śayyā, upādhāna, vasana
ārāma, āvāsa, yajña-sūtra, simhāsana

**SYNONYMS**
chatra—umbrella; pādukā—slippers; śayyā—bed; upādhāna—pillow; vasana—garments; ārāma—resting chair; āvāsa—residence; yajña-sūtra—sacred thread; simha-āsana—throne.

**TRANSLATION**

He serves Lord Kṛṣṇa, assuming all the following forms: umbrella, slippers, bedding, pillow, garments, resting chair, residence, sacred thread and throne.

**TEXT 124**

**TEXT**

eta mūrti-bheda kari' kṛṣṇa-sevā kare
kṛṣnera ĺeṣatā pāṇā 'śeṣa' nāma dhare

**SYNONYMS**

eta—so many; mūrti-bheda—different forms; kari'—taking; kṛṣṇa-sevā kare—serves Lord Kṛṣṇa; kṛṣnera—of Lord Kṛṣṇa; ĺeṣatā—ultimate end; pāṇā—having reached; śeṣa nāma dhare—assumes the name Śeṣa Nāga.

**TRANSLATION**

He is thus called Lord Śeṣa, for He has attained the ultimate end of servitude to Kṛṣṇa. He takes many forms for the service of Kṛṣṇa, and thus He serves the Lord.

**TEXT 125**

**TEXT**

sei ta' ananta, yānra kahi eka kalā
hena prabhu nityānanda, ke jāne tānra khelā

**SYNONYMS**

sei ta'—that; ananta—Lord Ananta; yānra—of whom; kahi—I say; eka kalā—one part of the part; hena—such; prabhu nityānanda—Lord Nityānanda Prabhu; ke—who; jāne—knows; tānra—His; khelā—pastimes.

**TRANSLATION**

That person of whom Lord Ananta is a kalā, or part of a plenary part, is Lord Nityānanda Prabhu. Who, therefore, can know the pastimes of Lord Nityānanda?

**TEXT 126**

**TEXT**

e-saba pramāne jāni nityānanda-tattva-sīmā
tānhāke 'ananta' kahi, ki tānra mahimā
SYNONYMS

e-saba--all these; pramāne--by the evidences; jāni--I know; nityānanda-tattva-sīmā--the limit of the truth of Lord Nityānanda; tāṁhāke--to Him (Lord Nityānanda, Balarāma); ananta--Lord Ananta; kahi--if I say; ki tāṁre mahimā--what glory do I speak about Him.

TRANSLATION

From these conclusions we can know the limit of the truth of Lord Nityānanda. But what glory is there in calling Him Ananta?

TEXT 127

TEXT

athavā bhaktera vākya māni satya kari'
sakala sambhave tānte, yāte avatārī

SYNONYMS

athavā--otherwise; bhaktera vākya--anything spoken by a pure devotee; māni--I accept; satya kari'--as truth; sakala--everything; sambhave--possible; tānte--in Him; yāte--since; avatārī--the original source of all incarnations.

TRANSLATION

But I accept it as the truth because it has been said by devotees. Since He is the source of all incarnations, everything is possible in Him.

TEXT 128

TEXT

avatāra-avatārī----abheda, ye jāne
pūrve yaiche kṛṣṇake keho kāho kari' māne

SYNONYMS

avatāra-avatārī--an incarnation and the source of all incarnations; abheda--identical; ye jāne--anyone who knows; pūrve--formerly; yaiche--just as; kṛṣṇake--unto Lord Kṛṣṇa; keho--somebody; kāho--somewhere; kari'--making; māne--accepts.

TRANSLATION

They know that there is no difference between the incarnation and the source of all incarnations. Previously Lord Kṛṣṇa was regarded in the light of different principles by different people.

TEXT 129

TEXT

keho kahe, kṛṣṇa sāksāt nara-nārāyaṇa
keho kahe, kṛṣṇa haya sākṣāt vāmana

SYNONYMS

keho kahe--someone says; kṛṣṇa--Lord Kṛṣṇa; sākṣāt--directly; nara-nārāyaṇa--Lord Nara-Nārāyaṇa; keho kahe--someone says; kṛṣṇa haya--Kṛṣṇa is; sākṣāt vāmana--Lord Vāmanadeva.

TRANSLATION

Some said that Kṛṣṇa was directly Lord Nara-Nārāyaṇa, and some called Him Lord Vāmanadeva incarnate.

TEXT 130

TEXT

keho kahe, kṛṣṇa kṣīroda-śāyi avatāra
asambhava nahe, satya vacana sabāra

SYNONYMS

keho kahe--someone says; kṛṣṇa--Lord Kṛṣṇa; kṣīroda-śāyi avatāra--an incarnation of Lord Viṣṇu lying in the ocean of milk; asambhava nahe--there is not impossibility; satya--true; vacana sabāra--everyone's statement.

TRANSLATION

Some called Lord Kṛṣṇa an incarnation of Lord Kṣīrodakaśāyi. All these names are true; nothing is impossible.

TEXT 131

TEXT

kṛṣṇa yabe avatāre sarvāṁśa-āśraya
sarvāṁśa āsi' tabe kṛṣṇete milaya

SYNONYMS

kṛṣṇa--Lord Kṛṣṇa; yabe--when; avatāre--descends; sarvāṁśa-āśraya--the shelter of all other viṣṇu-tattvas; sarvāṁśa--all plenary portions; āsi'--coming; tabe--at that time; kṛṣṇete--in Kṛṣṇa; milaya--join.

TRANSLATION

When the Supreme Personality of Godhead Kṛṣṇa appears, He is the shelter of all plenary parts. Thus at that time all His plenary portions join in Him.

TEXT 132

TEXT

yei yei rūpe jāne, sei tāhā kahe
sakala sambhave kṛṣṇe, kichu mithyā nahe
SYNONYMS

yei yei--whatever; rūpe--in the form; jāne--one knows; sei--he; tāhā--that; kahe--says; sakala sambhave krṣṇe--everything is possible in Kṛṣṇa; kichu mithyā nahe--there is no falsity.

TRANSLATION

In whatever form one knows the Lord, one speaks of Him in that way. In this there is no falsity, since everything is possible in Kṛṣṇa.

PURPORT

In this connection we may mention an incident that took place between two of our sannyāsīs while we were preaching the Hare Kṛṣṇa mahā-mantra in Hyderabad. One of them stated that "Hare Rāma" refers to Śrī Balarāma, and the other protested that "Hare Rāma" means Lord Rāma. Ultimately the controversy came to me, and I gave the decision that if someone says that "Rāma" in "Hare Rāma" is Lord Rāmacandra and someone else says that the "Rāma" in "Hare Rāma" is Śrī Balarāma, both are correct because there is no difference between Śrī Balarāma and Lord Rāma. Here in Śrī Caitanya-caritāmṛta we find that Kṛṣṇadāsa Kavirāja Gosvāmī has stated the same conclusion:

yei yei rūpe jāne, sei tāhā kahe
sakala sambhave krṣṇe, kichu mithyā nahe

If someone calls Lord Rāmacandra by the vibration Hare Rāma, or if he understands "Rāmacandra," he is quite right. Similarly, if one says that Hare Rāma means Śrī Balarāma, he is also right. Those who are aware of the viṣṇu-tattva do not fight over all these details.

In the Laghu-bhāgavatāmṛta Śrīla Rūpa Gosvāmī has explained Kṛṣṇa's being both Kṣīrodakaśāyī Viṣṇu and Nārāyaṇa in the spiritual sky and expanding in quadruple forms like Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. He has refuted the idea that Kṛṣṇa is an incarnation of Nārāyaṇa. Some devotees think that Nārāyaṇa is the original Personality of Godhead and that Kṛṣṇa is an incarnation. Even Saṅkarācārya, in his commentary on the Bhagavad-gītā, has accepted Nārāyaṇa as the transcendental Personality of Godhead who appeared as Kṛṣṇa, the son of Devakī and Vasudeva. Therefore this matter may be difficult to understand. But the Gauḍīya Vaiṣṇava-sampradāya, headed by Rūpa Gosvāmī, has established the principle of the Bhagavad-gītā that everything emanates from Kṛṣṇa, who says in the Bhagavad-gītā, ahaṁ sarvasya prabhavaḥ: "I am the original source of everything." "Everything" includes Nārāyaṇa. Therefore Rūpa Gosvāmī, in his Laghu-bhāgavatāmṛta, has established that Kṛṣṇa, not Nārāyaṇa, is the original Personality of Godhead.

In this connection he has quoted a verse from Śrīmad-Bhāgavatam (3.2.15) that states:

sva-sānta-rūpeṣv itaraiḥ svarūpaṁ
abhāvyāmāneṣv anukampitāṁ
parāvareso mahad-āṁśa-yukto
hy ājo 'pi jāto bhagavān yathāgnih

"When pure devotees of the Lord like Vasudeva are greatly disturbed by dangerous demons like Kaṁsa, Lord Kṛṣṇa joins with all His pastime expansions,
such as the Lord of Vaikuṇṭha, and, although unborn, becomes manifest, just as fire becomes manifest by the friction of araṇi wood." Araṇi wood is used to ignite a sacrificial fire without matches or any other flame. Just as fire appears from araṇi wood, the Supreme Lord appears when there is friction between devotees and nondevotees. When Kṛṣṇa appears, He appears in full, including within Himself all His expansions like Nārāyaṇa, Vāsudeva, Saṅkarṣaṇa, Aniruddha and Pradyumna. Kṛṣṇa is always integrated with His other incarnations, like Nṛsiṁhadeva, Varāha, Vāmana, Nara-Nārāyaṇa, Hayagrīva and Ajita. In Vṛndāvana sometimes Lord Kṛṣṇa exhibits the functions of such incarnations.

In the Brahmāṇḍa Purāṇa it is said: "The same Personality of Godhead who is known in Vaikuṇṭha as the four-handed Nārāyaṇa, the friend of all living entities, and in the milk ocean as the Lord of Śvetadvīpa, and who is the best of all puruṣas, appeared as the son of Nanda. In a fire there are many sparks of different dimensions; some of them are very big, and some are small. The small sparks are compared to the living entities, and the large sparks are compared to the Viṣṇu expansions of Lord Kṛṣṇa. All the incarnations emanate from Kṛṣṇa, and after the end of their pastimes they again merge with Kṛṣṇa."

Therefore in the various Purāṇas Kṛṣṇa is described sometimes as Nārāyaṇa, sometimes as Kṛṣṇa-dāsa, sometimes as Garbhodakaśayī Viṣṇu, sometimes as Kṣiyodakaśayī Viṣṇu and sometimes as Vaikuṇṭhanātha, the Lord of Vaikuṇṭha. Because Kṛṣṇa is always full, Mūla-saṅkarṣaṇa is in Kṛṣṇa, and since all incarnations are manifested from Mūla-saṅkarṣaṇa, it should be understood that He can manifest different incarnations by His supreme will, even in the presence of Kṛṣṇa. Great sages have therefore glorified the Lord by different names. Thus when the original person, the source of all incarnations, is sometimes described as an incarnation, there is no discrepancy.

TEXT 133

TEXT

ataeva śrī-kṛṣṇa-caitanya gosāñi sarva avatāra-līlā kari' sabāre dekhāi

SYNONYMS

ataeva--therefore; śrī-kṛṣṇa-caitanya--Lord Śrī Caitanya Mahāprabhu; gosāñi--the Lord; sarva--all; avatāra-līlā--the pastimes of different incarnations; kari'--exhibiting; sabāre--to everyone; dekhāi--He showed.

TRANSLATION

Therefore Lord Caitanya Mahāprabhu has exhibited to everyone all the pastimes of all the various incarnations.

TEXT 134

TEXT

ei-rūpe nityānanda 'ananta'-prakāśa sei-bhāve----kahe muñi caitanyera dāsa

SYNONYMS
Thus Lord Nityānanda has unlimited incarnations. In transcendental emotion He calls Himself a servant of Lord Caitanya.

TEXT 135

TEXT

kabhu guru, kabhu sakhā, kabhu bhṛtya-līlā
pūrve yena tina-bhāve vraje kaila khelā

SYNONYMS

kabhu--sometimes; guru--spiritual master; kabhu--sometimes; sakhā--friend; kabhu--sometimes; bhṛtya-līlā--pastimes as a servant; pūrve--formerly; yena--as; tina-bhāve--in three different modes; vraje--in Vṛndāvana; kaila khelā--played with Kṛṣṇa.

TRANSLATION

Sometimes He serves Lord Caitanya as His guru, sometimes as His friend and sometimes as His servant, just as Lord Balarāma played with Lord Kṛṣṇa in these three different modes in Vraja.

TEXT 136

TEXT

vṛṣa hañā kṛṣṇa-sane māthā-māthi raṇa
kabhu kṛṣṇa kare tāṇra pāda-saṁvāhana

SYNONYMS

vṛṣa hañā--becoming a bull; kṛṣṇa-sane--with Kṛṣṇa; māthā-māthi raṇa--fighting head to head; kabhu--sometimes; kṛṣṇa--Kṛṣṇa; kare--does; tāṇra--His; pāda-saṁvāhana--massaging the feet.

TRANSLATION

Playing like a bull, Lord Balarāma fights with Kṛṣṇa head to head. And sometimes Lord Kṛṣṇa massages the feet of Lord Balarāma.
Although He considers Himself a servant and knows Kṛṣṇa to be His master, therefore He regards Himself as a fragment of His plenary portion.

TEXT 138

TEXT

vṛṣṭyamāṇau nardantu
yuyudhāte parasparam
anukṛtya rutair jantuṁś
ceratuḥ pракṛtatu yathā

SYNONYMS

vṛṣṭyamāṇau—becoming like bulls; nardantu—making roaring sounds; yuyudhāte—both used to fight; parasparam—each other; anukṛtya—imitating; rutaiḥ—with cries; jantuṁ—the animals; ceratuḥ—used to play; pракṛtatu—ordinary boys; yathā—just like.

TRANSLATION

"Acting just like ordinary boys, They played like roaring bulls as They fought each other, and They imitated the calls of various animals."

PURPORT

This and the following quotation are from the Bhāgavatam (10.11.40 and 10.15.14).
"Sometimes when Lord Kṛṣṇa's elder brother, Lord Balarāma, felt tired after playing and lay His head on the lap of a cowherd boy, Lord Kṛṣṇa Himself served Him by massaging His feet."

TEXT 140

TEXT

keyām vā kuta āyātā
daivi vā nāry utāsurī
pṛaya māyāstu me bhartur
nānyā me 'pi vimohinī

SYNONYMS

kā—who; iyam—this; vā—or; kutaḥ—from where; āyātā—has come; daivi—whether demigod; vā—or; nārī—woman; uta—or; āsurī—demoness; pṛayaḥ—in most cases; māyā—illusory energy; astu—she must be; me—My; bhartuḥ—of the master, Lord Kṛṣṇa; na—not; anyā—any other; me—My; api—certainly; vimohinī—bewilderer.

TRANSLATION

"Who is this mystic power, and where has she come from? Is she a demigod or a demoness? She must be the illusory energy of My master, Lord Kṛṣṇa, for who else can bewilder Me?"

PURPORT

The playful pastimes of the Lord caused suspicion in the mind of Lord Brahmā, and therefore Lord Brahmā, to test Kṛṣṇa's Lordship, stole all the Lord's cows and cowherd boys with his own mystic power. Śrī Kṛṣṇa responded, however, by replacing all the cows and boys in the field. Lord Balarāma's thoughts of astonishment at such wonderful retaliation are recorded in this verse (Bhāg. 10.13.37).

TEXT 141

TEXT

yasyāṅghri-paṅkaja-rajo 'khila-loka-pālair
tāṅga-uttamair dhṛtam upāsita-tīrtha-tīrtham
brahmā bhavo 'ham api yasya kalāḥ kalāyāḥ
śriś codhvahema ciram asya nṛpāsanāṁ kva

SYNONYMS

yasya—whose; aṅghri-paṅkaja—lotuslike feet; rajaḥ—the dust; akhila-loka—of the universal planetary systems; pālaiḥ—by the masters; mauli-uttamaiḥ—with valuable turbans on their heads; dhṛtam—accepted; upāsita—worshiped; tīrtha-tīrtham—the sanctifier of the holy places; brahmā—Lord Brahmā; bhavaḥ—Lord Śiva; aham api—even I; yasya—of whom; kalāḥ—portions; kalāyāḥ—of a plenary portion; śrīḥ—the goddess of fortune; ca—and; udvahema—we carry; ciram—eternally; asya—of Him; nṛpa-āsanam—the throne of a king; kva—where.
"What is the value of a throne to Lord Kṛṣṇa? The masters of the various planetary systems accept the dust of His lotus feet on their crowned heads. That dust makes the holy places sacred, and even Lord Brahmā, Lord Śiva, Lakṣmī and I Myself, who are all portions of His plenary portion, eternally carry that dust on our heads."

PURPORT

When the Kauravas, to flatter Baladeva so that He would become their ally, spoke ill of Śrī Kṛṣṇa, Lord Baladeva was angry and spoke this verse (Bhāg. 10.68.37).

TEXT 142

TEXT

ekale Īśvara kṛṣṇa, āra saba bhṛtya yāre yaiche nācāya, se taiche kare nṛtya

SYNONYMS

ekale--alone; Īśvara--the Supreme Personality of Godhead; kṛṣṇa--Kṛṣṇa; āra--others; saba--all; bhṛtya--servants; yāre--unto whom; yaiche--as; nācāya--He causes to dance; se--He; taiche--in that way; kare nṛtya--dances.

TRANSLATION

Lord Kṛṣṇa alone is the supreme controller, and all others are His servants. They dance as He makes them do so.

TEXT 143

TEXT

ei mata caitanya-gosāńi ekale Īśvara āra saba pāriśada, keha vā kińkara

SYNONYMS

ei mata--in this way; caitanya-gosāńi--Lord Śrī Caitanya Mahāprabhu; ekale--alone; Īśvara--the Supreme Personality of Godhead; āra saba--all others; pāriśada--associates; keha--someone; vā--or; kińkara--servants.

TRANSLATION

Thus Lord Caitanya is also the only controller. All others are His associates or servants.

TEXTS 144-145

TEXT
SYNONYMS

guru-varga--elders; nityānanda--Lord Nityānanda; advaita ācārya--and Advaita Ācārya; śrīvāsa-ādī--Śrīvāsa Ṭhākura and others; āra--others; yata--all; laghu, sama, ārya--junior, equal or superior; sabe--everyone; pāriṣada--associates; sabe--everyone; līlāra sahāya--helpers in the pastimes; sabā laṅga--taking all of them; nija-kārya--His own aims; sādhe--executes; gaura-rāya--Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

His elders such as Lord Nityānanda, Advaita Ācārya and Śrīvāsa Ṭhākura, as well as His other devotees--whether His juniors, equals or superiors--are all His associates who help Him in His pastimes. Lord Gaurāṅga fulfills His aims with their help.

TEXT 146

TEXT

advaita ācārya, nityānanda,----dui aṅga
dui-jana laṅga prabhura yata kichu raṅga

SYNONYMS

advaita ācārya--Śrī Advaita Ācārya; nityānanda--Lord Nityānanda; dui aṅga--two limbs of the Lord; dui-jana laṅga--taking the two of Them; prabhura--of Lord Śrī Caitanya Mahāprabhu; yata--all; kichu--some; raṅga--playful activities.

TRANSLATION

Śrī Advaita Ācārya and Śrīla Nityānanda Prabhu, who are plenary parts of the Lord, are His principal associates. With these two the Lord performs His pastimes in various ways.

TEXT 147

TEXT

advaita-ācārya-gosāṇi sākṣāt īśvara
prabhura guru kari' māne, tiṅho ta' kiṅkara

SYNONYMS

advaita-ācārya--of the name Advaita Ācārya; gosāṇi--the Lord; sākṣāt īśvara--directly the Supreme Personality of Godhead; prabhura--Lord Śrī Caitanya Mahāprabhu; guru kari' māne--accepts Him as His teacher; tiṅho ta' kiṅkara--but He is the servant.
TRANSLATION

Lord Advaita Ācārya is directly the Supreme Personality of Godhead. Although Lord Caitanya accepts Him as His preceptor, Advaita Ācārya is a servant of the Lord.

PURPORT

Lord Caitanya always offered respects to Advaita Prabhu as He would to His father because Advaita was even older than His father; yet Advaita Prabhu always considered Himself a servant of Lord Caitanya. Śrī Advaita Prabhu and Īśvara Purī, Lord Caitanya's spiritual master, were both disciples of Mādhavendra Purī, who was also the spiritual master of Nityānanda Prabhu. Thus Advaita Prabhu, as Lord Caitanya's spiritual uncle, was always to be respected because one should respect one's spiritual master's Godbrothers as one respects one's spiritual master. Because of all these considerations, Śrī Advaita Prabhu was superior to Lord Caitanya, yet Advaita Prabhu considered Himself Lord Caitanya's subordinate.

TEXT 148

TEXT

ācārya-gosāñira tattva nā yāya kathana
kṛṣṇa avatārī yeṅho tārila bhuvana

SYNONYMS

ācārya-gosāñira--of Advaita Ācārya; tattva--the truth; nā yāya kathana--cannot be described; kṛṣṇa--Lord Kṛṣṇa; avatārī--making descend; yeṅho--who; tārila--delivered; bhuvana--all the world.

TRANSLATION

I cannot describe the truth of Advaita Ācārya. He has delivered the entire world by making Lord Kṛṣṇa descend.

TEXT 149

TEXT

nityānanda-svarūpa pūrve ha-iẏā lakṣmaṇa
laghu-bhrātā haiẏā kare rāmera sevana

SYNONYMS

nityānanda-svarūpa--Lord Nityānanda Svarūpa; pūrve--formerly; ha-iẏā--becoming; lakṣmaṇa--Lakṣmaṇa, Lord Rāmacandra's younger brother; laghu-bhrātā haiẏā--becoming the younger brother; kare--does; rāmera sevana--service to Lord Rāmacandra.

TRANSLATION
Lord Nityānanda Svarūpa formerly appeared as Lakṣmaṇa and served Lord Rāmacandra as His younger brother.

PURPORT

Among the sannyāsīs of the Śaṅkara-sampradāya there are different names for brahmacārīs. Each sannyāsī has some assistants, known as brahmacārīs, who are called by different names according to the names of the sannyāsī. Among such brahmacārīs there are four names: Svarūpa, Ānanda, Prakāśa and Caitanya. Nityānanda Prabhu maintained Himself as a brahmacārī; He never took sannyāsa. As a brahmacārī His name was Nityānanda Svarūpa, and therefore the sannyāsī under whom He was living must have been from the tīrthas or āśramas.

TEXT 150

TEXT

rāmera caritra saba,----duḥkhera kāraṇa
svatantra līlāya duḥkha sahena lakṣmaṇa

SYNONYMS

rāmera caritra saba--all the activities of Lord Rāmacandra; duḥkhera kāraṇa--causes of suffering; sva-tantra--although independent; līlāya--in the pastimes; duḥkha--unhappiness; sahena lakṣmaṇa--Lakṣmaṇa tolerates.

TRANSLATION

The activities of Lord Rāma were full of suffering, but Lakṣmaṇa, of His own accord, tolerated that suffering.

TEXT 151

TEXT

niṣedha karite nāre, yāte choṭa bhāi
mauna dhari' rahe lakṣmaṇa mane duḥkha pāi'

SYNONYMS

niṣedha karite nāre--unable to prohibit Lord Rāmacandra; yāte--because; choṭa bhāi--younger brother; mauna dhari'--becoming silent; rahe--remains; lakṣmaṇa--Lakṣmaṇa; mane--in the mind; duḥkha--unhappiness; pāi'--getting.

TRANSLATION

As a younger brother He could not stop Lord Rāma from His resolution, and so He remained silent, although unhappy in His mind.

TEXT 152

TEXT

krṣṇa-avatāre jyeṣṭha hailā sevāra kāraṇa
krṣṇake karāila nānā sukha āsvādana
SYNONYMS

.krṣṇa-avatāre—in the incarnation of Lord Kṛṣṇa; jyeṣṭha hailā—He became the elder brother; sevāra kāraṇa—for the purpose of service; krṣṇake—to Kṛṣṇa; karāila—made; nānā—various; sukha—happinesses; āsvādana—tasting.

TRANSLATION

When Lord Kṛṣṇa appeared, He [Balarāma] became His elder brother to serve Him to His heart's content and make Him enjoy all sorts of happiness.

TEXT 153

TEXT

rāma-lakṣmaṇa---kṛṣṇa-rāmera aṁśa-višeṣa
avatāra-kāle doṁhe doṁhāte praveśa

SYNONYMS

rāma-lakṣmaṇa—Rāmacandra and Lakṣmaṇa; kṛṣṇa-rāmera aṁśa-višeṣa—particular expansions of Lord Kṛṣṇa and Lord Balarāma; avatāra-kāle—at the time of incarnation; doṁhe—both of Them (Rāma and Lakṣmaṇa); doṁhāte praveśa—entered into Them both (Kṛṣṇa and Balarāma).

TRANSLATION

Śrī Rāma and Śrī Lakṣmaṇa, who are plenary portions of Lord Kṛṣṇa and Lord Balarāma, entered into Them at the time of Kṛṣṇa's and Balarāma's appearance.

PURPORT

With reference to the Viṣṇu-dharmottara, the Laghu-bhāgavatāmṛta explains that Rāma is an incarnation of Viśnudева, Lakṣmaṇa is an incarnation of Śaṅkarṣaṇa, Bharata is an incarnation of Pradyumna, and Śatrughna is an incarnation of Aniruddha. The Padma Purāṇa describes that Rāmacandra is Nārāyaṇa and that Lakṣmaṇa, Bharata and Śatrughna are respectively Śeṣa, Cakra and Śaṅkha (the conchshell in the hand of Nārāyaṇa). In the Rāma-gītā of the Skanda Purāṇa, Lakṣmaṇa, Bharata and Śatrughna have been described as the triple attendants of Lord Rāma.

TEXT 154

TEXT

sei aṁśa laṁṅā jyeṣṭha-kaniṣṭhābhimāṇa
aṁśāṁśi-rūpe śāstre karaye vyākhyaṇa

SYNONYMS

sei aṁśa laṁṅā—taking that plenary portion; jyeṣṭha-kaniṣṭhā-abhimāṇa—considering Themselves the elder or younger; aṁśa-aṁśi-rūpe—as the expansion and the original Supreme Personality of Godhead; śāstre—in the revealed scriptures; karaye—does; vyākhyaṇa—explanation.
TRANSLATION

Krṣṇa and Balarāma present Themselves as elder or younger brother, but in the scriptures They are described as the original Supreme Personality of Godhead and His expansion.

TEXT 155

TEXT

rāmādi-mūrtisu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
krṣṇah svayaṁ samabhavat paramah pumān yo
govindam ādi-puruṣam tam aham bhajāmi

SYNONYMS

rāma-ādi--the incarnation of Lord Rāma, etc.; mūrtisu--in different forms; kalā-niyamena--by the order of plenary portions; tiṣṭhan--existing; nānā--various; avatāram--incarnations; akarot--executed; bhuvaneṣu--within the worlds; kintu--but; krṣṇah--Lord Krṣṇa; svayaṁ--personally; samabhavat--appeared; paramah--the supreme; pumān--person; yaḥ--who; govindam--unto Lord Govinda; ādi-puruṣam--the original person; tam--unto Him; aham--I; bhajāmi--offer obeisances.

TRANSLATION

"I worship Govinda, the primeval Lord, who by His various plenary portions appeared in the world in different forms and incarnations such as Lord Rāma, but who personally appears in His supreme original form as Lord Krṣṇa."

PURPORT

This is a quotation from Brahma-saṁhitā (5.39).

TEXT 156

TEXT

śrī-caitanya----sei krṣṇa, nityānanda----rāma
nityānanda pūrṇa kare caitanyera kāma

SYNONYMS

śrī-caitanya--Lord Śrī Caitanya; sei krṣṇa--that original Krṣṇa; nityānanda--Lord Nityānanda; rāma--Balarāma; nityānanda--Lord Nityānanda; pūrṇa kare--fulfills; caitanyera kāma--all the desires of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Lord Caitanya is the same Lord Krṣṇa, and Lord Nityānanda is Lord Balarāma. Lord Nityānanda fulfills all of Lord Caitanya's desires.
TEXT 157

TEXT

nityānanda-mahimā-sindhu ananta, apāra
eka kaṇā sparśi mātra,----se kṛpā tāṁhāra

SYNONYMS

nityānanda-mahimā--of the glories of Lord Nityānanda; sindhu--the ocean;
ananta--unlimited; apāra--unfathomable; eka kaṇā--one fragment; sparśi--I touch;
mātra--only; se--that; kṛpā--mercy; tāṁhāra--His.

TRANSLATION

The ocean of Lord Nityānanda's glories is infinite and unfathomable. Only by His mercy can I touch even a drop of it.

TEXT 158

TEXT

ara eka śuna tāṁra kṛpāra mahimā
adhama jīvere caḍhāila ūrdhva-sīmā

SYNONYMS

āra--another; eka--one; śuna--please hear; tāṁra kṛpāra mahimā--glory of His mercy; adhama jīvere--the downtrodden living being; caḍhāila--He elevated; ūrdhva-sīmā--to the topmost limit.

TRANSLATION

Please listen to another glory of His mercy. He made a fallen living entity climb to the highest limit.

TEXT 159

TEXT

veda-guhyā kathā ei ayogya kahite
tathāpi kahiye tāṁra kṛpa prakāśite

SYNONYMS

veda--like the Vedas; guhya--very confidential; kathā--incident; ei--this; ayogya kahite--not fit to disclose; tathāpi--still; kahiye--I speak; tāṁra--His; kṛpa--mercy; prakāśite--to manifest.

TRANSLATION

To disclose it is not proper, for it should be kept as confidential as the Vedas, yet I shall speak of it to make His mercy known to all.

TEXT 160
ullāsa-upari lekhoṁ tomāra prasāda
nityānanda prabhu, mora kṣama aparādhā

SYNONYMS
ullāsa-upari--on account of great ecstasy; lekhoṁ--I write; tomāra prasāda--Your mercy; nityānanda prabhu--Lord Nityānanda; mora--my; kṣama--please excuse; aparādhā--offenses.

TRANSLATION
O Lord Nityānanda, I write of Your mercy out of great exultation. Please forgive me for my offenses.

TEXT 161

TEXT
avadhūta gosāñira eka bhṛtya prema-dhāma
mīnaketana rāmadāsa haya tāṅra nāma

SYNONYMS
avadhūta--the mendicant; gosāñira--of Lord Nityānanda; eka--one; bhṛtya--servant; prema-dhāma--reservoir of love; mīnaketana--Mīnaketana; rāma-dāsa--Rāmadāsa; haya--is; tāṅra--his; nāma--name.

TRANSLATION
Lord Nityānanda Prabhu had a servant named Śrī Mīnaketana Rāmadāsa, who was a reservoir of love.

TEXT 162

TEXT
āmāra ālaye aho-rātra-saṅkīrtana
tāhāte āilā teṅho pāṅā nimantraṇa

SYNONYMS
āmāra ālaye--at my house; aho-rātra--day and night; saṅkīrtana--chanting the Hare Kṛṣṇa mantra; tāhāte--on account of this; āilā--came; teṅho--he; pāṅā nimantraṇa--getting an invitation.

TRANSLATION
At my house there was saṅkīrtana day and night, and therefore he visited there, having been invited.

TEXT 163
TEXT
mahā-prema-maya tiṅho vasilā aṅgane
sakala vaiṣṇava taṅra vandilā caraṇe

SYNONYMS
mahā-prema-maya--absorbed in emotional love; tiṅho--he; vasilā--sat;
aṅgane--in the courtyard; sakala vaiṣṇava--all other Vaiṣṇavas; taṅra--his;
vandilā--worshipped; caraṇe--lotus feet.

TRANSLATION
Absorbed in emotional love, he sat in my courtyard, and all the Vaiṣṇavas bowed down at his feet.

TEXT 164

TEXT
namaskāra karite, kā'ra uparete cađe
preme kā're vaṁśī māre, kāhāke cāpađe

SYNONYMS
namaskāra karite--while offering obeisances, bowing down; kā'ra--of someone; uparete--on the body; cađe--gets up; preme--in ecstatic love; kā're--someone; vaṁśī--the flute; māre--strikes; kāhāke--someone; cāpađe--slaps.

TRANSLATION
In a joyful mood of love of God he sometimes climbed upon the shoulder of someone offering obeisances, and sometimes he struck others with his flute or mildly slapped them.

TEXT 165

TEXT
ye nayana dekhite aśru haya mane yāra
sei netre avicchinna vahe aśru-dhāra

SYNONYMS
ye--his; nayana--eyes; dekhite--seeing; aśru--tears; haya--appear; mane--from the mind; yāra--of someone; sei netre--in his eyes; avicchinna--continuously; vahe--flows; aśru-dhāra--a shower of tears.

TRANSLATION
When someone saw the eyes of Mīnaketana Rāmadāsa, tears would automatically flow from his own eyes, for a constant shower of tears flowed from the eyes of Mīnaketana Rāmadāsa.
TEXT

kabhu kona ange dekhi pulaka-kadamba
eka ange jādyā tānra, āra ange kampa

SYNONYMS

kabhu--sometimes; kona--some; ange--in parts of the body; dekhi--I see;
pulaka-kadamba--eruptions of ecstasy like kadamba flowers; eka ange--in one
part of the body; jādyā--stunned; tānra--his; āra ange--in another limb;
kampa--trembling.

TRANSLATION

Sometimes there were eruptions of ecstasy like kadamba flowers on some
parts of his body, and sometimes one limb would be stunned while another would
be trembling.

TEXT 167

TEXT

nityānanda bali' yabe kareṇa hūṅkāra
tāhā dekhi' lokera haya mahā-camatkāra

SYNONYMS

nityānanda--the name Nityānanda; bali'--saying; yabe--whenever; kareṇa
hūṅkāra--makes a great sound; tāhā dekhi'--seeing that; lokera--of the people;
haya--there is; mahā-camatkāra--great wonder and astonishment.

TRANSLATION

Whenever he shouted aloud the name Nityānanda, the people around him were
filled with great wonder and astonishment.

TEXT 168

TEXT

guṇārṇava miśra nāme eka vipra ārya
śrī-mūrti-nikaṭe teṅho kare sevā-kārya

SYNONYMS

guṇārṇava miśra--of Guṇārṇava Miśra; nāme--by the name; eka--one; vipra--
brāhmaṇa; ārya--very respectable; śrī-mūrti-nikaṭe--by the side of the Deity;
teṅho--he; kare--does; sevā-kārya--activities in devotion.

TRANSLATION

One respectable brāhmaṇa named Śrī Guṇārṇava Miśra was serving the Deity.
TEXT
angane aisyä tenho ná kaila sambhāsa
tāhā dekhi' kruddha háññá bale rāmadāsa

SYNONYMS
angane--to the courtyard; aisyā--coming; tenho--he; nā--not; kaila--did; sambhāsa--address; tāhā dekhi'--seeing this; kruddha háññá--becoming angry; bale--says; rāma-dāsa--Śrī Rāmadāsa.

TRANSLATION
When Mīnaketana was seated in the yard, this brāhmaṇa did not offer him respect. Seeing this, Śrī Rāmadāsa became angry and spoke.

TEXT 170

TEXT
'ei ta' dvitiya sūta romaharaśaṇa
baladeva dekhi' ye ná kaila pratyudgama'

SYNONYMS
ei ta'--this; dvitiya--second; sūta romaharaśaṇa--of the name Romaharaśaṇa-sūta; baladeva dekhi'--seeing Lord Balarāma; ye--who; nā--not; kaila--did; pratyudgama--stand up.

TRANSLATION
"Here I find the second Romaharaśaṇa-sūta, who did not stand to show honor when he saw Lord Balarāma."

TEXT 171

TEXT
eta bali' nāce gāya, karaye santoṣa
kṛṣṇa-kārya kare vipra----nā karila roṣa

SYNONYMS
eta bali'--saying this; nāce--he dances; gāya--chants; karaye santoṣa--becomes satisfied; kṛṣṇa-kārya--the duties of Deity worship; kare--performs; vipra--the brāhmaṇa; nā karila--did not become; roṣa--angry.

TRANSLATION
After saying this, he danced and sang to his heart's content, but the brāhmaṇa did not become angry, for he was then serving Lord Kṛṣṇa.

PURPORT
Mīnaketana Rāmadāsa was a great devotee of Lord Nityānanda. When he entered the house of Kṛṣṇadāsa Kavirāja, Guṇārṇava Miśra, the priest who was worshiping the Deity installed in the house, did not receive him very well. A similar event occurred when Romaharṣana-sūta was speaking to the great assembly of sages at Naimiśāranya. Lord Baladeva entered that great assembly, but since Romaharṣana-sūta was on the vyāsasana, he did not get down to offer respect to Lord Baladeva. The behavior of Guṇārṇava Miśra indicated that he had no great respect for Lord Nityānanda, and this idea was not at all palatable to Mīnaketana Rāmadāsa. For this reason the mentality of Mīnaketana Rāmadāsa is never deprecated by devotees.

TEXT 172

TEXT

utsavānte gelā tiṅho kariyā prasāda
mora bhratā-sane tāṅra kichu haila vāda

SYNONYMS

utsava-ante--after the festival; gelā--went away; tiṅho--he; kariyā prasāda--showing mercy; mora--of me; bhratā-sane--with the brother; tāṅra--of him; kichu--some; haila--there was; vāda--controversy.

TRANSLATION

At the end of the festival Mīnaketana Rāmadāsa went away, offering his blessings to everyone. At that time he had some controversy with my brother.

TEXT 173

TEXT

caitanya-prabhute tāṅra sudṛḍha viśvāsa
nityānanda-prati tāṅra viśvāsa-ābhāsa

SYNONYMS

caitanya-prabhute--unto Lord Caitanya; tāṅra--his; su-dṛḍha--fixed; viśvāsa--faith; nityānanda-prati--unto Lord Nityānanda; tāṅra--his; viśvāsa-ābhāsa--dim reflection of faith.

TRANSLATION

My brother had firm faith in Lord Caitanya but only a dim glimmer of faith in Lord Nityānanda.

TEXT 174

TEXT

ihā jāni' rāmadāsera duḥkha ha-ila mane
tabe ta' bhratāre āmi karinu bhartsane

SYNONYMS
Knowing this, Śrī Rāmadāsa felt unhappy in his mind. I then rebuked my brother.
"It would be better to be an atheist by slighting both brothers than a hypocrite by believing in one and slighting the other."

TEXT 178

TEXT

kruddha haiyā vaṁśī bhāṅgi' cale rāmadāsa
tat-kāle āmāra bhrātāra haila sarva-nāsa

SYNONYMS

kruddha haiyā--being very angry; vaṁśī--the flute; bhāṅgi'--breaking; cale-departs; rāma-dāsa--of the name Rāmadāsa; tat-kāle--at that time; āmāra--my; bhrātāra--of the brother; haila--there was; sarva-nāsa--downfall.

TRANSLATION

Thus Śrī Rāmadāsa broke his flute in anger and went away, and at that time my brother fell down.

TEXT 179

TEXT

ei ta' kahila tāṅra sevaka-prabhāva
āra eka kahi tāṅra daẏāra svabhāva

SYNONYMS

ei ta'--thus; kahila--explained; tāṅra--of Him; sevaka-prabhāva--the power of the servant; āra--other; eka--one; kahi--I say; tāṅra--His; daẏāra--of mercy; svabhāva--characteristic.

TRANSLATION

I have thus described the power of the servants of Lord Nityananda. Now I shall describe another characteristic of His mercy.

TEXT 180

TEXT

bhāike bhartsinu muñi, laṅā ei guṇa
sei rātre prabhu more dilā daraśana

SYNONYMS
bhāike--my brother; bhartsinu--chastised; muñi--I; lañā--taking; ei--this; guṇa--as a good quality; sei rātre--on that night; prabhu--my Lord; more--unto me; dilā--gave; daraśana--appearance.

TRANSLATION

That night Lord Nityānanda appeared to me in a dream because of my good quality in chastising my brother.

TEXT 181

TEXT

naihāṭi-nikāṭe 'jhāmaṭapura' nāme grāma
tāṅhā svapne dekhā dilā nityānanda-rāma

SYNONYMS

naihāṭi-nikāṭe--near the village Naihāṭi; jhāmaṭapura--Jhāmaṭapura; nāme--by the name; grāma--village; tāṅhā--there; svapne--in a dream; dekhā--appearance; dilā--gave; nityānanda-rāma--Lord Nityānanda Balarāma.

TRANSLATION

In the village of Jhāmaṭapura, which is near Naihāṭi, Lord Nityānanda appeared to me in a dream.

PURPORT

There is now a railway line to Jhāmaṭapura. If one wants to go there, he can take a train on the Katwa railway line and go directly to the station known as Sālāra. From that station one can go directly to Jhāmaṭapura.

TEXT 182

TEXT

daṇḍavat haiyā āmi paṇinu pāyete
nija-pāda-padma prabhu dilā mora māthe

SYNONYMS

daṇḍavat haiyā--offering obeisances; āmi--I; paṇinu--fell down; pāyete--at His lotus feet; nija-pāda-padma--His own lotus feet; prabhu--the Lord; dilā--placed; mora--my; māthe--on the head.

TRANSLATION

I fell at His feet, offering my obeisances, and He then placed His own lotus feet upon my head.

TEXT 183

TEXT
"Arise! Get up!" He told me again and again. Upon rising, I was greatly astonished to see His beauty.

TEXT 184

TEXT

śyāma-cikkāna kānti, prakāṇḍa śarīra
sākṣāt kandarpa, yaiche mahā-malla-vīra

SYNONYMS

śyāma--blackish; cikkāna--glossy; kānti--luster; prakāṇḍa--heavy; śarīra--body; sākṣāt--directly; kandarpa--Cupid; yaiche--like; mahā-malla--very stout and strong; vīra--hero.

TRANSLATION

He had a glossy blackish complexion, and His tall, strong, heroic stature made Him seem like Cupid himself.

TEXT 185

TEXT

suvalita hasta, pada, kamala-nayāna
paṭṭa-vastra śire, paṭṭa-vastra paridhāna

SYNONYMS

suvalita--well-formed; hasta--hands; pada--legs; kamala-nayāna--eyes like lotus flowers; paṭṭa-vastra--silk cloth; śire--on the head; paṭṭa-vastra--silk garments; paridhāna--wearing.

TRANSLATION

He had beautifully formed hands, arms and legs, and eyes like lotus flowers. He wore a silk cloth, with a silk turban on His head.
suvarṇa-kunḍala karṇe, svarṇaṅgada-vālā
pāyete nūpura bāje, kaṇṭhe puṣpa-mālā

SYNONYMS

suvarṇa-kunḍala--gold earrings; karṇe--on the ears; svarṇaṅgada--golden armlets; vālā--and bangles; pāyete--on the feet; nūpura--ankle bells; bāje--tinkle; kaṇṭhe--on the neck; puṣpa-mālā--flower garland.

TRANSLATION

He wore golden earrings on His ears, and golden armlets and bangles. He wore tinkling anklets on His feet and a garland of flowers around His neck.

TEXT 187

TEXT
candana-lepita-aṅga, tilaka suṭhāma
matta-gaja jini' mada-manthara payāna

SYNONYMS

candana--with sandalwood pulp; lepita--smeared; aṅga--body; tilaka suṭhāma--nicely decorated with tilaka; matta-gaja--a mad elephant; jini'--surpassing; mada-manthara--maddened by drinking; payāna--movement.

TRANSLATION

His body was anointed with sandalwood pulp, and He was nicely decorated with tilaka. His movements surpassed those of a maddened elephant.

TEXT 188

TEXT

koṭi-candra jini' mukha ujjvala-varaṇa
dādima-bīja-sama danta tāmbūla-carvaṇa

SYNONYMS

koṭi-candra--millions upon millions of moons; jini'--surpassing; mukha--face; ujjvala-varaṇa--bright and brilliant; dādima-bīja--pomegranate seeds; sama--like; danta--teeth; tāmbūla-carvaṇa--chewing betel nut.

TRANSLATION

His face was more beautiful than millions upon millions of moons, and His teeth were like pomegranate seeds because of His chewing betel.

TEXT 189

TEXT

preme matta aṅga ḍāhine-vāme dole
'kṛṣṇa' 'kṛṣṇa' baliyā gambhīra bola bale

SYNONYMS

preme--in ecstasy; matta--absorbed; anāga--the whole body; dāhine--to the right side; vāme--to the left side; dole--moves; kṛṣṇa kṛṣṇa--Kṛṣṇa, Kṛṣṇa; baliyā--saying; gambhīra--deep; bola--words; bale--was uttering.

TRANSLATION

His body moved to and fro, right and left, for He was absorbed in ecstasy. He chanted "Kṛṣṇa, Kṛṣṇa" in a deep voice.

TEXT 190

TEXT

rāṅgā-yaṣṭi haste dole yena matta simha
cāri-pāse veḍi āche caraṇete bhrṅga

SYNONYMS

rāṅgā-yaṣṭi--a red stick; haste--in the hand; dole--moves; yena--like; matta--mad; simha--lion; cāri-pāse--all around; veḍi--surrounding; āche--there is; caraṇete--at the lotus feet; bhrṅga--bumblebees.

TRANSLATION

His red stick moving in His hand, He seemed like a maddened lion. All around the four sides of His feet were bumblebees.

TEXT 191

TEXT

pāriṣada-gāne dekhi' saba gopa-veše
'kṛṣṇa' 'kṛṣṇa' kahe sabe saprema āveše

SYNONYMS

pāriṣada-gāne--associates; dekhi'--seeing; saba--all; gopa-veše--in the dress of cowherd boys; kṛṣṇa kṛṣṇa--Kṛṣṇa, Kṛṣṇa; kahe--says; sabe--all; saprema--of ecstatic love; āveše--in absorption.

TRANSLATION

His devotees, dressed like cowherd boys, surrounded His feet like so many bees and also chanted "Kṛṣṇa, Kṛṣṇa," absorbed in ecstatic love.

TEXT 192

TEXT

śiṅgā vāṁśī bājāya keha, keha nāce gāya
sevaka yogāya tāmbūla, cāmara ḍhulāya
SYNONYMS

śīṅgā vāṃśī--horns and flutes; bājāya--play; keha--some; keha--some of them; nāce--dance; gāya--sing; sevaka--a servant; yogāya--supplies; tāmbūla--betel nut; cāmara--fan; dhulāya--moves.

TRANSLATION

Some of them played horns and flutes, and others danced and sang. Some of them offered betel nuts, and others waved cāmara fans about Him.

TEXT 193

TEXT

nityānanda-svarūpera dekhiyā vaibhava
kibā rūpa, guṇa, līlā----alaukika saba

SYNONYMS

nityānanda-svarūpera--of Lord Nityānanda Svarūpa; dekhiyā--seeing; vaibhava--the opulence; kibā rūpa--what a wonderful form; guṇa--qualities; līlā--pastimes; alaukika--uncommon; saba--all.

TRANSLATION

Thus I saw such opulence in Lord Nityānanda Svarūpa. His wonderful form, qualities and pastimes are all transcendental.

TEXT 194

TEXT

ānande vihvala āmi, kichu nāhi jāni
tabe hāsi' prabhu more kahilena vāṇī

SYNONYMS

ānande--in transcendental ecstasy; vihvala--overwhelmed; āmi--I; kichu--anything; nāhi--not; jāni--know; tabe--at that time; hāsi'--smiling; prabhu--the Lord; more--unto me; kahilena--says; vāṇī--some words.

TRANSLATION

I was overwhelmed with transcendental ecstasy, not knowing anything else. Then Lord Nityānanda smiled and spoke to me as follows.

TEXT 195

TEXT

āre āre kṛṣṇadāsa, nā karaha bhaya
vṛndāvane yāha,----tāṅhā sarva labhya haya
SYNONYMS

äre äre--O! O!; kṛṣṇa-dāsa--of the name Kṛṣṇadāsa; nā--not; karaha--make; bhaya--fear; vṛndāvane yāha--go to Vṛndāvana; tāṁhā--there; sarva--everything; labhya--available; haya--is.

TRANSLATION

"O my dear Kṛṣṇadāsa, do not be afraid. Go to Vṛndāvana, for there you will attain all things."

TEXT 196

TEXT

eta bali' prerilā more hātasāni diyā
antardhāna kaila prabhu nija-gaṇa laṅā

SYNONYMS

teta bali'--saying this; prerilā--dispatched; more--me; hātasāni--indication of the hand; diyā--giving; antardhāna kaila--disappeared; prabhu--my Lord; nija-gaṇa laṅā--taking His personal associates.

TRANSLATION

After saying this, He directed me toward Vṛndāvana by waving His hand. Then He disappeared with His associates.

TEXT 197

TEXT

mūrčchita ha-iyā muṇi paḍinu bhūmite
svapna-bhaṅga haila, dekhi, haṅāče prabhāte

SYNONYMS

mūrčchita ha-iyā--fainting; muṇi--I; paḍinu--fell; bhūmite--on the ground; svapna-bhaṅga--breaking of the dream; haila--there was; dekhi--I saw; haṅāče- -there was; prabhāte--morning light.

TRANSLATION

I fainted and fell to the ground, my dream broke, and when I regained consciousness I saw that morning had come.

TEXT 198

TEXT

ki dekhinu ki śuninu, kariye vicāra
prabhu-ājñā haila vṛndāvana yāibāra

SYNONYMS
ki dekhinu—what did I see; ki śuninu—what did I hear; kariye vicāra—I began to consider; prabhu-ājñā—the order of my Lord; haila—there was; vṛndāvana—to Vṛndāvana; yāibāra—to go.

**TRANSLATION**

I thought about what I had seen and heard and concluded that the Lord had ordered me to proceed to Vṛndāvana at once.

**TEXT 199**

**TEXT**

sei kṣaṇe vṛndāvane karinu gamana
prabhura kṛpāte sukhe āinu vṛndāvana

**SYNONYMS**

sei kṣaṇe—that very second; vṛndāvane—toward Vṛndāvana; karinu—I did; gamana—starting; prabhura kṛpāte—by the mercy of Lord Nityānanda; sukhe—in great happiness; āinu—arrived; vṛndāvana—at Vṛndāvana.

**TRANSLATION**

That very second I started for Vṛndāvana, and by His mercy I reached there in great happiness.

**TEXT 200**

**TEXT**

jaya jaya nityānanda, nityānanda-rāma
yāṅhāra kṛpāte pāinu vṛndāvana-dhāma

**SYNONYMS**

jaya jaya—all glories; nityānanda—to Lord Nityānanda; nityānanda-rāma—to Lord Balarāma, who appeared as Nityānanda; yāṅhāra kṛpāte—by whose mercy; pāinu—I got; vṛndāvana-dhāma—shelter at Vṛndāvana.

**TRANSLATION**

All glory, all glory to Lord Nityānanda Balarāma, by whose mercy I have attained shelter in the transcendental abode of Vṛndāvana.

**TEXT 201**

**TEXT**

jaya jaya nityānanda, jaya kṛpā-maya
yāṅhā haite pāinu rūpa-sanātanāśraya

**SYNONYMS**
jaya jaya—all glories; nityänanda—to Lord Nityänanda; jaya kr̲pa-maya—all
glories to the most merciful Lord; yānhā haite—from whom; pāinu—I got; rūpa-
sanātana-āśraya—shelter at the lotus feet of Rūpa Gosvāmī and Sanātana
Gosvāmī.

TRANSLATION

All glory, all glory to the merciful Lord Nityänanda, by whose mercy I have
attained shelter at the lotus feet of Śrī Rūpa and Śrī Sanātana.

TEXT 202

TEXT

yānhā haite pāinu rāghunātha-mahāśaya
yānhā haite pāinu śrī-svarūpa-āśraya

SYNONYMS

yānhā haite—from whom; pāinu—I got; rāghunātha-mahā-āśaya—the shelter of
Rāghunātha dāsa Gosvāmī; yānhā haite—from whom; pāinu—I got; śrī-svarūpa-
āśraya—shelter at the feet of Svarūpa Dāmodara Gosvāmī.

TRANSLATION

By His mercy I have attained the shelter of the great personality Śrī
Rāghunātha dāsa Gosvāmī, and by His mercy I have found the refuge of Śrī
Svarūpa Dāmodara.

PURPORT

Anyone desiring to become expert in the service of Śrī Śrī Rādhā and Kṛṣṇa
should always aspire to be under the guidance of Svarūpa Dāmodara Gosvāmī,
Rūpa Gosvāmī, Sanātana Gosvāmī and Rāghunātha dāsa Gosvāmī. To come under
the protection of the Gosvāmīs, one must get the mercy and grace of Nityänanda
Prabhu. The author has tried to explain this fact in these two verses.

TEXT 203

TEXT

sanātana-kr̲pāya pāinu bhaktira siddhānta
śrī-rūpa-kr̲pāya pāinu bhakti-rasa-prānta

SYNONYMS

sanātana-kr̲pāya—by the mercy of Sanātana Gosvāmī; pāinu—I got; bhaktira
siddhānta—the conclusions of devotional service; śrī-rūpa-kr̲pāya—by the
mercy of Śrīla Rūpa Gosvāmī; pāinu—I got; bhakti-rasa-prānta—the limit of
the mellow of devotional service.

TRANSLATION
By the mercy of Sanātana Gosvāmī I have learned the final conclusions of devotional service, and by the grace of Śrī Rūpa Gosvāmī I have tasted the highest nectar of devotional service.

PURPORT

Śrī Sanātana Gosvāmī Prabhu, the teacher of the science of devotional service, wrote several books, of which the Brhad-bhāgavatāṁśta is very famous; anyone who wants to know about the subject matter of devotees, devotional service and Kṛṣṇa must read this book. Sanātana Gosvāmī also wrote a special commentary on the Tenth Canto of Śrīmad-Bhāgavatam known as the Daśama-ṭīpāṇi which is so excellent that by reading it one can understand very deeply the pastimes of Kṛṣṇa in His exchanges of loving activities. Another famous book by Sanātana Gosvāmī is the Hari-bhakti-vilāsa, which states the rules and regulations for all divisions of Vaiṣṇavas, namely, Vaiṣṇava householders, Vaiṣṇava brahmācāris, Vaiṣṇava vānaprasthas and Vaiṣṇava sannyāsīs. This book was especially written, however, for Vaiṣṇava householders. Śrīla Raghunātha dāsa Gosvāmī has described Sanātana Gosvāmī in his prayer Vilāpa-kusumānjali, verse six, where he has expressed his obligation to Sanātana Gosvāmī in the following words:

vairāgya-yug-bhakti-rasaṁ prayatnair
apāyayan mām anabhīpsum andham
kṛpāmbudhir yaḥ para-duḥkha-duḥkhī
sanātanās taṁ prabhum āśrayāmi

"I was unwilling to drink the nectar of devotional service possessed of renunciation, but Sanātana Gosvāmī, out of his causeless mercy, made me drink it, even though I was otherwise unable to do so. Therefore he is an ocean of mercy. He is very compassionate to fallen souls like me, and thus it is my duty to offer my respectful obeisances unto his lotus feet." Kṛṣṇadāsa Kavirāja Gosvāmī also, in the last section of Caitanya-caritāmṛta, specifically mentions the names of Rūpa Gosvāmī, Sanātana Gosvāmī and Śrīla Jīva Gosvāmī and offers his respectful obeisances unto the lotus feet of these three spiritual masters, as well as Raghunātha dāsa. Śrīla Raghunātha dāsa Gosvāmī also accepted Sanātana Gosvāmī as the teacher of the science of devotional service. Śrīla Rūpa Gosvāmī is described as the bhakti-rasācārya, or one who knows the essence of devotional service. His famous book Bhakti-rasāmṛta-sindhu is the science of devotional service, and by reading this book one can understand the meaning of devotional service. Another of his famous books is Ujjvala-nīlāmani. In this book he elaborately explains the loving affairs and transcendental activities of Lord Kṛṣṇa and Rādhārāṇī.

TEXT 204

TEXT

jaya jaya nityānanda-carana-ravinda
yānā haitē pāīnu śrī-rādhā-govinda

SYNONYMS

jaya jaya--all glories to; nityānanda--of Lord Nityānanda; carana-ravinda--the lotus feet; yānā haitē--from whom; pāīnu--I got; śrī-rādhā-govinda--the shelter of Śrī Rādhā and Govinda.
TRANSLATION

All glory, all glory to the lotus feet of Lord Nityānanda, by whose mercy I have attained Śrī Rādhā-Govinda.

PURPORT

Śrīla Narottama dāsa Ṭhākura, who is famous for his poetic composition known as Prārthanā, has lamented in one of his prayers, "When will Lord Nityānanda be merciful upon me so that I will forget all material desires?" Śrīla Narottama dāsa Ṭhākura confirms that unless one is freed from material desires to satisfy the needs of the body and senses, one cannot understand the transcendental abode of Lord Kṛṣṇa, Vṛndāvana. He also confirms that one cannot understand the loving affairs of Rādhā and Kṛṣṇa without going through the direction of the six Gosvāmīs. In another verse Narottama dāsa Ṭhākura has stated that without the causeless mercy of Nityānanda Prabhu, one cannot enter into the affairs of Rādhā and Kṛṣṇa.

TEXT 205

TEXT

jagāi mādhāi haite muṇi se pāpiṣṭha
purīṣera kiṭa haite muṇi se laghiṣṭha

SYNONYMS

jagāi mādhāi--the two brothers Jagāi and Mādhāi; haite--than; muṇi--I; se--that; pāpiṣṭha--more sinful; purīṣera--in stool; kiṭa--the worms; haite--than; muṇi--I am; se--that; laghiṣṭha--lower.

TRANSLATION

I am more sinful than Jagāi and Mādhāi and even lower than the worms in the stool.

TEXT 206

TEXT

mora nāma śune yei tāra puṇya kṣaya
mora nāma laya yei tāra pāpa haya

SYNONYMS

mora nāma--my name; śune--hears; yei--anyone who; tāra--his; puṇya kṣaya--destruction of piety; mora nāma--my name; laya--takes; yei--anyone; tāra--his; pāpa--sin; haya--is.

TRANSLATION

Anyone who hears my name loses the results of his pious activities. Anyone who utters my name becomes sinful.
TEXT 207

TEXT
emana nirghṛṇa more kebā kṛpā kare
eka nityānanda vinu jagat bhitare

SYNONYMS
emana--such; nirghṛṇa--abominable; more--unto me; kebā--who; kṛpā--mercy;
kare--shows; eka--one; nityānanda--Lord Nityānanda; vinu--but; jagat--world;
bhitare--within.

TRANSLATION
Who in this world but Nityananda could show His mercy to such an abominable
person as me?

TEXT 208

TEXT
preme matta nityānanda kṛpā-avatāra
uttama, adhama, kichu nā kare vicāra

SYNONYMS
preme--in ecstatic love; matta--mad; nityānanda--Lord Nityānanda; kṛpā--merciful;
avatāra--incarnation; uttama--good; adhama--bad; kichu--any; nā--not; kare--makes; vicāra--consideration.

TRANSLATION
Because He is intoxicated by ecstatic love and is an incarnation of mercy,
He does not distinguish between the good and the bad.

TEXT 209

TEXT
ye āge paḍaye, tāre karaye nistāra
ataeva nistārilā mo-hena durācāra

SYNONYMS
ye--whoever; āge--in front; paḍaye--falls down; tāre--unto him; karaye--
does; nistāra--deliverance; ataeva--therefore; nistārilā--delivered; mo--as
me; hena--such; durācāra--sinful and fallen person.

TRANSLATION
He delivers all those who fall down before Him. Therefore He has delivered
such a sinful and fallen person as me.

TEXT 210
TEXT

mo-pāpiṣṭhe ānilenā śrī-vṛndāvana
mo-hena adhame dilā śrī-rūpa-caraṇa

SYNONYMS

mo-pāpiṣṭhe--unto me, who am so sinful; ānilenā--He brought; śrī-vṛndāvana--to Vṛndāvana; mo-hena--such as me; adhame--to the lowest of mankind; dilā--delivered; śrī-rūpa-caraṇa--the lotus feet of Rūpa Gosvāmī.

TRANSLATION

Although I am sinful and I am the most fallen, He has conferred upon me the lotus feet of Śrī Rūpa Gosvāmī.

TEXT 211

TEXT

śrī-madana-gopāla-śrī-govinda-daraṇa
kahibāra yogya nahe e-saba kathana

SYNONYMS

śrī-madana-gopāla--Lord Madana Gopāla; śrī-govinda--Lord Rādhā-Govinda; daraṇa--visiting; kahibāra--to speak; yogya--fit; nahe--not; e-saba kathana--all these confidential words.

TRANSLATION

I am not fit to speak all these confidential words about my visiting Lord Madana Gopāla and Lord Govinda.

TEXT 212

TEXT

vṛndāvana-purandara śrī-madana-gopāla
rāsa-vilāsī sākṣāt vrajendra-kumāra

SYNONYMS

vṛndāvana-purandara--the chief Deity of Vṛndāvana; śrī-madana-gopāla--Lord Madana Gopāla; rāsa-vilāsī--the enjoyer of the rāsa dance; sākṣāt--directly; vrajendra-kumāra--the son of Nanda Mahārāja.

TRANSLATION

Lord Madana Gopāla, the chief Deity of Vṛndāvana, is the enjoyer of the rāsa dance and is directly the son of the King of Vraja.
TEXT

śrī-rādhā-lalitā-sānge rāsa-vilāsa
manmatha-manmatha-rūpe yānḥāra prakāsa

SYNONYMS

śrī-rādhā--Śrīmatī Rādhrāṇī; lalitā--Her personal associate named Lalitā; saṅge--with; rāsa-vilāsa--enjoyment of the rāsa dance; manmatha--of Cupid; manmatha-rūpe--in the form of Cupid; yānḥāra--of whom; prakāsa--manifestation.

TRANSLATION

He enjoys the rāsa dance with Śrīmatī Rādhrāṇī, Śrī Lalitā and others. He manifests Himself as the Cupid of Cupids.

TEXT 214

TEXT

tāsām āvirabhūc chauriḥ
smayamāna-mukhāmbujāḥ
pītāmbara-dharaḥ srajvī
sākṣān manmatha-manmathāḥ

SYNONYMS

tāsām--among them; āvirabhūt--appeared; sāuriḥ--Lord Kṛṣṇa; smayamāna--smiling; mukha-ambujāḥ--lotus face; pīta-ambara-dharaḥ--dressed with yellow garments; srajvī--decorated with a flower garland; sākṣāt--directly; manmatha--of Cupid; manmathāḥ--Cupid.

TRANSLATION

"Wearing yellow garments and decorated with a flower garland, Lord Kṛṣṇa, appearing among the gopīs with His smiling lotus face, looked directly like the charmer of the heart of Cupid."

PURPORT

This is a quotation from Śrīmad-Bhāgavatam (10.32.2).

TEXT 215

TEXT

sva-mādhurye lokera mana kare ākarṣaṇa
dui pāse rādhā lalitā kareṇa sevana

SYNONYMS

sva-mādhurye--in His own sweetness; lokera--of all people; mana--the minds; kare--does; ākarṣaṇa--attracting; dui pāse--on two sides; rādhā--Śrīmatī Rādhrāṇī; lalitā--and Her associate Lalitā; kareṇa--do; sevana--service.
TRANSLATION

With Rādhā and Lalitā serving Him on His two sides, He attracts the hearts of all by His own sweetness.

TEXT 216

TEXT

nityānanda-dayā more tānre dekhāila
śrī-rādhā-madana-mohane prabhu kari' dila

SYNONYMS

nityānanda-dayā—the mercy of Lord Nityānanda; more—unto me; tānre—Madanamohana; dekhāila—showed; śrī-rādhā-madana-mohane—Rādhā-Madanamohana; prabhu kari' dila—gave as my Lord and master.

TRANSLATION

The mercy of Lord Nityānanda showed me Śrī Madanamohana and gave me Śrī Madanamohana as my Lord and master.

TEXT 217

TEXT

mo-adhame dila śrī-govinda daraśana
kahibāra kathā nahe akathya-kathana

SYNONYMS

mo-adhame—to one as abominable as me; dila—delivered; śrī-govinda daraśana—the audience of Lord Śrī Govinda; kahibāra—to speak this; kathā—words; nahe—there are not; akathya—unspeakable; kathana—narration.

TRANSLATION

He granted to one as low as me the sight of Lord Govinda. Words cannot describe this, nor is it fit to be disclosed.

TEXTS 218-219

TEXT

vṛndāvane yoga-pīṭhe kalpa-taru-vane
ratna-maṅḍapa, tāhe ratna-simhasane
śrī-govinda vasiyāchena vrajendra-nandana
mādhurya prakāśi' kareṇa jagat mohana

SYNONYMS

vṛndāvane—at Vṛndāvana; yoga-pīṭhe—at the principal temple; kalpa-taru-vane—in the forest of desire trees; ratna-maṅḍapa—an altar made of gems;
On an altar made of gems in the principal temple of Vṛndāvana, amidst a forest of desire trees, Lord Govinda, the son of the King of Vraja, sits upon a throne of gems and manifests His full glory and sweetness, thus enchanting the entire world.

TEXT 220

TEXT

vāma-pārśve śrī-rādhikā sakhī-gaṇa-saṅge
rāsāḍīka-līlā prabhū kare katu raṅge

SYNONYMS

vāma-pārśve—on the left side; śrī-rādhikā—Śrīmatī Rādhārāṇī; sakhī-gaṇa-saṅge—with Her personal friends; rāsā-śādīka-līlā—pastimes like the rāsa dance; prabhū—Lord Kṛṣṇa; kare—performs; katu raṅge—in many ways.

TRANSLATION

By His left side is Śrīmatī Rādhārāṇī and Her personal friends. With them Lord Govinda enjoys the rāsa-līlā and many other pastimes.

TEXT 221

TEXT

yāṇra dhyāna nija-loke kare padmāsana
aṣṭādaśākṣara-mantre kare upāsana

SYNONYMS

yāṇra—of whom; dhyāna—the meditation; nija-loke—in his own abode; kare—does; padma-āsana—Lord Brahmā; aṣṭādaśa-akṣara-mantre—by the hymn composed of eighteen letters; kare—does; upāsana—worshiping.

TRANSLATION

Lord Brahmā, sitting on his lotus seat in his own abode, always meditates on Him and worships Him with the mantra consisting of eighteen syllables.

PURPORT

In his own planet, Lord Brahmā, with the inhabitants of that planet, worships the form of Lord Govinda, Kṛṣṇa, by the mantra of eighteen syllables, kliṁ kṛṣṇāya govindāya gopī-jana-vallabhāya svāhā. Those who are initiated by a bona fide spiritual master and who chant the Gāyatrī mantra three times a day know this aṣṭādaśākṣara (eighteen-syllable) mantra. The inhabitants of
Brahmaloka and the planets below Brahmaloka worship Lord Govinda by meditating with this mantra. There is no difference between meditating and chanting, but in the present age meditation is not possible on this planet. Therefore loud chanting of a mantra like the mahā-mantra, Hare Kṛṣṇa, with soft chanting of the aṣṭādaśākṣara, the mantra of eighteen syllables, is recommended.

Lord Brahmā lives in the highest planetary system, known as Brahmaloka or Satyaloka. In every planet there is a predominating deity. As the predominating deity in Satyaloka is Lord Brahmā, so in the heavenly planets Indra is the predominating deity, and on the sun, the sun-god, Vivasvān, is the predominating deity. The inhabitants and predominating deities of every planet are all recommended to worship Govinda either by meditation or by chanting.

TEXT 222

TEXT

ciaudda-bhuvane yāṇra sabe kare dhyāna
vaikuṇṭhādi-pure yāṇra līlā-guṇa gāṇa

SYNONYMS

ciaudda-bhuvane--within the fourteen worlds; yāṇra--of whom; sabe--all; kare
dhyāna--perform meditation; vaikuṇṭha-ādi-pure--in the abodes of the Vaikuṇṭha planets; yāṇra--of whom; līlā-guṇa--attributes and pastimes; gāṇa--chanting.

TRANSLATION

Everyone in the fourteen worlds meditates upon Him, and all the denizens of Vaikuṇṭha sing of His qualities and pastimes.

TEXT 223

TEXT

yāṇra mādhurīte kare lakṣmī ākarṣaṇa
rūpa-gosāṇi kariyāchena se-rūpa varṇana

SYNONYMS

yāṇra--of whom; mādhurīte--by the sweetness; kare--does; lakṣmī--the
goddess of fortune; ākarṣaṇa--attraction; rūpa-gosāṇi--Śrīla Rūpa Gosvāmi;
kariyāchena--has done; se--that; rūpa--of the beauty; varṇana--enunciation.

TRANSLATION

The goddess of fortune is attracted by His sweetness, which Śrīla Rūpa Gosvāmi has described in this way:

PURPORT

Śrīla Rūpa Gosvāmi, in his Laghu-bhāgavatāṁrta, has quoted from the Padma Purāṇa, where it is stated that Lakṣmīdevī, the goddess of fortune, after seeing the attractive features of Lord Kṛṣṇa, was attracted to Him, and to get the favor of Lord Kṛṣṇa she engaged herself in meditation. When asked by Kṛṣṇa
why she engaged in meditation with austerity, Lakṣmīdevī answered, "I want to be one of Your associates like the gopīs in Vṛndāvana." Hearing this, Lord Śrī Kṛṣṇa replied that it was quite impossible. Lakṣmīdevī then said that she wanted to remain just like a golden line on the chest of the Lord. The Lord granted the request, and since then Lakṣmī has always been situated on the chest of Lord Kṛṣṇa as a golden line. The austerity and meditation of Lakṣmīdevī are also mentioned in Śrīmad-Bhāgavatam (10.16.36), where the Nāga-patnis, the wives of the serpent Kāliya, in the course of their prayers to Kṛṣṇa, said that the goddess of fortune, Lakṣmī, also wanted His association as a gopī and desired the dust of His lotus feet.

TEXT 224

TEXT

smerām bhaṅgī-traya-paricitām sācī-vistīrṇa-dṛṣṭīm
vaṁśi-nyastādhara-kiśalayām ujjvalām candrakeṇa
govindākhyaṁ hari-tanum itaḥ keśī-tīrthopakaṇṭhe
mā prekṣiṣṭḥāṁ tava yadi sakhe bandhu-saṅge 'sti raṅgāḥ

SYNONYMS

smerām--smiling; bhaṅgī-traya-paricitām--bent in three places, namely the neck, waist and knees; sācī-vistīrṇa-dṛṣṭīm--with a broad sideways glance; vaṁśi--on the flute; nyasta--placed; adhara--lips; kiśalayām--newly blossomed; ujjvalām--very bright; candrakeṇa--by the moonshine; govindākhyaṁ--named Lord Govinda; hari-tanum--the transcendental body of the Lord; itaḥ--here; keśī-tīrtha-upakaṇṭhe--on the bank of the Yamuna in the neighborhood of Keśīghāṭa; mā--do not; prekṣiṣṭḥāṁ--glance over; tava--your; yadi--if; sakhe--O dear friend; bandhu-saṅge--to worldly friends; asti--there is; raṅgāḥ--attachment.

TRANSLATION

"My dear friend, if you are indeed attached to your worldly friends, do not look at the smiling face of Lord Govinda as He stands on the bank of the Yamuna at Keśīghāṭa. Casting sidelong glances, He places His flute to His lips, which seem like newly blossomed twigs. His transcendental body, bending in three places, appears very bright in the moonlight."

PURPORT

This is a verse quoted from the Bhakti-rasāmṛta-sindhu (1.2.239) in connection with practical devotional service. Generally people in their conditioned life engage in the pleasure of society, friendship and love. This so-called love is lust, not love. But people are satisfied with such a false understanding of love. Vidyāpati, a great and learned poet of Mithilā, has said that the pleasure derived from friendship, society and family life in the material world is like a drop of water, but our hearts desire pleasure like an ocean. Thus the heart is compared to a desert of material existence that requires the water of an ocean of pleasure to satisfy its dryness. If there is a drop of water in the desert, one may indeed say that it is water, but such a minute quantity of water has no value. Similarly, in this material world no one is satisfied in the dealings of society, friendship and love. Therefore if one wants to derive real pleasure within his heart, he must seek the lotus
feet of Govinda. In this verse Rūpa Gosvāmī indicates that if one wants to be satisfied in the pleasure of society, friendship and love, he need not seek shelter at the lotus feet of Govinda, for if one takes shelter under His lotus feet he will forget that minute quantity of so-called pleasure. One who is not satisfied with that so-called pleasure may seek the lotus feet of Govinda, who stands on the shore of the Yamunā at Keśitīrtha, or Kesīghāta, in Vṛndāvana and attracts all the gopīs to His transcendental loving service.

TEXT 225

TEXT

sākṣat vrajendra-suta ithe nāhi āna
yebā ajñe kare tānre pratimā-hena jñāna

SYNONYMS

sākṣat--directly; vrajendra-suta--the son of Nanda Mahārāja; ithe--in this matter; nāhi--there is not; āna--any exception; yebā--whatever; ajñe--a foolish person; kare--does; tānre--unto Him; pratimā-hena--as a statue; jñāna--such a consideration.

TRANSLATION

Without a doubt He is directly the son of the King of Vraja. Only a fool considers Him a statue.

TEXT 226

TEXT

sei aparādhe tāra nāhika nistāra
ghora narakete pađe, ki baliba āra

SYNONYMS

sei aparādhe--by that offense; tāra--his; nāhika--there is not; nistāra--deliverance; ghora--terrible; narakete--in a hellish condition; pađe--falls down; ki baliba--what will I say; āra--more.

TRANSLATION

For that offense, he cannot be liberated. Rather, he will fall into a terrible hellish condition. What more should I say?

PURPORT

In his Bhakti-sandarbha Jīva Gosvāmī has stated that those who are actually very serious about devotional service do not differentiate between the form of the Lord made of clay, metal, stone or wood and the original form of the Lord. In the material world a person and his photograph, picture or statue are different. But the statue of Lord Kṛṣṇa and Kṛṣṇa Himself, the Supreme Personality of Godhead, are not different, because the Lord is absolute. What we call stone, wood and metal are energies of the Supreme Lord, and energies are never separate from the energetic. As we have several times explained, no
one can separate the sunshine energy from the energetic sun. Therefore material energy may appear separate from the Lord, but transcendentally it is nondifferent from the Lord.

The Lord can appear anywhere and everywhere because His diverse energies are distributed everywhere like sunshine. We should therefore understand whatever we see to be the energy of the Supreme Lord and should not differentiate between the Lord and His arca form made from clay, metal, wood or paint. Even if one has not developed this consciousness, one should accept it theoretically from the instructions of the spiritual master and should worship the arca-murti, or form of the Lord in the temple, as nondifferent from the Lord.

The Padma Purāṇa specifically mentions that anyone who thinks the form of the Lord in the temple to be made of wood, stone or metal is certainly in a hellish condition. Impersonalists are against the worship of the Lord's form in the temple, and there is even a group of people who pass as Hindus but condemn such worship. Their so-called acceptance of the Vedas has no meaning, for all the ācāryas, even the impersonalist Śaṅkarācārya, have recommended the worship of the transcendent form of the Lord. Impersonalists like Śaṅkarācārya recommend the worship of five forms, known as pāṇcopāsanā, which include Lord Viṣṇu. Vaishnavas, however, worship the forms of Lord Viṣṇu in His varied manifestations, such as Rādhā-Kṛṣṇa, Lakṣmī-Nārāyaṇa, Sītā-Rāma and Rukmiṇi-Kṛṣṇa. Māyāvādīs admit that worship of the Lord's form is required in the beginning, but they think that in the end everything is impersonal. Therefore, since they are ultimately against worship of the Lord's form, Lord Śrī Caitanya Mahāprabhu has described them as offenders.

Śrīmad-Bhāgavatam has condemned those who think the body to be the self as bhauma iṣya-dhīḥ. Bhauma means earth, and iṣya-dhīḥ means worshiper. There are two kinds of bhauma iṣya-dhīḥ: those who worship the land of their birth, such as nationalists, who make many sacrifices for the motherland, and those who condemn the worship of the form of the Lord. One should not worship the planet earth or land of his birth, nor should one condemn the form of the Lord, which is manifested in metal or wood for our facility. Material things are also the energy of the Supreme Lord.

TEXT 227

TEXT

hena ye govinda prabhu, pāinu yānḥa haite
tānḥa ra caraṇa-krpā ke pāre varṇite

SYNONYMS

hena--thus; ye govinda--this Lord Govinda; prabhu--master; pāinu--I got; yānḥa haite--from whom; tānḥa--His; caraṇa-krpā--mercy of the lotus feet; ke--who; pāre--is able; varṇite--to describe.

TRANSLATION

Therefore who can describe the mercy of the lotus feet of Him [Lord Nityānanda] by whom I have attained the shelter of this Lord Govinda?

TEXT 228

TEXT
vṛndāvane vaise yata vaiṣṇava-maṇḍala
kṛṣṇa-nāma-parāyaṇa, parama-maṅgala

SYNONYMS

vṛndāvane--in Vṛndāvana; vaise--there are; yata--all; vaiṣṇava-maṇḍala--groups of devotees; kṛṣṇa-nāma-parāyaṇa--addicted to the name of Lord Kṛṣṇa; parama-maṅgala--all-auspicious.

TRANSLATION

All the groups of Vaiṣṇavas who live in Vṛndāvana are absorbed in chanting the all-auspicious name of Kṛṣṇa.

TEXT 229

TEXT

yāṇra prāṇa-dhana----nityānanda-śrī- Caitanya
rādhā-kṛṣṇa-bhakti vine nāhi jāne anya

SYNONYMS

yāṇra--whose; prāṇa-dhana--life and soul; nityānanda-śrī- Caitanya--Lord Nityānanda and Śrī Caitanya Mahāprabhu; rādhā-kṛṣṇa--to Kṛṣṇa and Rādhārāṇī; bhakti--devotional service; vine--except; nāhi jāne anya--do not know anything else.

TRANSLATION

Lord Caitanya and Lord Nityānanda are their life and soul. They do not know anything but devotional service to Śrī Śrī Rādhā-Kṛṣṇa.

TEXT 230

TEXT

se vaiṣṇavera pada-reṇu, tāra pada-chāyā
adhamere dila prabhu-nityānanda-dayā

SYNONYMS

se vaiṣṇavera--of all those Vaiṣṇavas; pada-reṇu--the dust of the feet; tāra--their; pada-chāyā--the shade of the feet; adhamere--unto this fallen soul; dila--gave; prabhu-nityānanda-dayā--the mercy of Lord Nityānanda Prabhu.

TRANSLATION

The dust and shade of the lotus feet of the Vaiṣṇavas have been granted to this fallen soul by the mercy of Lord Nityānanda.

TEXT 231

TEXT
"tāṁhā sarva labhya haya"----prabhura vacana
sei sūtra----ei tāra kaila vivaraṇa

SYNONYMS

tāṁhā--at that place; sarva--everything; labhya--obtainable; haya--is;
prabhura--of the Lord; vacana--the word; sei sūtra--that synopsis; ei--this;
tāra--His; kaila vivaraṇa--has been described.

TRANSLATION

Lord Nityānanda said, "In Vṛndāvana all things are possible." Here I have explained His brief statement in detail.

TEXT 232

TEXT

se saba pāinu āmi vṛndāvane ṣya
sei saba labhya ei prabhura kṛpāya

SYNONYMS

se saba--all this; pāinu--got; āmi--I; vṛndāvane--to Vṛndāvana; ṣya--coming; sei saba--all this; labhya--obtainable; ei--this; prabhura kṛpāya--by the mercy of Lord Nityānanda.

TRANSLATION

I have attained all this by coming to Vṛndāvana, and this was made possible by the mercy of Lord Nityānanda.

PURPORT

All the inhabitants of Vṛndāvana are Vaiṣṇavas. They are all-auspicious because somehow or other they always chant the holy name of Kṛṣṇa. Even though some of them do not strictly follow the rules and regulations of devotional service, on the whole they are devotees of Kṛṣṇa and chant His name directly or indirectly. Purposely or without purpose, even when they pass on the street they are fortunate enough to exchange greetings by saying the name of Rādhā or Kṛṣṇa. Thus directly or indirectly they are auspicious.

The present city of Vṛndāvana has been established by the Gauḍīya Vaiṣṇavas since the six Gosvāmīs went there and directed the construction of their different temples. Of all the temples in Vṛndāvana, ninety percent belong to the Gauḍīya Vaiṣṇava sect, the followers of the teachings of Lord Caitanya Mahāprabhu and Nityānanda, and seven temples are very famous. The inhabitants of Vṛndāvana do not know anything but the worship of Rādhā and Kṛṣṇa. In recent years some unscrupulous so-called priests known as caste gosvāmīs have introduced the worship of demigods privately, but no genuine and rigid Vaiṣṇavas participate in this. Those who are serious about the Vaiṣṇava method of devotional activities do not take part in such worship of demigods.

The Gauḍīya Vaiṣṇavas never differentiate between Rādhā-Kṛṣṇa and Lord Caitanya. They say that since Lord Caitanya is the combined form of Rādhā-Kṛṣṇa, He is not different from Rādhā and Kṛṣṇa. But some misled people try to
prove that they are greatly elevated by saying that they like to chant the holy name of Lord Gaura instead of the names Rādhā and Kṛṣṇa. Thus they purposely differentiate between Lord Caitanya and Rādhā-Kṛṣṇa. According to them, the system of nādī-yā-nāgārī, which they have recently invented in their fertile brains, is the worship of Gaura, Lord Caitanya, but they do not like to worship Rādhā and Kṛṣṇa. They put forward the argument that since Lord Caitanya Himself appeared as Rādhā and Kṛṣṇa combined, there is no necessity of worshiping Rādhā and Kṛṣṇa. Such differentiation by so-called devotees of Lord Caitanya Mahāprabhu is considered disruptive by pure devotees. Anyone who differentiates between Rādhā-Kṛṣṇa and Gaurāṅga is to be considered a plaything in the hands of māyā.

There are others who are against the worship of Caitanya Mahāprabhu, thinking Him mundane. But any sect that differentiates between Lord Caitanya Mahāprabhu and Rādhā-Kṛṣṇa, either by worshiping Rādhā-Kṛṣṇa as distinct from Lord Caitanya or by worshiping Lord Caitanya but not Rādhā-Kṛṣṇa, is in the group of prākṛta-sahajiyās.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, the author of Caitanya-caritāmṛta, predicts in verses 225 and 226 that in the future those who manufacture imaginary methods of worship will gradually give up the worship of Rādhā-Kṛṣṇa, and although they will call themselves devotees of Lord Caitanya, they will also give up the worship of Caitanya Mahāprabhu and fall down into material activities. For the real worshipers of Lord Caitanya, the ultimate goal of life is to worship Śrī Śrī Rādhā and Kṛṣṇa.

TEXT 233

TEXT

āpanāra kathā likhi nirlajja ha-iyā
nityānanda-guṇe lekhāya unmatta kariyā

SYNONYMS

āpanāra--personal; kathā--description; likhi--I write; nirlajja ha-iyā--being shameless; nityānanda-guṇe--the attributes of Nityānanda; lekhāya--cause to write; unmatta kariyā--making like a madman.

TRANSLATION

I have described my own story without reservations. The attributes of Lord Nityānanda, making me like a madman, force me to write these things.

TEXT 234

TEXT

nityānanda-prabhura guṇa-mahimā apāra
'sahasra-vadane' seṣa nāhi pāya yānra

SYNONYMS

nityānanda-prabhura--of Lord Nityānanda; guṇa-mahimā--glories of transcendental attributes; apāra--unfathomable; sahasra-vadane--in thousands of mouths; seṣa--ultimate end; nāhi--does not; pāya--get; yānra--whose.
The glories of Lord Nityānanda's transcendental attributes are unfathomable. Even Lord Śeṣa with His thousands of mouths cannot find their limit.

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Fifth Chapter, describing the glories of Lord Nityānanda Balarāma.

The truth of Advaita Acarya has been described in two different verses. It is said that material nature has two features, namely the material cause and the efficient cause. The efficient causal activities are caused by Mahā-Viṣṇu, and the material causal activities are caused by another form of Mahā-Viṣṇu, known as Advaita. That Advaita, the superintendent of the cosmic manifestation, has descended in the form of Advaita to associate with Lord Caitanya. When He is addressed as the servitor of Lord Caitanya, His glories are magnified because unless one is invigorated by this mentality of servitorship one cannot understand the mellows derived from devotional service to the Supreme Lord, Kṛśna.
vande—I offer my respectful obeisances; tam—unto Him; śrīmat—with all opulences; advaita-ācāryam—Śrī Advaita Ācārya; adbhuta-cceṣṭitam—whose activities are wonderful; yasya—of whom; prasādāt—by the mercy; ajñāḥ api—even a foolish person; tat-svarūpam—His characteristics; nirūpayet—may describe.

TRANSLATION

I offer my respectful obeisances to Śrī Advaita Ācārya, whose activities are all wonderful. By His mercy, even a foolish person can describe His characteristics.

TEXT 2

TEXT

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; śrī-caitanya—to Lord Śrī Caitanya Mahāprabhu; jaya—all glories; nityānanda—to Lord Nityānanda; jaya advaita-candra—all glories to Advaita Ācārya; jaya gaura-bhakta-vṛnda—all glories to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu. All glories to Lord Nityānanda. All glories to Advaita Ācārya. And all glories to all the devotees of Lord Śrī Caitanya Mahāprabhu.

TEXT 3

TEXT

pañca śloke kahila śrī-nityānanda-tattva
śloka-dvaye kahi advaitācāryera mahattva

SYNONYMS

pañca śloke—in five verses; kahila—described; śrī-nityānanda-tattva—the truth of Śrī Nityānanda; śloka-dvaye—in two verses; kahi—I describe; advaita-ācāryera—of Advaita Ācārya; mahattva—the glories.

TRANSLATION

In five verses I have described the principle of Lord Nityānanda. Then in the following two verses I describe the glories of Śrī Advaita Ācārya.

TEXT 4

TEXT

mahā-viṣṇu jagat-kartā
mâyayā yah śrjaty adaḥ
tasyāvatāra evāyam
advaitācārya Īśvaraḥ

SYNONYMS

mahā-viṣṇuḥ--of the name Mahā-Viṣṇu, the resting place of the efficient cause; jagat-kartā--the creator of the cosmic world; mâyayā--by the illusory energy; yah--who; śrjati--creates; adaḥ--that universe; tasya--His; avatāraḥ--incarnation; eva--certainly; ayam--this; advaita-ācāryaḥ--of the name Advaita Ācārya; Īśvaraḥ--the Supreme Lord, the resting place of the material cause.

TRANSLATION

Lord Advaita Ācārya is the incarnation of Mahā-Viṣṇu, whose main function is to create the cosmic world through the actions of mâyā.

TEXT 5

TEXT

advaitam hariṇādwaitād
ācāryam bhakti-śaṁsanāt
bhaktāvatāram Īśam tam
advaitācāryam āśraye

SYNONYMS

advaitam--known as Advaita; hariṇā--with Lord Hari; advaitāt--from being nondifferent; ācāryam--known as Ācārya; bhakti-śaṁsanāt--from the propagation of devotional service to Śrī Kṛṣṇa; bhakta-avatāram--the incarnation as a devotee; Īśam--to the Supreme Lord; tam--to Him; advaita-ācāryam--to Advaita Ācārya; āśraye--I surrender.

TRANSLATION

Because He is nondifferent from Hari, the Supreme Lord, He is called Advaita, and because He propagates the cult of devotion, He is called Ācārya. He is the Lord and the incarnation of the Lord's devotee. Therefore I take shelter of Him.

TEXT 6

TEXT

advaita-ācārya gosāñi sākṣāt Īśvara
yānhāra mahimā nahe jīvera gocara

SYNONYMS

advaita-ācārya--of the name Advaita Ācārya; gosāñi--the Lord; sākṣāt Īśvara--directly the Supreme Personality of Godhead; yānhāra mahimā--whose glories; nahe--not; jīvera gocara--within the reach of the understanding of ordinary living beings.
TRANSLATION

Śrī Advaita Ācārya is indeed directly the Supreme Personality of Godhead Himself. His glory is beyond the conception of ordinary living beings.

TEXT 7

TEXT

mahā-viśṇu srṣṭi karena jagat-ādi kārya
tānra avatāra sākṣat advaita ācārya

SYNONYMS

mahā-viśṇu--the original Viśṇu; srṣṭi--creation; karena--does; jagat-ādi--the material world; kārya--the occupation; tānra--His; avatāra--incarnation; sākṣat--directly; advaita ācārya--Prabhu Advaita Ācārya.

TRANSLATION

Mahā-Viśṇu performs all the functions for the creation of the universes. Śrī Advaita Ācārya is His direct incarnation.

TEXT 8

TEXT

ye puruṣa srṣṭi-sthiti karena māyāya
ananta brahmāṇḍa srṣṭi karena līlāya

SYNONYMS

ye puruṣa--that personality who; srṣṭi-sthiti--creation and maintenance; karena--performs; māyāya--through the external energy; ananta brahmāṇḍa--unlimited universes; srṣṭi--creation; karena--does; līlāya--by pastimes.

TRANSLATION

That puruṣa creates and maintains with His external energy. He creates innumerable universes in His pastimes.

TEXT 9

TEXT

icchāya ananta mūrti karena prakāśa
eka eka mūrte karena brahmāṇḍe praveśa

SYNONYMS

icchāya--by His will; ananta mūrti--unlimited forms; karena--does; prakāśa--manifestation; eka eka--each and every; mūrte--form; karena--does; brahmāṇḍe--within the universe; praveśa--entrance.

TRANSLATION
By His will He manifests Himself in unlimited forms, in which He enters each and every universe.

TEXT 10

TEXT

se puruṣera aṁśa----advaita, nāhi kichu bheda
śarīra-višeṣa tāṅra----nāhika viccheda

SYNONYMS

se--that; puruṣera--of the Lord; aṁśa--part; advaita--Advaita Ācārya; nāhi--not; kichu--any; bheda--difference; śarīra-višeṣa--another specific transcendental body; tāṅra--of Him; nāhika viccheda--there is no separation.

TRANSLATION

Śrī Advaita Ācārya is a plenary part of that puruṣa and so is not different from Him. Indeed, Śrī Advaita Ācārya is not separate but is another form of that puruṣa.

TEXT 11

TEXT

sahāya karena tāṅra la-iyā 'pradhāna'
koti brahmāṇḍa karena icchāya nirmāṇa

SYNONYMS

sahāya karena--He helps; tāṅra--His; lā-iyā--with; pradhāna--the material energy; koti-brahmāṇḍa--millions of universes; karena--does; icchāya--only by the will; nirmāṇa--creation.

TRANSLATION

He [Advaita Ācārya] helps in the pastimes of the puruṣa, with whose material energy and by whose will He creates innumerable universes.

TEXT 12

TEXT

jagat-maṅgala advaita, maṅgala-guṇa-dhāma
maṅgala-caritra sadā, 'maṅgala' yāṅra nāma

SYNONYMS

jagat-maṅgala--all-auspicious to the world; advaita--Ādwaita Ācārya; maṅgala-guṇa-dhāma--the reservoir of all auspicious attributes; maṅgala-caritra--all characteristics are auspicious; sadā--always; maṅgala--auspicious; yāṅra nāma--whose name.
TRANSLATION

Śrī Advaita Ācārya is all-auspicious to the world, for He is a reservoir of all auspicious attributes. His characteristics, activities and name are always auspicious.

PURPORT

Sri Advaita Prabhu, who is an incarnation of Mahā-Viṣṇu, is an ācārya, or teacher. All His activities and all the other activities of Viṣṇu are auspicious. Anyone who can view the all-auspiciousness in the pastimes of Lord Viṣṇu also becomes auspicious simultaneously. Therefore, since Lord Viṣṇu is the fountainhead of auspiciousness, anyone who is attracted by the devotional service of Lord Viṣṇu can render the greatest service to human society. Rejected persons of the material world who refuse to understand pure devotional service as the eternal function of the living entities, and as actual liberation of the living being from conditional life, become bereft of all devotional service because of their poor fund of knowledge.

In the teachings of Advaita Prabhu there is no question of frutitive activities or impersonal liberation. Bewildered by the spell of material energy, however, persons who could not understand that Advaita Prabhu is nondifferent from Viṣṇu wanted to follow Him with their impersonal conceptions. The attempt of Advaita Prabhu to punish them is also auspicious. Lord Viṣṇu and His activities can bestow all good fortune, directly and indirectly. In other words, being favored by Lord Viṣṇu and being punished by Lord Viṣṇu are one and the same because all the activities of Viṣṇu are absolute. According to some, Maṅgala was another name of Advaita Prabhu. As the causal incarnation, or Lord Viṣṇu’s incarnation for a particular occasion, He is the supply agent or ingredient in material nature. However, He is never to be considered material. All His activities are spiritual. Anyone who hears about and glorifies Him becomes glorified himself, for such activities free one from all kinds of misfortune. One should not invest any material contamination or impersonalism in the Viṣṇu form. Everyone should try to understand the real identity of Lord Viṣṇu, for by such knowledge one can attain the highest stage of perfection.

TEXT 13

TEXT

doṣi amśa, doṣi śakti, doṣi avatāra
etā lañā sṛje puruṣa sakala saṁsāra

SYNONYMS

doṣi amśa--millions of parts and parcels; doṣi śakti--millions and millions of energies; doṣi avatāra--millions upon millions of incarnations; etā--all this; lañā--taking; sṛje--creates; puruṣa--the original person, Mahā-Viṣṇu; sakala saṁsāra--all the material world.

TRANSLATION

Mahā-Viṣṇu creates the entire material world, with millions of His parts, energies and incarnations.
TEXTS 14-15

TEXT

māyā yaiche dui aṁśa----'nimitta', 'upādāna'
māyā----'nimitta'-hetu, upādāna----'pradhāna'

puruṣa īśvara aiche dvi-mūrti ha-iyā
viśva-sṛṣṭi kare 'nimitta' 'upādāna' laṅā

SYNONYMS

māyā--the external energy; yaiche--as; dui aṁśa--two parts; nimitta--the cause; upādāna--the ingredients; māyā--the material energy; nimitta-hetu--original cause; upādāna--ingredients; pradhāna--immediate cause; puruṣa--the person Lord Viṣṇu; īśvara--the Supreme Personality of Godhead; aiche--in that way; dvi-mūrti ha-iyā--taking two forms; viśva-sṛṣṭi kare--creates this material world; nimitta--the original cause; upādāna--the material cause; laṅā--with.

TRANSLATION

Just as the external energy consists of two parts—the efficient cause [nimitta] and the material cause [upādāna], māyā being the efficient cause and pradhāna the material cause—so Lord Viṣṇu, the Supreme Personality of Godhead, assumes two forms to create the material world with the efficient and material causes.

PURPORT

There are two kinds of research to find the original cause of creation. One conclusion is that the Supreme Personality of Godhead, the all-blissful, eternal, all knowing form, is indirectly the cause of this cosmic manifestation and directly the cause of the spiritual world, where there are innumerable spiritual planets known as Vaikuṇṭhas as well as His personal abode, known as Goloka Vṛndāvana. In other words, there are two manifestations—the material cosmos and the spiritual world. As in the material world there are innumerable planets and universes, so in the spiritual world there are also innumerable spiritual planets and universes, including the Vaikuṇṭhas and Goloka. The Supreme Lord is the cause of both the material and spiritual worlds. The other conclusion, of course, is that this cosmic manifestation is caused by an inexplicable unmanifested void. This argument is meaningless.

The first conclusion is accepted by the Vedānta philosophers, and the second is supported by the atheistic philosophical system of the Sāṅkhya smṛti, which directly opposes the Vedāntic philosophical conclusion. Material scientists cannot see any cognizant spiritual substance that might be the cause of the creation. Such atheistic Sāṅkhya philosophers think that the symptoms of knowledge and living force visible in the innumerable living creatures are caused by the three qualities of the cosmic manifestation. Therefore the Sāṅkhya ites are against the conclusion of Vedānta regarding the original cause of creation.

Factually, the supreme absolute spirit soul is the cause of every kind of manifestation, and He is always complete, both as the energy and as the energetic. The cosmic manifestation is caused by the energy of the Supreme
Absolute Person, in whom all energies are conserved. Philosophers who are subjectively engaged in the cosmic manifestation can appreciate only the wonderful energies of matter. Such philosophers accept the conception of God only as a product of material energy. According to their conclusions, the source of the energy is also a product of the energy. Such philosophers wrongly observe that the living creatures within the cosmic manifestation are caused by the material energy, and they think that the supreme absolute conscious being must similarly be a product of the material energy.

Since materialistic philosophers and scientists are too much engaged with their imperfect senses, naturally they conclude that the living force is a product of a material combination. But the actual fact is just the opposite. Matter is a product of spirit. According to the Bhagavad-gītā, the supreme spirit, the Personality of Godhead, is the source of all energies. When one advances in research work by studying a limited substance within the limits of space and time, one is amazed by the various wonderful cosmic manifestations, and naturally one goes on hypnotically accepting the path of research work or the inductive method. Through the deductive way of understanding, however, one accepts the Supreme Absolute Person, the Personality of Godhead, as the cause of all causes, who is full with diverse energies and who is neither impersonal nor void. The impersonal manifestation of the Supreme Person is another display of His energy. Therefore the conclusion that matter is the original cause of creation is completely different from the real truth. The material manifestation is caused by the glance of the Supreme Personality of Godhead, who is inconceivably potent. Material nature is electrified by the supreme authority, and the conditioned soul, within the limits of time and space, is trapped by awe of the material manifestation. In other words, the Supreme Personality of Godhead is actually realized in the vision of a material philosopher and scientist through the manifestations of His material energy. For one who does not understand the power of the Supreme Personality of Godhead or His diverse energies because of not knowing the relationship between the source of the energies and the energies themselves, there is always a chance of error, which is known as vivarta. As long as materialistic scientists and philosophers do not come to the right conclusion, certainly they will hover above the material field, bereft of proper understanding of the Absolute Truth.

The great Vaiṣṇava philosopher Śrīla Baladeva Vidyābhūṣāna has very nicely explained the materialistic conclusion in his Govinda-bhāṣya on the Vedānta-sūtra. He writes as follows:

"The Sāṅkhya philosopher Kapila has connected the different elementary truths according to his own opinion. Material nature, according to him, consists of the equilibrium of the three material qualities, goodness, passion and ignorance. Material nature produced the material energy, known as mahat, and mahat produced the false ego. The ego produced the five objects of sense perception, which produced the ten senses (five for acquiring knowledge and five for working), the mind and the five gross elements. Counting the puruṣa, or the enjoyer, with these twenty-four elements, there are twenty-five different truths. The nonmanifested stage of these twenty-five elementary truths is called prakṛti, or material nature. The qualities of material nature can associate in three different stages, namely as the cause of happiness, the cause of distress and the cause of illusion. The quality of goodness is the cause of material happiness, the quality of passion is the cause of material distress, and the quality of ignorance is the cause of illusion. Our material experience lies within the boundaries of these three manifestations of happiness, distress and illusion. For example, a beautiful woman is certainly a cause of material happiness for one who possesses her as a wife, but the
same beautiful woman is a cause of distress to a man whom she rejects or who is the cause of her anger, and if she leaves a man she becomes the cause of illusion.

"The two kinds of senses are the ten external senses and the one internal sense, the mind. Thus there are eleven senses. According to Kapila, material nature is eternal and all-powerful. Originally there is no spirit, and matter has no cause. Matter itself is the chief cause of everything. It is the all-pervading cause of all causes. The Sānkhya philosophy regards the total energy (mahat-tattva), the false ego and the five objects of sense perception as the seven diverse manifestations of material nature, which has two features, known as the material cause and efficient cause. The puruṣa, the enjoyer, is without transformation, whereas material nature is always subject to transformation. But although material nature is inert, it is the cause of enjoyment and salvation for many living creatures. Its activities are beyond the conception of sense perception, but still one may guess at them by superior intelligence. Material nature is one, but because of the interaction of the three qualities, it can produce the total energy and the wonderful cosmic manifestation. Such transformations divide material nature into two features, namely the efficient and material causes. The puruṣa, the enjoyer, is inactive and without material qualities, although at the same time He is the master, existing separately in each and every body as the emblem of knowledge. By understanding the material cause, one can guess that the puruṣa, the enjoyer, being without activity, is aloof from all kinds of enjoyment or superintendence. Sānkhya philosophy, after describing the nature of prakṛti (material nature) and puruṣa (the enjoyer), asserts that the creation is only a product of their unification or proximity to one another. With such unification the living symptoms are visible in material nature, but one can guess that in the person of the enjoyer, puruṣa, there are powers of control and enjoyment. When the puruṣa is illusioneed for want of sufficient knowledge, He feels Himself to be the enjoyer, and when He is in full knowledge He is liberated. In the Sānkhya philosophy the puruṣa is described to be always indifferent to the activities of prakṛti.

"The Sānkhya philosopher accepts three kinds of evidences, namely direct perception, hypothesis and traditional authority. When such evidence is complete, everything is perfect. The process of comparison is within such perfection. Beyond such evidence there is no proof. There is not much controversy regarding direct perceptual evidence or authorized traditional evidence. The Sānkhya system of philosophy identifies three kinds of procedures--namely, parimāṇāt (transformation), samanvayāt (adjustment) and śaktitaḥ (performance of energies)--as the causes of the cosmic manifestation."

Śrīla Baladeva Vidyābhūṣāna, in his commentary on the Vedānta-sūtra, has tried to nullify this conclusion because he thinks that discrediting these so-called causes of the cosmic manifestation will nullify the entire Sānkhya philosophy. Materialistic philosophers accept matter to be the material and efficient cause of creation; for them, matter is the cause of every type of manifestation. Generally they give the example of a waterpot and clay. Clay is the cause of the waterpot, but the clay can be found as both cause and effect. The waterpot is the effect and clay itself is the cause, but clay is visible everywhere. A tree is matter, but a tree produces fruit. Water is matter, but water flows. In this way, say the Sānkhyites, matter is the cause of movements and production. As such, matter can be considered the material and efficient cause of everything in the cosmic manifestation. Śrīla Baladeva Vidyābhūṣana has therefore enunciated the nature of pradhāna as follows:
"Material nature is inert, and as such it cannot be the cause of matter, neither as the material nor as the efficient cause. Seeing the wonderful arrangement and management of the cosmic manifestation generally suggests that a living brain is behind this arrangement, for without a living brain such an arrangement could not exist. One should not imagine that such an arrangement can exist without conscious direction. In our practical experience we never see that inert bricks can themselves construct a big building."

"The example of the waterpot cannot be accepted because a waterpot has no perception of pleasure and distress. Such perception is within. Therefore the covering body, or the waterpot, cannot be synchronized with it."

"Sometimes the material scientist suggests that trees grow from the earth automatically, without assistance from a gardener, because that is a tendency of matter. They also consider the intuition of living creatures from birth to be material. But such material tendencies as bodily intuition cannot be accepted as independent, for they suggest the existence of a spirit soul within the body. Actually, the tree or the body of a living creature has no tendency or intuition; the tendency and intuition exist because the soul is present within the body. In this connection, the example of a car and driver may be given very profitably. The car has a tendency to turn right and left, but one cannot say that the car itself, as matter, turns right and left without the direction of a driver. A material car has neither tendencies nor intuitions independent of the intentions of the driver within the car. The same principle applies for the automatic growth of trees in the forest. The growth takes place because of the soul's presence within the tree."

"Sometimes foolish people take for granted that because scorpions are born from heaps of rice, the rice has produced the scorpions. The real fact, however, is this: the mother scorpion lays eggs within the rice, and by the proper fermentation of the rice the eggs give birth to several baby scorpions, which in due course come out. This does not mean that the rice gives birth to the scorpions. Similarly, sometimes bugs are seen to come from dirty beds. This does not mean, however, that the beds give birth to the bugs. It is the living soul that comes forth, taking advantage of the dirty condition of the bed. There are different kinds of living creatures. Some of them come from embryos, some from eggs and some from the fermentation of perspiration. Different living creatures have different sources of appearance, but one should not conclude that matter produces such living creatures."

"The example cited by materialists that trees automatically come from the earth follows the same principle. Taking advantage of a certain condition, a living entity comes from the earth. According to the Brhad-¯aranyaka Upaniṣad, every living being is forced by divine superintendence to take a certain type of body according to his past deeds. There are many varieties of bodies, and because of a divine arrangement a living entity takes bodies of different shapes."

"When a person thinks 'I am doing this,' the 'I am' does not refer to the body. It refers to something more than the body, or within the body. As such, the body as it is has neither tendencies nor intuition; the tendencies and intuition belong to the soul within the body. Material scientists sometimes suggest that the tendencies of male and female bodies cause their union and that this is the cause of the birth of the child. But since the puruṣa, according to Sāṅkhya philosophy, is always unaffected, where does the tendency to give birth come from?"

"Sometimes material scientists give the example that milk turns into curd automatically and that distilled water pouring from the clouds falls down to earth, produces different kinds of trees, and enters different kinds of flowers and fruits with different fragrances and tastes. Therefore, they say,
matter produces varieties of material things on its own. In reply to this argument, the same proposition of the Brāhma-āraṇyaka Upaniṣad—that different kinds of living creatures are put into different kinds of bodies by the management of a superior power—is repeated. Under superior superintendence, various souls, according to their past activities, are given the chance to take a particular type of body, such as that of a tree, animal, bird or beast, and thus their different tendencies develop under these circumstances. The Bhagavad-gītā (13.22) also further affirms:

\[
puruṣaḥ prakṛti-stho hi
dhrukte prakṛti-jān guṇān
cāraṇāṁ guṇa-saṅgo 'syā
ds-ad-ad-yoni-janmasu
\]

'The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil among various species.' The soul is given different types of bodies. For example, were souls not given varieties of tree bodies, the different varieties of fruits and flowers could not be produced. Each class of tree produces a particular kind of fruit and flower; it is not that there is no distinction between the different classes. An individual tree does not produce flowers of different colors or fruits of different tastes. There are demarcated classes, as we find them among humans, animals, birds and other species. There are innumerable living entities, and their activities, performed in the material world according to the different qualities of the material modes of nature, give them the chance to have different kinds of life.

"Thus one should understand that pradhāna, matter, cannot act unless impelled by a living creature. The materialistic theory that matter independently acts cannot, therefore, be accepted. Matter is called prakṛti, which refers to female energy. A woman is prakṛti, a female. A female cannot produce a child without the association of a puruṣa, a man. The puruṣa causes the birth of a child because the man injects the soul, which is sheltered in the semen, into the womb of the woman. The woman, as the material cause, supplies the body of the soul, and as the efficient cause she gives birth to the child. But although the woman appears to be the material and efficient cause of the birth of a child, originally the puruṣa, the male, is the cause of the child. Similarly, this material world gives rise to varieties of manifestations due to the entrance of Garbhodakaśāyī Viśnu within the universe. He is present not only within the universe but within the bodies of all living creatures, as well as within the atom. We understand from the Brahma-saṁhitā that the Supersoul is present within the universe, within the atom and within the heart of every living creature. Therefore the theory that matter is the cause of the entire cosmic manifestation cannot be accepted by any man with sufficient knowledge of matter and spirit.

"Materialists sometimes give the argument that as straw eaten by a cow produces milk automatically, so material nature, under different circumstances, produces varieties of manifestations. Thus originally matter is the cause. In refuting this argument, we may say that an animal of the same species as the cow—namely, the bull—also eats straw like the cow but does not produce milk. Under the circumstances, it cannot be said that straw in connection with a particular species produces milk. The conclusion should be that there is superior management, as confirmed in the Bhagavad-gītā (9.10), where the Lord says, mayādhyakṣeṇa prakṛṭih sūyate sa-carācaram: 'This material nature is working under My direction, O son of Kuntī, and it is
producing all moving and unmoving beings.' The Supreme Lord says, mayādhyakṣeṇa ('under My superintendence'). When He desires that the cow produce milk by eating straw, there is milk, and when He does not so desire it, the mixture of such straw cannot produce milk. If the way of material nature had been that straw produced milk, a stack of straw could also produce milk. But that is not possible. And the same straw given to a human female also cannot produce milk. That is the meaning of the Bhagavad-gītā's statement that only under superior orders does anything take place. Matter itself has no power to produce independently. The conclusion, therefore, is that matter, which has no self-knowledge, cannot be the cause of the material creation. The ultimate creator is the Supreme Personality of Godhead.

"If matter were accepted as the original cause of creation, all the authorized scriptures in the world would be useless, for in every scripture, especially the Vedic scriptures like the Manu-smṛti, the Supreme Personality of Godhead is said to be the ultimate creator. The Manu-smṛti is considered the highest Vedic direction to humanity. Manu is the giver of law to mankind, and in the Manu-smṛti it is clearly stated that before the creation the entire universal space was darkness, without information and without variety, and was in a state of complete suspension, like a dream. Everything was darkness. The Supreme Personality of Godhead then entered the universal space, and although He is invisible, He created the visible cosmic manifestation. In the material world the Supreme Personality of Godhead is not manifested by His personal presence, but the presence of the cosmic manifestation in different varieties is the proof that everything has been created under His direction. He entered the universe with all creative potencies, and thus He removed the darkness of the unlimited space.

"The form of the Supreme Personality of Godhead is described to be transcendental, very subtle, eternal, all-pervading, inconceivable and therefore nonmanifested to the material senses of a conditioned living creature. He desired to expand Himself into many living entities, and with such a desire He first created a vast expanse of water within the universal space and then impregnated that water with living entities. By that process of impregnation a massive body appeared, blazing like a thousand suns, and in that body was the first creative principle, Brahmā. The great Parāśara Rṣi has also confirmed this in the Viṣṇu Purāṇa. He says that the cosmic manifestation visible to us is produced from Lord Viṣṇu and sustained under His protection. He is the principal maintainer and destroyer of the universal form.

"This cosmic manifestation is one of the diverse energies of the Supreme Personality of Godhead. As a spider secretes saliva and weaves a web by its own movements but at the end winds the web within its body, so Lord Viṣṇu produces this cosmic manifestation from His transcendental body and at the end winds it up within Himself. All the great sages of the Vedic understanding have accepted that the Supreme Personality of Godhead is the original creator.

"It is sometimes claimed that the impersonal speculations of great philosophers are meant for the advancement of knowledge without religious ritualistic principles. But the religious ritualistic principles are actually meant for the advancement of spiritual knowledge. By performance of religious rituals one ultimately reaches the supreme goal of knowledge by understanding that Vāsudeva, the Supreme Personality of Godhead, is the cause of everything. It is clearly stated in the Bhagavad-gītā that even those who are advocates of knowledge only, without any religious ritualistic processes, advance in knowledge after many, many lifetimes of speculation and thus come to the conclusion that Vāsudeva is the supreme cause of everything that be. As a result of this achievement of the goal of life, such an advanced learned scholar or philosopher surrenders unto the Supreme Personality of Godhead.
Religious ritualistic performances are actually meant to cleanse the contaminated mind in the material world, and the special feature of this Age of Kali is that one can easily execute the process of cleansing the mind of contamination by chanting the holy names of God—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

"A Vedic injunction states, sarve vedā yat padam āmananti (Kaṭha Upaniṣad 1.2.15): all Vedic knowledge is searching after the Supreme Personality of Godhead. Similarly, another Vedic injunction states, nārāyaṇa-parā vedāḥ: the Vedas are meant for understanding Nārāyaṇa, the Supreme Lord. Similarly, the Bhagavad-gītā also confirms, vedaiś ca sarvair aham eva vedyah: by all the Vedas, Kṛṣṇa is to be known. Therefore, the main purpose of understanding the Vedas, performing Vedic sacrifices and speculating on the Vedānta-sūtra is to understand Kṛṣṇa. Accepting the impersonalist view of voidness or the nonexistence of the Supreme Personality of Godhead negates all study of the Vedas. Impersonal speculation aims at disproving the conclusion of the Vedas. Therefore any impersonal speculative presentation should be understood to be against the principles of the Vedas or standard scriptures. Since the speculation of the impersonalists does not follow the principles of the Vedas, their conclusion must be considered to be against the Vedic principles. Anything not supported by the Vedic principles must be considered imaginary and lacking in standard proof. Therefore no impersonalist explanation of any Vedic literature can be accepted.

"If one tries to nullify the conclusions of the Vedas by accepting an unauthorized scripture or so-called scripture, it will be very hard for him to come to the right conclusion about the Absolute Truth. The system for adjusting two contradictory scriptures is to refer to the Vedas, for references from the Vedas are accepted as final judgments. When we refer to a particular scripture, it must be authorized, and for this authority it must strictly follow the Vedic injunctions. If someone presents an alternative doctrine he himself has manufactured, that doctrine will prove itself useless, for any doctrine that tries to prove that Vedic evidence is meaningless immediately proves itself meaningless. The followers of the Vedas unanimously accept the authority of Manu and Parāśara in the disciplic succession. Their statements, however, do not support the atheistic Kapila because the Kapila mentioned in the Vedas is a different Kapila, the son of Kardama and Devahūti. The atheist Kapila is a descendant of the dynasty of Agni and is one of the conditioned souls. But the Kapila who is the son of Kardama Muni is accepted as an incarnation of Vāsudeva. The Padma Purāṇa gives evidence that the Supreme Personality of Godhead Vāsudeva takes birth in the incarnation of Kapila and, by His expansion of theistic Sāṅkhya philosophy, teaches all the demigods and a brähmaṇa of the name Āsuri. In the doctrine of the atheist Kapila there are many statements directly against the Vedic principles. The atheist Kapila does not accept the Supreme Personality of Godhead. He says that the living entity is himself the Supreme Lord and that no one is greater than him. His conceptions of so-called conditioned and liberated life are materialistic, and he refuses to accept the importance of immortal time. All such statements are against the principles of the Vedānta-sūtra."

TEXT 16

TEXT

āpane puruṣa----viśvera 'nimitta'-kāraṇa
advaita-rüpe 'upādāna' hana nārāyaṇa
SYNONYMS

āpane--personally; puruṣa--Lord Viṣṇu; viśvēra--of the entire material world; nimitta kāraṇa--the original cause; advaita-rūpe--in the form of Advaita; upādāna--the material cause; hana--becomes; nārāyaṇa--Lord Nārāyaṇa.

TRANSLATION

Lord Viṣṇu Himself is the efficient [nimitta] cause of the material world, and Nārāyaṇa in the form of Śrī Advaita is the material cause [upādāna].

TEXT 17

TEXT

'nimittāṁśe' kare teṅho māyāte īkṣaṇa
'upādāna' advaita kareṇa brahmāṇḍa-sṛjana

SYNONYMS

nimitta-āṁśe--in the portion as the original cause; kare--does; teṅho--He; māyāte--in the external energy; īkṣaṇa--glancing; upādāna--the material cause; advaita--Advaita Ācārya; kareṇa--does; brahmāṇḍa-sṛjana--creation of the material world.

TRANSLATION

Lord Viṣṇu, in His efficient aspect, glances over the material energy, and Śrī Advaita, as the material cause, creates the material world.

TEXT 18

TEXT

yadyapi sāṅkhya māne, 'pradhāna'----kāraṇa
jaḍa ha-ite kabhu nahe jagat-sṛjana

SYNONYMS

yadyapi--although; sāṅkhya--Sāṅkhya philosophy; māne--accepts; pradhāna--ingredients; kāraṇa--cause; jaḍa ha-ite--from matter; kabhu--at any time; nahe--there is not; jagat-sṛjana--the creation of the material world.

TRANSLATION

Although the Sāṅkhya philosophy accepts that the material ingredients are the cause, the creation of the world never arises from dead matter.

TEXT 19

TEXT

nija srṣṭi-śakti prabhu saṅcāre pradhāne
Īśvarera śaktye tabe haye ta' nirmāṇe
SYNONYMS

nija--own; srṣṭi- śakti--power for creation; prabhu--the Lord; saṅcāre--infuses; pradhāne--in the ingredients; Īśvarera śaktye--by the power of the Lord; tabe--then; haye--there is; ta'--certainly; nirmāṇe--the beginning of creation.

TRANSLATION

The Lord infuses the material ingredients with His own creative potency. Then, by the power of the Lord, creation takes place.

TEXT 20

TEXT

advaita-rūpe kare śakti-saṅcāraṇa
ataeva advaita hayena mukhya kāraṇa

SYNONYMS

advaita-rūpe--in the form of Advaita Ācārya; kare--does; śakti-saṅcāraṇa--infusion of the energy; ataeva--therefore; advaita--Advaita Ācārya; hayena--is; mukhya kāraṇa--the original cause.

TRANSLATION

In the form of Advaita He infuses the material ingredients with creative energy. Therefore, Advaita is the original cause of creation.

TEXT 21

TEXT

advaita-ācārya koṭi-brahmāṇḍera kartā
āra eka eka mūrtye brahmāṇḍera bhartā

SYNONYMS

advaita-ācārya--of the name Advaita Ācārya; koṭi-brahmāṇḍera kartā--the creator of millions and millions of universes; āra--and; eka eka--each and every; mūrtye--by expansions; brahmāṇḍera bhartā--maintainer of the universe.

TRANSLATION

Śrī Advaita Ācārya is the creator of millions and millions of universes, and by His expansions [as Garbhodakaśāyī Viṣṇu] He maintains each and every universe.

TEXT 22

TEXT

sei nārāyaṇera mukhya aṅga,----advaita
'aṅga'-śabde aṁśa kari' kahe bhāgavata
SYNONYMS

sei—that; nārāyaṇerā—of Lord Nārāyaṇa; mukhya āṅga—the primary part; advaita—Advaita Ācārya; āṅga-śabde—by the word āṅga; amśa kari’—taking as a plenary portion; kahe—says; bhāgavata—Śrīmad-Bhāgavatam.

TRANSLATION

Śrī Advaita is the principal limb [āṅga] of Nārāyaṇa. Śrīmad-Bhāgavatam speaks of "limb" [āṅga] as "a plenary portion" [amśa] of the Lord.

TEXT 23

TEXT

nārāyaṇas tvāṁ na hi sarva-dehinām
ātmāsy adhīśākhila-loka-sākṣī
nārāyaṇo ‘ṅgam nara-bhū-jalāyanāt
tac cāpi satyaṁ na tavaiva māyā

SYNONYMS

nārāyaṇah—Lord Nārāyaṇa; tvāṁ—You; na—not; hi—certainly; sarva—all; dehinām—of the embodied beings; ātmā—the Supersoul; asi—You are; adhīśa—O Lord; akhila-loka—of all the worlds; sākṣī—the witness; nārāyaṇah—known as Nārāyaṇa; āṅgam—plenary portion; nara—of Nara; bhū—born; jala—in the water; ayanāt—due to the place of refuge; tat—that; ca—and; api—certainly; satyam—highest truth; na—not; tava—Your; eva—at all; māyā—the illusory energy.

TRANSLATION

"O Lord of lords, You are the seer of all creation. You are indeed everyone's dearest life. Are You not, therefore, my father, Nārāyaṇa? 'Nārāyaṇa' refers to one whose abode is in the water born from Nara [Garbhodakaśayī Viṣṇu], and that Nārāyaṇa is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of māyā."

PURPORT

This text is from Śrīmad-Bhāgavatam (10.14.14).

TEXT 24

TEXT

Īśvarera 'aṅga' amśa—cid-ānanda-maya
māyāra sambandha nāhi' ei śloke kaya

SYNONYMS
iśvarera--of the Lord; aṅga--limb; aṁśa--part; cit-ānanda-maya--all-spiritual; māyāra--of the material energy; sambandha--relationship; nāhi'--there is not; ei śloke--this verse; kaya--says.

TRANSLATION

This verse describes that the limbs and plenary portions of the Lord are all spiritual; they have no relationship with the material energy.

TEXT 25

TEXT

'aṁśa' nā kahiya, kene kaha tāṅre 'aṅga' 'aṁśa' haite 'aṅga,' yāte haya antaraṅga

SYNONYMS

aṁśa--part; nā kahiya--not saying; kene--why; kaha--you say; tāṅre--Him; aṅga--limb; aṁśa haite--than a part; aṅga--limb; yāte--because; haya--is; antaraṅga--more.

TRANSLATION

Why has Śrī Advaita been called a limb and not a part? The reason is that "limb" implies greater intimacy.

TEXT 26

TEXT

mahā-viṣṇura aṁśa----advaita guṇa-dhāma īśvare abheda, teñi 'advaita' pūrna nāma

SYNONYMS

mahā-viṣṇura--of Lord Mahā-Viṣṇu; aṁśa--part; advaita--Advaita Ācārya; guṇa-dhāma--reservoir of all attributes; īśvare--from the Lord; abheda--nondifferent; teñi--therefore; advaita--nondifferent; pūrna nāma--full name.

TRANSLATION

Śrī Advaita, who is a reservoir of virtues, is the main limb of Mahā-Viṣṇu. His full name is Advaita, for He is identical in all respects with that Lord.

TEXT 27

TEXT

pūrve yaiche kaila sarva-viśera sṛjana avatari' kaila ebe bhakti-pravartana

SYNONYMS
As He had formerly created all the universes, now He descended to introduce the path of bhakti.

He delivered all living beings by offering the gift of kṛṣṇa-bhakti. He explained the Bhagavad-gītā and Śrīmad-Bhāgavatam in the light of devotional service.

Although Śrī Advaita Prabhu is an incarnation of Viṣṇu, for the welfare of the conditioned souls He manifested Himself as a servitor of the Supreme Personality of Godhead, and throughout all His activities He showed Himself to be an eternal servitor. Lord Caitanya and Lord Nityānanda also manifested the same principle, although They also belong to the category of Viṣṇu. If Lord Caitanya, Lord Nityānanda and Advaita Prabhu had exhibited Their all-powerful Viṣṇu potencies within this material world, people would have become greater impersonalists, monists and self-worshipers than they had already become under the spell of this age. Therefore the Personality of Godhead and His different incarnations and forms played the parts of devotees to instruct the conditioned souls about devotional service. The word ācārya means "teacher." The special function of such a teacher is to make people Kṛṣṇa conscious. A bona fide teacher following in the footsteps of Advaita Ācārya has no other business than to spread the principles of Kṛṣṇa consciousness all over the world. The real qualification of an ācārya is that he presents himself as a servant of the Supreme. Such a bona fide ācārya can never support the demoniac activities of atheistic men who present themselves as God. It is the main business of an ācārya to defy such imposters posing as God before the innocent public.
bhakti-upadeśa vinu tānra nāhi kārya
ataeva nāma haila 'advaita ācārya'

SYNONYMS

bhakti-upadeśa--instruction of devotional service; vinu--without; tānra--His; nāhi--there is not; kārya--occupation; ataeva--therefore; nāma--the name; haila--became; advaita ācārya--the supreme teacher (ācārya) Advaita Prabhu.

TRANSLATION

Since He has no other occupation than to teach devotional service, His name is Advaita Ācārya.

TEXT 30

TEXT

vaiṣṇavera guru teṅho jagatera ārya
dui-nāma-milane haila 'advaita-ācārya'

SYNONYMS

vaiṣṇavera--of the devotees; guru--spiritual master; teṅho--He; jagatera ārya--the most respectable personality in the world; dui-nāma-milane--by combining the two names; haila--there was; advaita-ācārya--the name Advaita Ācārya.

TRANSLATION

He is the spiritual master of all devotees and is the most revered personality in the world. By a combination of these two names, His name is Advaita Ācārya.

PURPORT

Śrī Advaita Ācārya is the prime spiritual master of the Vaiṣṇavas, and He is worshipable by all Vaiṣṇavas. Vaiṣṇavas must follow in the footsteps of Advaita Ācārya, for by so doing one can actually engage in the devotional service of the Lord.

TEXT 31

TEXT

kamala-nayanera teṅho, yāte 'aṅga' 'aṁśa'
'kamalākṣa' kari dhare nāma avataṁsa

SYNONYMS

kamala-nayanera--of the lotus-eyed; teṅho--He; yāte--since; aṅga--limb; aṁśa--part; kamala-akṣa--the lotus-eyed; kari'--accepting that; dhare--takes; nāma--the name; avataṁsa--partial expansion.
TRANSLATION

Since He is a limb or part of the lotus-eyed Supreme Lord, He also bears the name Kamalākṣa.

TEXT 32

TEXT

Īśvara-sārūpya pāya pārīṣada-gaṇa
catur-bhujā, pīta-vāsa, yaiche nārāyaṇa

SYNONYMS

Īśvara-sārūpya--the same bodily features as the Lord; pāya--gets; pārīṣada-gaṇa--the associates; catur-bhujā--four hands; pīta-vāsa--yellow dress; yaiche--just as; nārāyaṇa--Lord Nārāyaṇa.

TRANSLATION

His associates have the same bodily features as the Lord. They all have four arms and are dressed in yellow garments like Nārāyaṇa.

TEXT 33

TEXT

advaita-ācārya----Īśvarera aṁśa-varya
tāṁra tattva-nāma-guṇa, sakali āścarya

SYNONYMS

advaita-ācārya--Advaita Ācārya Prabhu; Īśvarera--of the Supreme Lord; aṁśa-varya--principal part; tāṁra--His; tattva--truths; nāma--names; guṇa--attributes; sakali--all; āścarya--wonderful.

TRANSLATION

Śrī Advaita Ācārya is the principal limb of the Supreme Lord. His truths, names and attributes are all wonderful.

TEXT 34

TEXT

yānhāra tulasī-jale, yānhāra huṅkāre
sva-gaṇa sahite caitanyera avatāre

SYNONYMS

yānhāra--whose; tulasī-jale--by tulasī leaves and Ganges water; yānhāra--of whom; huṅkāre--by the loud voice; sva-gaṇa--His personal associates; sahite--accompanied by; caitanyera--of Lord Śrī Caitanya Mahāprabhu; avatāre--in the incarnation.
He worshiped Kṛṣṇa with tulasī leaves and water of the Ganges and called for Him in a loud voice. Thus Lord Caitanya Mahāprabhu appeared on earth, accompanied by His personal associates.

It is through Him [Advaita Ācārya] that Lord Caitanya spread the saṅkīrtana movement and through Him that He delivered the world.

The glory and attributes of Advaita Ācārya are unlimited. How can the insignificant living entities fathom them?
TRANSLATION

Śrī Advaita Ācārya is a principal limb of Lord Caitanya. Another limb of the Lord is Nityānanda Prabhu.

TEXT 38

TEXT

prabhura upāṅga——śrīvāsādi bhakta-gaṇa
hasta-mukha-netra-aṅga cakrādi-astra-sama

SYNONYMS

prabhura upāṅga——Lord Caitanya's smaller parts; śrīvāsa-ādi——headed by Śrīvāsa; bhakta-gaṇa——the devotees; hasta——hands; mukha——face; netra——eyes; aṅga——parts of the body; cakra-ādi——the disc; astra——weapons; sama——like.

TRANSLATION

The devotees headed by Śrīvāsa are His smaller limbs. They are like His hands, face and eyes and His disc and other weapons.

TEXT 39

TEXT

e-saba la-iyā caitanya-prabhura vihāra
e-saba la-iyā karena vāñchita pracāra

SYNONYMS

e-saba——all these; la-iyā——taking; caitanya-prabhura——of Śrī Caitanya Mahāprabhu; vihāra——pastimes; e-saba——all of them; la-iyā——taking; karena——does; vāñchita pracāra——spreading His mission.

TRANSLATION

With all of them Lord Caitanya performed His pastimes, and with them He spread His mission.

TEXT 40

TEXT

mādhavendra-purīra iṅho śiṣya, ei jñāne
ācārya-gosāṅire prabhu guru kari' māne

SYNONYMS

mādhavendra-purīra——of Mādhavendra Purī; iṅho——Advaita Ācārya; śiṣya——disciple; ei jñāne——by this consideration; ācārya-gosāṅire——unto Advaita Ācārya; prabhu——Śrī Caitanya Mahāprabhu; guru——spiritual master; kari'——taking as; māne——obeys Him.
Thinking "He [Śrī Advaita Ācārya] is a disciple of Śrī Madhavendra Purī," Lord Caitanya obeys Him, respecting Him as His spiritual master.

Śrī Madhavendra Purī is one of the ācāryas in the disciplic succession from Madhvacārya. Madhavendra Purī had two principal disciples, Īśvara Purī and Śrī Advaita Prabhu. Therefore the Gauḍīya Vaiṣṇava-sampradāya is a disciplic succession from Madhvacārya. This fact has been accepted in the authorized books known as Gaura-gaṇoddeśa-dīpikā and Prameya-ratnāvalī, as well as by Gopāla Guru Gosvāmī. The Gaura-gaṇoddeśa-dīpikā clearly states the disciplic succession of the Gauḍīya Vaiṣṇavas as follows: "Lord Brahmā is the direct disciple of Viṣṇu, the Lord of the spiritual sky. His disciple is Nārada, Nārada's disciple is Vyāsa, and Vyāsa's disciples are Śukadeva Gosvāmī and Madhvacārya. Padmanābha Ācārya is the disciple of Madhvacārya, and Narahari is the disciple of Padmanābha Ācārya. Mādhava is the disciple of Narahari, Akṣobhya is the direct disciple of Mādhava, and Jayatīrtha is the disciple of Akṣobhya. Jayatīrtha's disciple is Jñānāsindhu, and his disciple is Mahānīdhi. Vidyānīdhi is the disciple of Mahānīdhi, and Rājendra is the disciple of Vidyānīdhi. Jayadharma is the disciple of Rājendra. Puruṣottama is the disciple of Jayadharma. Śrīmān Lakṣmīpati is the disciple of Vyāsatīrtha, who is the disciple of Puruṣottama. And Madhavendra Purī is the disciple of Lakṣmīpati."

**TEXT 41**

**TEXT**

laukika-līlāte dharma-mārṣādā-rakṣāna
stuti-bhaktye kareṇa tāṇra caraṇa vandana

**SYNONYMS**

laukika--popular; līlāte--in pastimes; dharma-mārṣādā--etiquette of religious principles; rakṣāna--observing; stuti--prayers; bhaktye--by devotion; kareṇa--He does; tāṇra--of Advaita Ācārya; caraṇa--lotus feet; vandana--worshiping.

**TRANSLATION**

To maintain the proper etiquette for the principles of religion, Lord Caitanya bows down at the lotus feet of Śrī Advaita Ācārya with reverential prayers and devotion.

**TEXT 42**

**TEXT**

caitanya-gosāṇike ācārya kare 'prabhu'-jñāna
āpanāke kareṇa tāṇra 'dāsa'-abhimāna

**SYNONYMS**
caitanya-gosāñike--unto Śrī Caitanya Mahāprabhu; ācārya--Advaita Ācārya;
kare--does; prabhu-jāna--considering His master; āpanāke--unto Himself;
karena--does; tānra--of Śrī Caitanya Mahāprabhu; dāsa--as a servant; abhimāna--
conception.

TRANSLATION

Śrī Advaita Ācārya, however, considers Lord Caitanya Mahāprabhu His master,
and He thinks of Himself as a servant of Lord Caitanya Mahāprabhu.

PURPORT

The Bhakti-rasāmṛta-sindhu of Rūpa Gosvāmī explains the superexcellent
quality of devotional service as follows:

brahmānando bhaved eṣa
cet parārdha-guṇ-krtaḥ
naiti bhakti-sukhāmbodheḥ
paramānu-tulām api

"If multiplied billions of times, the transcendental pleasure derived from
impersonal Brahman realization still could not compare to even an atomic
portion of the ocean of bhakti, or transcendental service." (Bhakti-rasāmṛta-
sindhu 1.1.38) Similarly, the Bhāvārtha-dīpikā states:

tvat-kathāmṛta-pāthodhau
viharanto mahā-mudhā
kurvanti kṛtinaḥ kecic
catur-varga-trṇopamam

"For those who take pleasure in the transcendental topics of the Supreme
Personality of Godhead, the four progressive realizations of religiosity,
economic development, sense gratification and liberation, all combined
together, cannot compare, any more than a straw, to the happiness derived from
hearing about the transcendental activities of the Lord." Those who engage in
the transcendental service of the lotus feet of Kṛṣṇa, being relieved of all
material enjoyment, have no attraction to topics of impersonal monism. In the
Padma Purāṇa, in connection with the glorification of the month of Kārttika,
it is stated that devotees pray:

varaṁ deva mokṣaṁ na mokṣāvadhiṁ vā
na cāṇyaṁ vrṇe 'ham varesād apiṁha
idaṁ te vapur nātha gopāla-bālaṁ
sadā me manasy āvirāstāṁ kim anyaiṁ

kuverātmajau baddha-mūrtyaiṁ yadvat
tvayā mocitaṁ bhakti-bhājau kṛtau ca
tathā prema-bhaktiṁ svakāṁ me prayaccha
na mokṣe graho me 'sti dāmodareha

"Dear Lord, always remembering Your childhood pastimes at Vṛndāvana is
better for us than aspiring to merge into the impersonal Brahman. During Your
childhood pastimes You liberated the two sons of Kuvera and made them great
devotees of Your Lordship. Similarly, I wish that instead of giving me
liberation You may award me such devotion unto You." In the Hayasīrṣīya-śrī-nārāyaṇa-vyūha-stava, in the chapter called Nārāyaṇa-stotra, it is stated:

na dharmaṁ kāmam artham vā
mokṣam vā vara-deśvāra
prārthaye tava pādabhje
dāsyam evābhikāmaye

"My dear Lord, I do not wish to become a man of religion or a master of economic development or sense gratification, nor do I wish for liberation. Although I can have all these from You, the supreme bestower of benedictions, I do not pray for all these. I simply pray that I may always be engaged as a servant of Your lotus feet." Nrṣimhadeva offered Prahlāda Mahārāja all kinds of benedictions, but Prahlāda Mahārāja did not accept any of them, for he simply wanted to engage in the service of the lotus feet of the Lord.

Similarly, a pure devotee wishes to be blessed like Mahārāja Prahlāda by being thus endowed with devotional service. Devotees also offer their respects to Hanumān, who always remained a servant of Lord Rāma. The great devotee Hanumān prayed:

bhava-bandha-cchide tasyai
spṛhayāmi na muktaye
bhavān prabhur aham dāsa
iti yatra vilupyate

"I do not wish to take liberation or to merge in the Brahman effulgence, where the conception of being a servant of the Lord is completely lost."

Similarly, in the Nārada-paṅcarātra it is stated:

dharmārtha-kāma-mokṣeṣu
necchā mama kadācana
tvat-pāda-paṅkajasyādho
jīvitaṁ diyatāṁ mama

"I do not want any one of the four desirable stations. I simply want to engage as a servant of the lotus feet of the Lord." King Kulaśekhara, in his very famous book Mukunda-mālā-stotra, prays:

nāhaṁ vande tava caraṇayor dvandvam advandvaveto
kumbhī-pākaṁ gurum api hare nārakaṁ nāpanetum
ramyā-rāmā-mdru-tanu-latā-nandane nābhirituṁ
bhāve bhāve hṛdaya-bhavane bhāvayeyam bhavantam

"My Lord, I do not worship You to be liberated from this material entanglement, nor do I wish to save myself from the hellish condition of material existence, nor do I ever pray for a beautiful wife to enjoy in a nice garden. I wish only that I may always be in full ecstasy with the pleasure of serving Your Lordship." (M.m.s. 4) In Śrīmad-Bhāgavatam also there are many instances in the Third and Fourth cantos in which devotees pray to the Lord simply to be engaged in His service, and nothing else (Bhāg. 3.4.15, 3.25.34, 3.25.36, 4.8.22, 4.9.10 and 4.20.24).
sei abhimāna-sukhe āpanā pāsare
'kṛṣṇa-dāsa' hao----jīve upadeśa kare

SYNONYMS

sei--that; abhimāna-sukhe--in the happiness of that conception; āpanā--Himself; pāsare--He forgets; kṛṣṇa-dāsa hao--You are servants of Lord Kṛṣṇa; jīve--the living beings; upadeśa kare--He instructs.

TRANSLATION

He forgets Himself in the joy of that conception and teaches all living entities, "You are servants of Śrī Caitanya Mahāprabhu."

PURPORT

The transcendental devotional service of the Supreme Personality of Godhead is so ecstatic that even the Lord Himself plays the part of a devotee. Forgetting Himself to be the Supreme, He personally teaches the whole world how to render service to the Supreme Personality of Godhead.

TEXT 44

TEXT

kṛṣṇa-dāsa-abhimāne ye ānanda-sindhu
goṭī-brahma-sukha nahe tāra eka bindu

SYNONYMS

kṛṣṇa-dāsa-abhimāne--under this impression of being a servant of Kṛṣṇa; ye--that; ānanda-sindhu--ocean of transcendental bliss; goṭī-brahma-sukha--ten million times the transcendental bliss of becoming one with the Absolute; nahe--not; tāra--of the ocean of transcendental bliss; eka--one; bindu--drop.

TRANSLATION

The conception of servitude to Śrī Kṛṣṇa generates such an ocean of joy in the soul that even the joy of oneness with the Absolute, if multiplied ten million times, could not compare to a drop of it.

TEXT 45

TEXT

muṇi ye caityana-dāsa āra nityānanda
dāsa-bhāva-sama nahe anyatra ānanda

SYNONYMS

muṇi--I; ye--that; caityana-dāsa--servant of Lord Caitanya; āra--and; nityānanda--of Lord Nityānanda; dāsa-bhāva--the emotion of being a servant; sama--equal to; nahe--not; anyatra--anywhere else; ānanda--transcendental bliss.
He says, "Nityānanda and I are servants of Lord Caitanya." Nowhere else is there such joy as that which is tasted in this emotion of servitude.

TRANSLATION

The most beloved goddess of fortune resides on the chest of Śrī Kṛṣṇa, yet she too, earnestly praying, begs for the joy of service at His feet.

All the associates of Lord Kṛṣṇa, such as Brahmā, Śiva, Nārada, Śuka and Sanātana, are very much pleased in the sentiment of servitude.

The most beloved goddess of fortune resides on the chest of Śrī Kṛṣṇa, yet she too, earnestly praying, begs for the joy of service at His feet.

All the associates of Lord Kṛṣṇa, such as Brahmā, Śiva, Nārada, Śuka and Sanātana, are very much pleased in the sentiment of servitude.
TRANSLATION

Śrī Nityānanda, the wandering mendicant, is the foremost of all the associates of Lord Caitanya. He became mad in the ecstasy of service to Lord Caitanya.

TEXTS 49-50

TEXT

śrīvāsa, haridāsa, rāmadāsa, gadādhara
murāri, mukunda, candrāshekharā, vakrēśvara
e-saba paṇḍita-loka parama-mahattva
caitanyera dāsye sabāya karaye unmatta

SYNONYMS

śrīvāsa--Śrīvāsa Ṭhākura; haridāsa--Haridāsa Ṭhākura; rāmadāsa--Rāmadāsa;
gadādhara--Gadādhara; murāri--Murāri; mukunda--Mukunda; candrāshekharā--
Candrāshekharā; vakrēśvara--Vakrēśvara; e-saba--all of them; paṇḍita-loka--very
learned scholars; parama-mahattva--very much glorified; caitanyera--of Śrī
Caitanya Mahāprabhu; dāsye--the servitude; sabāya--all of them; karaye
unmatta--makes mad.

TRANSLATION

Śrīvāsa, Haridāsa, Rāmadāsa, Gadādhara, Murāri, Mukunda, Candrāshekharā and
Vakrēśvara are all glorious and are all learned scholars, but the sentiment of
servitude to Lord Caitanya makes them mad in ecstasy.

TEXT 51

TEXT

ei mata gāya, nāce, kare aṭṭahāsa
loke upadeśe,----'hao caitanyera dāsa'

SYNONYMS

ei mata--in this way; gāya--chant; nāce--dance; kare--do; aṭṭa-hāsa--
laughing like madmen; loke--unto the people in general; upadeśe--instruct;
hāo--just become; caitanyera dāsa--servants of Śrī Caitanya.

TRANSLATION

Thus they dance, sing and laugh like madmen, and they instruct everyone,
"Just be loving servants of Lord Caitanya."

TEXT 52

TEXT

caitanya-gosāñi more kare guru jñāna
tathāpiha mora haya dāsa-abhimāna

SYNONYMS

caitanya-gosāñi--Lord Śrī Caitanya Mahāprabhu; more--unto Me; kare--does;
guru-jñāna--consideration as a spiritual master; tathāpiha--still; mora--My;
haya--there is; dāsa-abhimāna--the conception of being His servant.

TRANSLATION

Śrī Advaita Ācārya thinks, "Lord Caitanya considers Me His spiritual master, yet I feel Myself to be only His servant."

TEXT 53

TEXT

kṛṣṇa-premera ei eka apūrva prabhāva
guru-sama-laghuke karāya dāsyya-bhāva

SYNONYMS

kṛṣṇa-premera--of love of Kṛṣṇa; ei--this; eka--one; apūrva prabhāva--unprecedented influence; guru--to those on the level of the spiritual master; sama--equal level; laghuke--unto the less important; karāya--makes; dāsyya-bhāva--the conception of being a servant.

TRANSLATION

Love for Kṛṣṇa has this one unique effect: it imbues superiors, equals and inferiors with the spirit of service to Lord Kṛṣṇa.

PURPORT

There are two kinds of devotional service: the way of pāñcarāтриka regulative principles and the way of bhāgavata transcendental loving service. The love of Godhead of those engaged in pāñcarāтриka regulative principles depends more or less on the opulent and reverential platform, but the worship of Rādhā and Kṛṣṇa is purely on the platform of transcendental love. Even persons who play as the superiors of Kṛṣṇa also take the chance to offer transcendental loving service to the Lord. The service attitude of the devotees who play the parts of superiors of the Lord is very difficult to understand, but can be very plainly understood in connection with the superexcellence of their particular service to Lord Kṛṣṇa. A vivid example is the service of mother Yaśodā to Kṛṣṇa, which is distinct. In the feature of Nārāyaṇa, the Lord can accept services only from His associates who play parts in which they are equal to or less than Him, but in the feature of Lord Kṛṣṇa He accepts service very plainly from His fathers, teachers and other elders who are His superiors, as well as from His equals and His subordinates. This is very wonderful.

TEXT 54

TEXT
ihāra pramāṇa śuna---śāstrera vyākhyāna
mahad-anubhava yāte su-dṛḍha pramāṇa

SYNONYMS
ihāra--of this; pramāṇa--evidence; śuna--please hear; śāstrera vyākhyāna--the description in the revealed scriptures; mahad-anubhava--the conception of great souls; yāte--by which; su-dṛḍha--strong; pramāṇa--evidence.

TRANSLATION
For evidence, please listen to the examples described in the revealed scriptures, which are also corroborated by the realization of great souls.

TEXTS 55-56

TEXT

anyera kā kathā, vraje nanda mahāsaya
tāra sama 'guru' krṣnera āra keha naya
śuddha-vātsalye īśvara-jñāna nāhi tāra
tāhākei preme karāya dāsyā-anukāra

SYNONYMS
anyera--of others; kā--what; kathā--to speak; vraje--in Vṛndāvana; nanda mahāsaya--Nanda Mahārāja; tāra sama--like him; guru--a superior; krṣnera--of Lord Kṛṣṇa; āra--another; keha--anyone; naya--not; śuddha-vātsalye--in transcendental paternal love; īśvara-jñāna--conception of the Supreme Lord; nāhi--not; tāra--his; tāhākei--unto him; preme--ecstatic love; karāya--makes; dāsyā-anukāra--the conception of being a servant.

TRANSLATION
Although no one is a more respected elder for Kṛṣṇa than Nanda Mahārāja in Vraja, who in transcendental paternal love has no knowledge that his son is the Supreme Personality of Godhead, still ecstatic love makes him, what to speak of others, feel himself to be a servant of Lord Kṛṣṇa.

TEXT 57

TEXT
teṅho rati-mati māge krṣnera caraṇe
tāhāra śrī-mukha-vāṇī tāhāte pramāṇe

SYNONYMS
teṅho--he also; rati-mati--affection and attraction; māge--begs; krṣnera caraṇe--unto the lotus feet of Kṛṣṇa; tāhāra--his; śrī-mukha-vāṇī--words from his mouth; tāhāte--in that; pramāṇe--evidence.
He too prays for attachment and devotion to the lotus feet of Lord Kṛṣṇa, as the words from his own mouth give evidence.

TEXTS 58-59

TEXT

śuna uddhava, satya, kṛṣṇa----āmāra tanaya
teho Īśvara----hena yadi tomāra mane laya
tathāpi tānāhāte rahu mora mano-vṛtti
tomāra Īśvara-kṛṣṇe hauka mora mati

SYNONYMS

śuna uddhava--my dear Uddhava, please hear me; satya--the truth; kṛṣṇa--Lord Kṛṣṇa; āmāra tanaya--my son; tehoh--He; Īśvara--the Supreme Personality of Godhead; hena--thus; yadi--if; tomāra--your; manae--the mind; laya--takes; tathāpi--still; tānāhāte--unto Him; rahu--let there be; mora--my; mana-vṛtti--mental functions; tomāra--your; Īśvara-kṛṣṇe--to Kṛṣṇa, the Supreme Lord; hauka--let there be; mora--my; mati--attention.

TRANSLATION

"My dear Uddhava, please hear me. In truth Kṛṣṇa is my son, but even if you think that He is God, I would still bear toward Him my own feelings for my son. May my mind be attached to your Lord Kṛṣṇa.

TEXT 60

TEXT

manaso vṛttayō naḥ syuḥ
kṛṣṇa-pādāmbujāśrayāḥ
vācō 'bhidhāyinīr nāmnāṁ
kāyas tat-prahvaṇādiśu

SYNONYMS

manasaḥ--of the mind; vṛttayāḥ--activities (thinking, feeling and willing); naḥ--of us; syuḥ--let there be; kṛṣṇa--of Lord Kṛṣṇa; pāda-ambuja--the lotus feet; āśrayaḥ--those sheltered by; vācāḥ--the words; abhidhāyinīḥ--speaking; nāmnāṁ--of His holy names; kāyaḥ--the body; tat--to Him; prahvaṇa-ādiśu--bowing down to Him, etc.

TRANSLATION

"May our minds be attached to the lotus feet of your Lord Kṛṣṇa, may our tongues chant His holy names, and may our bodies lie prostrate before Him.

TEXT 61

TEXT

karmabhir bhrāmyaṁaṇānāṁ
yatra kvāpīśvarecchayā
maṅgala-ācaritair dānai
ratir naḥ krṣṇa Ṛṣvare

SYNONYMS

karmabhiḥ--by the activities; bhrāmyamāṇānāṁ--of those wandering within the material universe; yatra--wherever; kva api--anywhere; īśvara-icchāyā--by the supreme will of the Personality of Godhead; maṅgala-ācaritaiḥ--by auspicious activities; dānaiḥ--like charity and philanthropy; ratih--the attraction; naḥ---our; krṣṇe--in Krṣṇa; Ṛṣvare--the Supreme Personality of Godhead.

TRANSLATION

"Wherever we wander in the material universe under the influence of karma by the will of the Lord, may our auspicious activities cause our attraction to Lord Krṣṇa to increase."

PURPORT

These verses from Śrīmad-Bhāgavatam (10.47.66-67) were spoken by the denizens of Vṛndāvana, headed by Mahārāja Nanda and his associates, to Uddhava, who had come from Mathūrā.

TEXT 62

TEXT

śrīdāmādi vraje yata sakhāra nicaya
aiśvarya-jñāna-hīna, kevala-sakhya-maya

SYNONYMS

śrīdāmā-ādi--Krṣṇa's friends, headed by Śrīdāma; vraje--in Vṛndāvana; yata---all; sakhāra--of the friends; nicaya--the group; aiśvarya--of opulence; jñāna--knowledge; hīna--without; kevala--purely; sakhyā-maya--fraternal affection.

TRANSLATION

Lord Krṣṇa's friends in Vṛndāvana, headed by Śrīdāma, have pure fraternal affection for Lord Krṣṇa and have no idea of His opulences.

TEXT 63

TEXT

krṣṇa-saṅge yuddha kare, skandhe ārohaṇa
tārā dāsya-bhāve kare caraṇa-sevana

SYNONYMS

krṣṇa-saṅge--with Krṣṇa; yuddha kare--fight; skandhe--on His shoulders; ārohaṇa--getting up; tārā--they; dāsya-bhāve--in the conception of being Lord Krṣṇa's servants; kare--do; caraṇa-sevana--worship the lotus feet.
Although they fight with Him and climb upon His shoulders, they worship His lotus feet in a spirit of servitude.

"Some of the friends of Śrī Kṛṣṇa, the Supreme Personality of Godhead, massaged His feet, and others whose sinful reactions had been destroyed fanned Him with hand-held fans."

This verse, quoted from Śrīmad-Bhāgavatam (10.15.17), describes how Lord Kṛṣṇa and Lord Balarāma were playing with the cowherd boys after killing Dhenukāsura in Tālavana.
Even the beloved girlfriends of Lord Kṛṣṇa in Vṛndāvana, the gopīs, the
dust of whose feet was desired by Śrī Uddhava and beyond whom no one is more
dear to Kṛṣṇa, regard themselves as Kṛṣṇa’s maidservants.

TEXT 67

TEXT

vraja-janārti-han vīra yoṣitām
nīja-jana-smaya-dhvaṁsana-smita
bhaja sakhe bhavat-kiṅkarīḥ sma no
jala-ruhānanaṁ cāru darśaya

SYNONYMS

vraja-jana-ārti-han--O one who diminishes all the painful conditions of the
inhabitants of Vṛndāvana; vīra--O hero; yoṣitām--of women; nīja--personal;
jana--of the associates; smaya--the pride; dhvaṁsana--destroying; smita--whose
smile; bhaja--worship; sakhe--O dear friend; bhavat-kiṅkarīḥ--Your servants;
sma--certainly; naḥ--unto us; jala-ruhā-ānanam--a face exactly like a lotus
flower; cāru--attractive; darśaya--please show.

TRANSLATION

"O Lord, remover of the afflictions of the inhabitants of Vṛndāvana! O hero
of all women! O Lord who destroy the pride of Your devotees by Your sweet,
gentle smile! O friend! We are Your maidservants. Please fulfill our desires
and show us Your attractive lotus face."

PURPORT

This verse in connection with the rāsa dance of Kṛṣṇa with the gopīs is
quoted from Śrīmad-Bhāgavatam (10.31.6). When Kṛṣṇa disappeared from His
companions in the course of dancing, the gopīs sang like this in separation
from Kṛṣṇa.

TEXT 68

TEXT

api bata madhu-puryāṁ ārya-putro 'dhunāste
smarati sa pitṛ-gehān saumya bandhūṁ ca gopān
kvacit api sa kathāṁ naḥ kiṅkarīṇāṁ grñīte
bhujam aguru-sugandhaṁ mūrdhny adhāsyat kadā nu

SYNONYMS

api--certainly; bata--regrettable; madhu-puryāṁ--in the city of Mathurā;
ārya-putraḥ--the son of Nanda Mahārāja; adhunā--now; āste--resides; smarati--
remembers; saḥ--He; pitṛ-gehān--the household affairs of His father; saumya--O
great soul (Uddhava); bandhūḥ--His many friends; ca--and; gopān--the cowherd
boys; kvacit--sometimes; api--or; saḥ--He; kathāṁ--talks; naḥ--of us;
kiṅkarīṇāṁ--of the maidservants; grñīte--relates; bhujam--hand; aguru-su-
gandham—having the fragrance of aguru; mūrdhni—on the head; adhāsyat—will keep; kadā—when; nu—may be.

TRANSLATION

"O Uddhava! It is indeed regrettable that Kṛṣṇa resides in Mathurā. Does He remember His father's household affairs and His friends, the cowherd boys? O great soul! Does He ever talk about us, His maidservants? When will He lay on our heads His aguru-scented hand?"

PURPORT

This verse appears in Śrīmad-Bhāgavatam (10.47.21) in the section known as the Bhramara-gītā. When Uddhava came to Vṛndāvana, Śrīmatī Rādhārāṇī, in complete separation from Kṛṣṇa, sang like this.

TEXTS 69–70

TEXT

tāṇ-sabāra kathā rahu,----śrīmatī rādhikā
sabā haite sakalāṁśe parama-adhikā

tenho yānra dāsī haiṅā sevena caraṅa
yāṅra prema-guṅe kṛṣṇa baddha anukṣaṅa

SYNONYMS

tāṇ-sabāra—of the gopīs; kathā—talk; rahu—let alone; śrīmatī rādhikā—Śrīmatī Rādhārāṇī; sabā haite—than all of them; sakala-āṁśe—in every respect; parama-adhikā—highly elevated; tenho—She also; yāṅra—whose; dāsī—maidservant; haiṅā—becoming; sevana—worships; caraṅa—the lotus feet; yāṅra—whose; prema-guṅe—because of loving attributes; kṛṣṇa—Lord Kṛṣṇa; baddha—oblided; anukṣaṅa—always.

TRANSLATION

What to speak of the other gopīs, even Śrī Rādhikā, who in every respect is the most elevated of them all and who has bound Śrī Kṛṣṇa forever by Her loving attributes, serves His feet as His maidservant.

TEXT 71

TEXT

hā nātha ramaṅa preśṭha
kvāsi kvāsi mahā-bhuja
dāsyās te kṛpanāyā me
sakhe darśaya sannidhim

SYNONYMS

hā—O; nātha—My Lord; ramaṅa—O My husband; preśṭha—O My most dear one; kva asi kva asi—where are You, where are You; mahā-bhuja—O mighty-armed one; dāsyāḥ—of the maidservant; te—You; kṛpanāyāḥ—very much aggrieved by Your
absence; me--to Me; sakhe--O My friend; darśaya--show; sannidhim--nearness to You.

TRANSLATION

"O My Lord, O My husband, O most dearly beloved! O mighty-armed Lord! Where are You? Where are You? O My friend, reveal Yourself to Your maidservant, who is very much aggrieved by Your absence."

PURPORT

This verse is quoted from Śrīmad-Bhāgavatam (10.30.39). When the rāsa dance was going on in full swing, Kṛṣṇa left all the gopīs and took only Śrīmatī Rādhārāṇī with Him. At that time all the gopīs lamented, and Śrīmatī Rādhārāṇī, being proud of Her position, requested Kṛṣṇa to carry Her wherever He liked. Then Kṛṣṇa immediately disappeared from the scene, and Śrīmatī Rādhārāṇī began to lament.

TEXT 72

TEXT
dvārakāte rukmiṇy-ādi yateka mahiṣī
tāṁhārāo āpanāke māne kṛṣṇa-dāsī

SYNONYMS
dvārakāte--in Dwārakā-dhāma; rukmiṇī-ādi--headed by Rukmiṇī; yateka--all of them; mahiṣī--the queens; tāṁhārāo--all of them also; āpanāke--themselves; māne--consider; kṛṣṇa-dāsī--maidservants of Kṛṣṇa.

TRANSLATION

In Dwārakā-dhāma, all the queens, headed by Rukmiṇī, also consider themselves maidservants of Lord Kṛṣṇa.

TEXT 73

TEXT
caidyāya mārpayitum udyata-kārmukesu
rājasv ajeya-bhaṭa-śekharitāṅghri-reṇuḥ
ninye mrgendra iva bhāgam ajāvi-yūthāt
tac chrī-niketa-caranō 'stu mamārcanāya

SYNONYMS
caidyāya--unto Śiśupāla; mā--me; arpayitum--to deliver or to give in charity; udyata--upraised; kārmukesu--whose bows and arrows; rājasu--among the kings headed by Jarāsandha; ajeya--unconquerable; bhaṭa--of the soldiers; śekharita-āṅghri-reṇuḥ--the dust of whose lotus feet is the crown; ninye--forcibly took; mṛga-indraḥ--the lion; iva--like; bhāgam--the share; aja--of the goats; avī--and sheep; yūthāt--from the midst; tat--that; śrī-niketana--of the shelter of the goddess of fortune; caranāḥ--the lotus feet; astu--let there be; mama--my; arcāṇāya--for worshiping.
TRANSLATION

"When Jarāsandha and other kings, bows and arrows upraised, stood ready to deliver me in charity to Śiśupāla, He forcibly took me from their midst, as a lion takes its share of goats and sheep. The dust of His lotus feet is therefore the crown of unconquerable soldiers. May those lotus feet, which are the shelter of the goddess of fortune, be the object of my worship."

PURPORT

This verse from Śrīmad-Bhāgavatam (10.83.8) was spoken by Queen Rukmini.

TEXT 74

TEXT

tapaḥ carantim ājñāya
sva-pāda-sparśanāśayā
sakhyopetyāgrahīt pānim
sāham tad-gṛha-mārjanī

SYNONYMS

tapaḥ--austerity; carantim--performing; ājñāya--knowing; sva-pāda-sparśana--of touching His feet; āśayā--with the desire; sakhyā--with His friend Arjuna; upetya--coming; āgrahīt--accepted; pānim--my hand; sā--that woman; aham--I; tat--His; gṛha-mārjanī--keeper of the home.

TRANSLATION

"Knowing me to be performing austerities with the desire to touch His feet, He came with His friend Arjuna and accepted my hand. Yet I am but a maidservant engaged in sweeping the floor of the house of Śrī Kṛṣṇa."

PURPORT

Like the previous verse, this verse appears in Śrīmad-Bhāgavatam (10.83.11) in connection with the meeting of the family ladies of the Kuru and Yadu dynasties at Samanta-pañcakā. At the time of that meeting, the queen of Kṛṣṇa named Kālindī spoke to Draupadī in this way.

TEXT 75

TEXT

ātmārāmasya tasyemā
vayam vai gṛha-dāsikāḥ
sarva-saṅga-nivṛttyādhdā
tapasā ca babhūvima

SYNONYMS

ātmārāmasya--of the Supreme Personality of Godhead, who is satisfied in Himself; tasya--His; imāḥ--all; vayam--we; vai--certainly; gṛha-dāsikāḥ--the
maidservants of the home; sarva--all; saṅga--association; nivṛtta--fully bereft of; addhā--directly; tapaś--on account of austerity; ca--also; babhūvima--we have become.

TRANSLATION

"Through austerity and through renunciation of all attachments, we have become maidservants in the home of the Supreme Personality of Godhead, who is satisfied in Himself."

PURPORT

During the same incident, this verse, quoted from Śrīmad-Bhāgavatam (10.83.39), was spoken to Draupadī by a queen of Kṛṣṇa's named Lakṣmana.

TEXT 76

TEXT

ānera ki kathā, baladeva mahāsaya
yāṇra bhāva----śuddha-sakhyā-vātsalyādi-maya

SYNONYMS

ānera--of others; ki kathā--what to speak; baladeva--Lord Baladeva; mahāsaya--the Supreme Personality; yāṇra--His; bhāva--emotion; śuddha-sakhyā--pure friendship; vātsalya-ādi-maya--with a touch of paternal love.

TRANSLATION

What to speak of others, even Lord Baladeva, the Supreme Personality of Godhead, is full of emotions like pure friendship and paternal love.

PURPORT

Although Lord Baladeva appeared before the birth of Lord Kṛṣṇa and is therefore Kṛṣṇa's worshipable elder brother, He used to act as Kṛṣṇa's eternal servitor. In the spiritual sky all the Vaikuṇṭha planets are predominated by the quadruple expansions of Kṛṣṇa known as the catur-Vyūha. They are direct expansions from Baladeva. It is the singularity of the Supreme Lord that everyone in the spiritual sky thinks himself a servitor of the Lord. According to social convention one may be superior to Kṛṣṇa, but factually everyone engages in His service. Therefore in the spiritual sky or the material sky, in all the different planets, no one is able to supersede Lord Kṛṣṇa or demand service from Him. On the contrary, everyone engages in the service of Lord Kṛṣṇa. As such, the more a person engages in the service of the Lord, the more he is important; and, conversely, the more one is bereft of the transcendental service of Kṛṣṇa, the more he invites the bad fortune of material contamination. In the material world, although materialists want to become one with God or compete with God, everyone directly or indirectly engages in the service of the Lord. The more one is forgetful of the service of Kṛṣṇa, the more he is considered to be dying. Therefore, when one develops pure Kṛṣṇa consciousness, he immediately develops his eternal servitorship to Kṛṣṇa.

TEXT 77
He also considers Himself a servant of Lord Kṛṣṇa. Indeed, who is there who does not have this conception of being a servant of Lord Kṛṣṇa?

He who is Śeṣa, Saṅkarṣana, with His thousands of mouths, serves Śrī Kṛṣṇa by assuming ten forms.

Rudra, who is an expansion of Sadāśiva and who appears in unlimited universes, is also a guṇāvatāra [qualitative incarnation] and is the ornament of all the demigods in the endless universes.
There are eleven expansions of Rudra, or Lord Śiva. They are as follows: Ajaikapāt, Ahībradhna, Virūpākṣa, Raivata, Hara, Bahaṟūpa, Devāreṇṭha Tryambaka, Sāvitra, Jayanta, Pīnākī and Aparājīta. Besides these expansions there are eight forms of Rudra called earth, water, fire, air, sky, the sun, the moon and soma-yājī. Generally all these Rudras have five faces, three eyes and ten arms. Sometimes it is found that Rudra is compared to Brahmā and considered a living entity. But when Rudra is explained to be a partial expansion of the Supreme Personality of Godhead, he is compared to Śeṣa. Lord Śiva is therefore simultaneously an expansion of Lord Viśṇu and, in his capacity for annihilating the creation, one of the living entities. As an expansion of Lord Viśṇu he is called Hara, and he is transcendental to the material qualities, but when he is in touch with tamo-guṇa he appears contaminated by the material modes of nature. This is explained in Śrīmad-Bhāgavatam and the Brahma-saṁhitā. In Śrīmad-Bhāgavatam, Tenth Canto, it is stated that Lord Rudra is always associated with the material nature when she is in the neutral, unmanifested stage, but when the modes of material nature are agitated he associates with material nature from a distance. In the Brahma-saṁhitā the relationship between Viśṇu and Lord Śiva is compared to that of milk and yogurt. Milk is converted into yogurt by certain additives, but although milk and yogurt have the same ingredients, they have different functions. Similarly, Lord Śiva is an expansion of Lord Viśṇu, yet because of his taking part in the annihilation of the cosmic manifestation, he is considered to be changed, like milk converted into yogurt. In the Purāṇas it is found that Durgā appears sometimes from the heads of Brahmā and sometimes from the heads of Viśṇu. The annihilator, Rudra, is born from Saṁkarṣaṇa and the ultimate fire to burn the whole creation. In the Vāyu Purāṇa there is a description of Sadāśiva in one of the Vaikuṇṭha planets. That Sadāśiva is a direct expansion of Lord Kṛṣṇa's form for pastimes. It is said that Sadāśiva (Lord Śambhu) is an expansion from the Sadāśiva in the Vaikuṇṭha planets (Lord Viśṇu) and that his consort, Mahāmāyā, is an expansion of Ramādevī, or Lakṣmī. Mahāmāyā is the origin or birthplace of material nature.

TEXT 80

TEXT

teṇho kareṇa kṛṣṇera dāsya-pratyāśa
nirantara kahe śiva, 'muñi kṛṣṇa-dāsa,'

SYNONYMS

teṇho--he; kareṇa--does; kṛṣṇera--of Lord Kṛṣṇa; dāsya-pratyāśa--expectation of being a servant; nirantara--constantly; kahe--says; śiva--Lord Śiva; muñi--I; kṛṣṇa-dāsa--a servant of Kṛṣṇa.

TRANSLATION

He also desires only to be a servant of Lord Kṛṣṇa. Śrī Sadāśiva always says, "I am a servant of Lord Kṛṣṇa."

TEXT 81

TEXT
krṣṇa-preme unmatta, vihvala digambara
krṣṇa-guṇa-līlā gāya, nāce nirantara

SYNONYMS

krṣṇa-preme—in ecstatic love of Kṛṣṇa; unmatta—almost mad; vihvala—overwhelmed; digambara—without any dress; krṣṇa—of Lord Kṛṣṇa; guṇa—attributes; līlā—pastimes; gāya—chants; nāce—dances; nirantara—constantly.

TRANSLATION

Intoxicated by ecstatic love for Lord Kṛṣṇa, he becomes overwhelmed and incessantly dances without clothing and sings about Lord Kṛṣṇa's qualities and pastimes.

TEXT 82

TEXT

pitā-mātā-guru-sakha-bhāva kene naya
krṣṇa-premera svabhāve dāsyā-bhāva se karaya

SYNONYMS

pitā—father; mātā—mother; guru—superior teacher; sakha—friend; bhāva—the emotion; kene naya—let it be; krṣṇa-premera—of love of Kṛṣṇa; svabhāve—in a natural inclination; dāsyā bhāva—the emotion of becoming a servant; se—that; karaya—does.

TRANSLATION

All the emotions, whether those of father, mother, teacher or friend, are full of sentiments of servitude. That is the nature of love of Kṛṣṇa.

TEXT 83

TEXT

eka krṣṇa----sarva-sevya, jagat-īśvara
āra yata saba,----tāna sevakānucara

SYNONYMS

eka krṣṇa—one Lord Kṛṣṇa; sarva-sevya—worthy of being served by all; jagat-īśvara—the Lord of the universe; āra yata saba—all others; tāna—His; sevaka-anucara—servants of the servants.

TRANSLATION

Lord Kṛṣṇa, the one master and the Lord of the universe, is worthy of being served by everyone. Indeed, everyone is but a servant of His servants.
That same Lord Kṛṣṇa has descended as Lord Caitanya, the Supreme Personality of Godhead. Everyone, therefore, is His servant.

Some accept Him whereas others do not, yet everyone is His servant. One who does not accept Him, however, will be ruined by his sinful activities.

When a living entity forgets his constitutional position, he prepares himself to be an enjoyer of the material resources. Sometimes he is also misguided by the thought that service to the Supreme Personality of Godhead is not absolute engagement. In other words, he thinks that there are many other engagements for a living entity besides the service of the Lord. Such a foolish person does not know that in any position he either directly or indirectly engages in activities of service to the Supreme Lord. Actually, if a person does not engage in the service of the Lord, all inauspicious activities encumber him because service to the Supreme Lord, Lord Caitanya, is the constitutional position of the infinitesimal living entities. Because the living entity is infinitesimal, the allurement of material enjoyment attracts him, and he tries to enjoy matter, forgetting his constitutional position. But when his dormant Kṛṣṇa consciousness is awakened, he no longer engages in the service of matter but engages in the service of the Lord. In other words, when one is forgetful of his constitutional position, he appears in the position of the lord of material nature. Even at that time he remains a servant of the Supreme Lord, but in an unqualified or contaminated state.
caitanyera dāsa muñi, caitanyera dāsa
caitanyera dāsa muñi, tānra dāsera dāsa

SYNONYMS

caitanyera--of Lord Śrī Caitanya Mahāprabhu; dāsa--servant; muñi--I;
ciaitanyera dāsa--a servant of Lord Caitanya; caitanyera dāsa muñi--I am a
servant of Caitanya Mahāprabhu; tānra dāsera dāsa--a servant of His servant.

TRANSLATION

"I am a servant of Lord Caitanya, a servant of Lord Caitanya. I am a
servant of Lord Caitanya, and a servant of His servants."

TEXT 87

eta bali' nāce, gāya, huṅkāra gambhīra
kṣaṇeke vasilā ācārya haiṅa susthira

SYNONYMS

eta bali'--saying this; nāce--dances; gāya--sings; huṅkāra--loud
vibrations; gambhīra--deep; kṣaṇeke--in a moment; vasilā--sits down; ācārya--
Advaita Ācārya; haiṅa su-sthira--being very patient.

TRANSLATION

Saying this, Advaita Prabhu dances and loudly sings. Then at the next
moment He quietly sits down.

TEXT 88

bhakta-abhimāna mūla śrī-balarāme
sei bhāve anugata tānra aṁśa-gaṅe

SYNONYMS

bhakta-abhimāna--to think oneself a devotee; mūla--original; śrī-balarāme--
in Lord Balarāma; sei bhāve--in that ecstasy; anugata--followers; tānra aṁśa-
gaṅe--all His parts and parcels.

TRANSLATION

The source of the sentiment of servitude is indeed Lord Balarāma. The
plenary expansions who follow Him are all influenced by that ecstasy.
tāṅra avatāra eka śrī-saṅkarṣaṇa
bhakta bali' abhimāna kare sarva-kṣaṇa

SYNONYMS
tāṅra avatāra--His incarnation; eka--one; śrī-saṅkarṣaṇa--Lord Saṅkarṣaṇa; bhakta bali'--as a devotee; abhimāna--conception; kare--does; sarva-kṣaṇa--always.

TRANSLATION
Lord Saṅkarṣaṇa, who is one of His incarnations, always considers Himself a devotee.

TEXT 90

TEXT
tāṅra avatāra āna śrī-yuta lakṣmaṇa
śrī-rāmera dāsya tiṁho kaila anukṣaṇa

SYNONYMS
tāṅra avatāra--His incarnation; āna--another; śrī-yuta--with all beauty and opulence; lakṣmaṇa--Lord Lakṣmaṇa; śrī-rāmera--of Rāmacandra; dāsya--servitude; tiṁho--He; kaila--did; anukṣaṇa--always.

TRANSLATION
Another of His incarnations, Lakṣmaṇa, who is very beautiful and opulent, always serves Lord Rāma.

TEXT 91

TEXT
saṅkarṣaṇa-avatāra kāraṇābdhi-sāyī
tāṁhāra hṛdaye bhakta-bhāva anuyāyī

SYNONYMS
saṅkarṣaṇa-avatāra--an incarnation of Lord Saṅkarṣaṇa; kāraṇā-abdhi-sāyī--Lord Viṣṇu lying on the Causal Ocean; tāṁhāra--His; hṛdaye--in the heart; bhakta-bhāva--the emotion of being a devotee; anuyāyī--accordingly.

TRANSLATION
The Viṣṇu who lies on the Causal Ocean is an incarnation of Lord Saṅkarṣaṇa, and, accordingly, the emotion of being a devotee is always present in His heart.

TEXT 92
tānḥāra prakāśa-bheda, advaita-ācārya
kāya-mano-vākye tānra bhakti sadā kārya

SYNONYMS
tānḥāra--His; prakāśa-bheda--separate expansion; advaita-ācārya--Advaita Ācārya; kāya-manaḥ-vākye--by His body, mind and words; tānra--His; bhakti--devotion; sadā--always; kārya--occupational duty.

TRANSLATION
Advaita Ācārya is a separate expansion of Him. He always engages in devotional service with His thoughts, words and actions.

TEXT 93

TEXT
vākye kahe, 'muṇi caitanyera anucara'
muṇi tānra bhakta----mane bhāve nirantara

SYNONYMS
vākye--by words; kahe--He says; muṇi--I am; caitanyera anucara--a follower of Lord Śrī Caitanya Mahāprabhu; muṇi--I; tānra--His; bhakta--devotee; mane--in His mind; bhāve--in this condition; nirantara--always.

TRANSLATION
By His words He declares, "I am a servant of Lord Caitanya." Thus with His mind He always thinks, "I am His devotee."

TEXT 94

TEXT
jala-tulasī diyā kare kāyāte sevana
bhakti pracāriyā saba tārilā bhuvana

SYNONYMS
jala-tulasī--Ganges water and tulasī leaves; diyā--offering together; kare--does; kāyāte--with the body; sevana--worship; bhakti--the cult of devotional service; pracāriyā--preaching; saba--all; tārilā--delivered; bhuvana--the universe.

TRANSLATION
With His body He worshiped the Lord by offering Ganges water and tulasī leaves, and by preaching devotional service He delivered the entire universe.
TEXT

prthivī dharena yei śeṣa-saṅkarṣaṇa
kāya-vyūha kari' karena kṛṣṇera sevana

SYNONYMS

prthivī--planets; dharena--holds; yei--that one who; śeṣa-saṅkarṣaṇa--Lord Śeṣa Saṅkarṣaṇa; kāya-vyūha kari'--expanding Himself in different bodies; karena--does; kṛṣṇera sevana--service to Lord Kṛṣṇa.

TRANSLATION

Śeṣa Saṅkarṣaṇa, who holds all the planets on His head, expands Himself in different bodies to render service to Lord Kṛṣṇa.

TEXT 96

TEXT

ei saba haya śrī-kṛṣṇera avatāra
nirantara dekhi sabāra bhaktira ācāra

SYNONYMS

ei saba--all of them; haya--are; śrī-kṛṣṇera avatāra--incarnations of Lord Kṛṣṇa; nirantara--constantly; dekhi--I see; sabāra--of all; bhaktira ācāra--behavior as devotees.

TRANSLATION

These are all incarnations of Lord Kṛṣṇa, yet we always find that they act as devotees.

TEXT 97

TEXT

e-sabāke śāstre kahe 'bhakta-avatāra'
'bhakta-avatāra'-pada upari sabāra

SYNONYMS

e-sabāke--all of them; śāstre--the scriptures; kahe--say; bhakta-avatāra--incarnations as devotees; bhakta-avatāra--of such an incarnation as a devotee; pada--the position; upari sabāra--above all other positions.

TRANSLATION

The scriptures call them incarnations as devotees [bhakta-avatāra]. The position of being such an incarnation is above all others.

PURPORT
The Supreme Personality of Godhead appears in different incarnations, but His appearance in the role of a devotee is more beneficial to the conditioned souls than the other incarnations, with all their opulences. Sometimes a conditioned soul is bewildered when he tries to understand the incarnation of Godhead with full opulence. Lord Kṛṣṇa appeared and performed many uncommon activities, and some materialists misunderstood Him, but in His appearance as Lord Caitanya He did not show much of His opulences, and therefore fewer conditioned souls were bewildered. Misunderstanding the Lord, many fools consider themselves incarnations of the Supreme Personality of Godhead, but the result is that after leaving the material body they enter the species of jackals. Persons who cannot understand the real significance of an incarnation must attain such lower species of life as punishment. Conditioned souls who are puffed up by false egoism and who try to become one with the Supreme Lord become Māyāvādīs.

TEXT 98

TEXT

eka-mātra 'aṁśī'----kṛṣṇa, 'aṁśa'----avatāra
aṁśī aṁśe dekhi jyeṣṭha-kaniṣṭha-ācāra

SYNONYMS

eka-mātra--only one; aṁśī--source of all incarnations; kṛṣṇa--Lord Kṛṣṇa; aṁśa--of the part; avatāra--incarnations; aṁśī--is the source of all incarnations; aṁśe--in the incarnation; dekhi--we can see; jyeṣṭha--as superior; kaniṣṭha--and inferior; ācāra--behavior.

TRANSLATION

Lord Kṛṣṇa is the source of all incarnations, and all others are His parts or partial incarnations. We find that the whole and the part behave as superior and inferior.

TEXT 99

TEXT

jyeṣṭha-bhāve aṁśīte haya prabhu-jñāna
kaniṣṭha-bhāve āpanāte bhakta-abhimāna

SYNONYMS

jyeṣṭha-bhāve--in the emotion of being superior; aṁśīte--in the original source of all incarnations; haya--there is; prabhu-jñāna--knowledge as master; kaniṣṭha-bhāve--in an inferior conception; āpanāte--in Himself; bhakta-abhimāna--the conception of being a devotee.

TRANSLATION

The source of all incarnations has the emotions of a superior when He considers Himself the master, and He has the emotions of an inferior when He considers Himself a devotee.
A fraction of a particular thing is called a part, and that from which the fraction is distinguished is called the whole. Therefore the fraction, or part, is included within the whole. The Lord is the whole, and the devotee is the part or fractional part. That is the relationship between the Lord and the devotee. There are also gradations of devotees, who are calculated as greater and lesser. When a devotee is great he is called prabhu, and when he is lesser he is called bhakta, or a devotee. The supreme whole is Kṛṣṇa, and Baladeva and all Viṣṇu incarnations are His fractions. Lord Kṛṣṇa is therefore conscious of His superior position, and all Viṣṇu incarnations are conscious of Their positions as devotees.

SYNONYMS

krṣnera--with Lord Kṛṣṇa; samatā--equality; haite--than this; baḍa--greater; bhakta-pada--the position of a devotee; ātmā haite--than His own self; krṣnera--of Lord Kṛṣṇa; bhakta--a devotee; haya--is; prema-āspada--the object of love.

TRANSLATION

The position of being a devotee is higher than that of equality with Lord Kṛṣṇa, for the devotees are dearer to Lord Kṛṣṇa than His own self.

PURPORT

The conception of oneness with the Supreme Personality of Godhead is inferior to that of eternal service to the Lord because Lord Kṛṣṇa is more affectionate to devotees than to His personal self. In Śrīmad-Bhāgavatam (9.4.68) the Lord clearly says:

sādhavo hṛdayaṁ mahyaṁ
sādhūnāṁ hṛdayaṁ tv aham
mad anyat te na jānanti
nāham tebhyo manāg api

"The devotees are My heart, and I am the heart of My devotees. My devotees do not know anyone but Me; similarly, I do not know anyone but My devotees." This is the intimate relationship between the Lord and His devotees.

TEXT 101

TEXT

ātmā haite kṛṣṇa bhakta baḍa kari' māne
ihāte bahuta śāstra-vacana pramāṇe
SYNONYMS

ātmā haite—than His own self; krṣṇa—Lord Krṣṇa; bhakte—His devotee; baḍa kari’ māne—accepts as greater; ihāte—in this connection; bahuta—many; śāstra-vacana—quotations from revealed scripture; pramāṇe—evidences.

TRANSLATION

Lord Krṣṇa considers His devotees greater than Himself. In this connection the scriptures provide an abundance of evidence.

TEXT 102

TEXT

na tathā me priya-tama
ātma-yonir na śaṅkaraḥ
na ca saṅkarṣaṇo na śrī
daśātmā ca yathā bhavān

SYNONYMS

na tathā—not so much; me—My; priya-tamaḥ—dearmost; ātma-yoniḥ—Lord Brahmā; na śaṅkaraḥ—nor Śaṅkara (Lord Śiva); na ca—nor; saṅkarṣaṇaḥ—Lord Saṅkarṣaṇa; na—nor; śrīḥ—the goddess of fortune; na—nor; eva—certainly; ātmā—My self; ca—and; yathā—as; bhavān—you.

TRANSLATION

"O Uddhava! Neither Brahmā, nor Śaṅkara, nor Saṅkarṣaṇa, nor Lakṣmī, nor even My own self is as dear to Me as you."

PURPORT

This text is from Śrīmad-Bhāgavatam (11.14.15).

TEXT 103

TEXT

krṣṇa-sāmye nahe tāṅra mādhuryāsvādāna
bhakta-bhāve kare tāṅra mādhurya carvaṇa

SYNONYMS

krṣṇa-sāmye—on an equal level with Krṣṇa; nahe—not; tāṅra—His; mādhurya-āsvādāna—relishing the sweetness; bhakta-bhāve—as a devotee; kare—does; tāṅra—His; mādhurya carvaṇa—chewing of the sweetness.

TRANSLATION

The sweetness of Lord Krṣṇa is not to be tasted by those who consider themselves equal to Krṣṇa. It is to be tasted only through the sentiment of servitude.
This conclusion of the revealed scriptures is also the realization of experienced devotees. Fools and rascals, however, cannot understand the opulences of devotional emotions.

PURPORT

When a person is liberated in the sārūpya form of liberation, having a spiritual form exactly like Viśnu, it is not possible for him to relish the relationship of Kṛṣṇa's personal associates in their mellow exchanges. The devotees of Kṛṣṇa, however, in their loving relationships with Kṛṣṇa, sometimes forget their own identities; sometimes they think themselves one with Kṛṣṇa and yet relish still greater transcendental mellow in that way. People in general, because of their foolishness only, try to become masters of everything, forgetting the transcendental mellow of servitorship to the Lord. When a person is actually advanced in spiritual understanding, however, he can accept the transcendental servitorship of the Lord without hesitation.

TEXTS 105-106

TEXT

bhakta-bhāva anāgākari' balarāma, lakṣana advaita, nityānanda, śeṣa, saṅkarṣaṇa

kṛṣṇera mādhurya-rasāmṛta kare pāna
sei sukhe matta, kichu nāhi jāne āna

SYNONYMS

bhakta-bhāva--the conception of being a devotee; anāgākari'--accepting; balarāma--Lord Balarāma; lakṣana--Lord Lakṣmaṇa; advaita--Advaita Ācārya; nityānanda--Lord Nityānanda; śeṣa--Lord Śeṣa; saṅkarṣaṇa--Lord Saṅkarṣaṇa; kṛṣṇera--of Lord Kṛṣṇa; mādhurya--transcendental bliss; rasa-amṛta--the nectar of such a taste; kare pāna--they drink; sei sukhe--in such happiness; matta--mad; kichu--anything; nāhi--do not; jāne--know; āna--else.

TRANSLATION

Baladeva, Lakṣmaṇa, Advaita Ācārya, Lord Nityānanda, Lord Śeṣa and Lord Saṅkarṣaṇa taste the nectarean mellow of the transcendental bliss of Lord
Kṛṣṇa by recognizing Themselves as being His devotees and servants. They are all mad with that happiness, and they know nothing else.

TEXT 107

TEXT

anyera āchuk kārya, āpane śrī-kṛṣṇa āpana-mādhurya-pāne ha-ilā satrṣṇa

SYNONYMS

anyera--of others; āchuk--let be; kārya--the business; āpane--personally; śrī-kṛṣṇa--Lord Śrī Kṛṣṇa; āpana-mādhurya--personal sweetness; pāne--in drinking; ha-ilā--became; sa-trṣṇa--much eager.

TRANSLATION

What to speak of others, even Lord Kṛṣṇa Himself becomes thirsty to taste His own sweetness.

TEXT 108

TEXT

svā-mādhurya āsvādite karena yatana bhakta-bhāva vinu nahe tāhā āsvādana

SYNONYMS

svā-mādhurya--the sweetness of Himself; āsvādite--to taste; karena yatana--makes endeavors; bhakta-bhāva--the emotion of being a devotee; vinu--without; nahe--there is not; tāhā--that; āsvādana--tasting.

TRANSLATION

He tries to taste His own sweetness, but He cannot do so without accepting the emotions of a devotee.

PURPORT

Lord Śrī Kṛṣṇa wanted to relish the transcendental mellow of a devotee, and therefore He accepted the role of a devotee by appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu.

TEXT 109

TEXT

bhakta-bhāva aṅgīkari' hailā avatīrṇa śrī-kṛṣṇa-caitanya-rūpe sarva-bhāve pūrṇa

SYNONYMS
bhakta-bhāva—the ecstasy of being a devotee; aṅgīkari'—accepting; hailā—became; avatīrṇa—incarnated; Śrī-kṛṣṇa-caitanya-rūpe—in the form of Lord Śrī Kṛṣṇa Caitanya; sarva-bhāve pūrṇa—complete in every respect.

TRANSLATION

Therefore Lord Kṛṣṇa accepted the position of a devotee and descended in the form of Lord Caitanya, who is complete in every respect.

TEXT 110

TEXT

nānā-bhakta-bhāve karena sva-mādhurya pāna pūrve kariyāchi ei siddhānta vyākhyāna

SYNONYMS

nānā-bhakta-bhāve—various emotions of a devotee; karena—does; sva-mādhurya pāna—drinking the sweetness of Himself; pūrve—formerly; kariyāchi—I discussed; ei—this; siddhānta—conclusion; vyākhyāna—the explanation.

TRANSLATION

He tastes His own sweetness through the various emotions of a devotee. I have formerly explained this conclusion.

PURPORT

Lord Caitanya, who is known as Śrī Gaurahari, is complete in relishing all the different mellow, namely, neutrality, servitorship, fraternity, parental affection and conjugal love. By accepting the ecstasy of different grades of devotees, He is complete in relishing all the mellow of these relationships.

TEXT 111

TEXT

avatāra-gaṇera bhakta-bhāve adhikāra bhakta-bhāva haite adhika sukha nāhi āra

SYNONYMS

avatāra-gaṇera—of all the incarnations; bhakta-bhāve—in the emotion of a devotee; adhikāra—there is the right; bhakta-bhāva—the emotion of being a devotee; haite—than; adhika—greater; sukha—happiness; nāhi—not; āra—any other.

TRANSLATION

All the incarnations are entitled to the emotions of devotees. There is no higher bliss than this.

PURPORT
All the different incarnations of Lord Viṣṇu have the right to play the roles of servitors of Lord Kṛṣṇa by descending as devotees. When an incarnation gives up the understanding of His Godhood and plays the part of a servitor, He enjoys a greater transcendental mellow taste than when He plays the part of the Supreme Personality of Godhead.

TEXT 112

TEXT

mūla bhakta-avatāra śrī-saṅkarṣaṇa
bhakta-avatāra taṁhi advaite gaṇana

SYNONYMS

mūla--original; bhakta--of a devotee; avatāra--incarnation; śrī-saṅkarṣaṇa--Lord Śrī Saṅkarṣaṇa; bhakta-avatāra--the incarnation of a devotee; taṁhi--as that; advaite--Advaita Ācārya; gaṇana--counting.

TRANSLATION

The original bhakta-avatāra is Saṅkarṣaṇa. Śrī Advaita is counted among such incarnations.

PURPORT

Although Śrī Ādwaita Prabhu belongs to the Viṣṇu category, He displays servitorship to Lord Caitanya Mahāprabhu as one of His associates. When Lord Viṣṇu appears as a servitor, He is called an incarnation of a devotee of Lord Kṛṣṇa. Śrī Saṅkarṣaṇa, who is an incarnation of Viṣṇu in the spiritual sky known as the greater Vaikuṇṭha, is the chief of the quadruple incarnations and is the original incarnation of a devotee. Lord Mahā-Viṣṇu, who is lying on the Causal Ocean, is another manifestation of Saṅkarṣaṇa. He is the original Personality of Godhead who glances over the material and efficient causes of the cosmic manifestation. Advaita Prabhu is accepted as an incarnation of Mahā-Viṣṇu. All the plenary manifestations of Saṅkarṣaṇa are indirect expansions of Lord Kṛṣṇa. That consideration also makes Advaita Prabhu an eternal servitor of Gaura Kṛṣṇa. Therefore He is accepted as a devotee incarnation.

TEXT 113

TEXT

advaita-ācārya gosāṅira mahimā apāra
yānhāra huṅkāre kaila caitanyāvatāra

SYNONYMS

advaita-ācārya--Advaita Ācārya; gosāṅira--of the Lord; mahimā apāra--unlimited glories; yānhāra--of whom; huṅkāre--by the vibration; kaila--brought; caitanya-avatāra--the incarnation of Lord Caitanya.

TRANSLATION
The glories of Śrī Advaita Ācārya are boundless, for His sincere vibrations brought about Lord Caitanya's descent upon this earth.

TEXT 114

TEXT

saṅkīrtana pracāriyā saba jagat tārila
advaita-prasāde loka prema-dhana pāila

SYNONYMS

saṅkīrtana pracāriyā--by preaching the cult of saṅkīrtana; saba--all; jagat--the universe; tārila--delivered; advaita-prasāde--by the mercy of Advaita Ācārya; loka--all people; prema-dhana pāila--received the treasure of loving God.

TRANSLATION

He liberated the universe by preaching saṅkīrtana. Thus the people of the world received the treasure of love of Godhead through the mercy of Śrī Advaita.

TEXT 115

TEXT

advaita-mahimā ananta ke pāre kahite
sei likhi, yei śuni mahājana haite

SYNONYMS

advaita-mahimā--the glories of Advaita Ācārya; ananta--unlimited; ke--who; pāre--is able; kahite--to say; sei--that; likhi--I write; yei--whatever; śuni--I hear; mahājana haite--from authority.

TRANSLATION

Who can describe the unlimited glories of Advaita Ācārya? I write here as much as I have known from great authorities.

TEXT 116

TEXT

ācārya-caraṇe mora koṭi namaskāra
ithe kichu aparādha nā labe āmāra

SYNONYMS

ācārya-caraṇe--at the lotus feet of Advaita Ācārya; mora--my; koṭi namaskāra--offering obeisances ten million times; ithe--in this connection; kichu--some; aparādha--offense; nā labe--please do not take; āmāra--my.

TRANSLATION
I offer my obeisances ten million times to the lotus feet of Śrī Advaita Ācārya. Please do not take offense at this.

TEXT 117

TEXT
tomāra mahimā----koṭi-samudra agādhathā
tāhāra iyattā kahi,----e baḍa aparādha

SYNONYMS
tomāra mahimā--Your glories; koṭi-samudra agādhā--as unfathomable as the millions of seas and oceans; tāhāra--of that; iyattā--the measure; kahi--I say; e--this; baḍa--great; aparādha--offense.

TRANSLATION
Your glories are as fathomless as millions of oceans and seas. Speaking of its measure is a great offense indeed.

TEXT 118

TEXT
jaya jaya jaya śrī-advaita ācārya
jaya jaya śrī-caitanya, nityānanda ārya

SYNONYMS
jaya jaya--all glories; jaya--all glories; śrī-advaita ācārya--to Śrī Advaita Ācārya; jaya jaya--all glories; śrī-caitanya--to Lord Śrī Caitanya Mahāprabhu; nityānanda--Lord Nityānanda; ārya--the superior.

TRANSLATION
All glories, all glories to Śrī Advaita Ācārya! All glories to Lord Caitanya Mahāprabhu and the superior Lord Nityānanda!

TEXT 119

TEXT
dui śloke kahila advaita-tattva-nirūpaṇa
pañca-tattvera vicāra kichu śuna, bhakta-gaṇa

SYNONYMS
dui śloke--in two verses; kahila--described; advaita--Advaita; tattva-nirūpaṇa--ascertaining the truth; pañca-tattvera--of the five truths; vicāra--consideration; kichu--something; śuna--please hear; bhakta-gaṇa--O devotees.
Thus in two verses I have described the truth concerning Advaita Acarya. Now, O devotees, please hear about the five truths [pañca-tattva].

TEXT 120

TEXT

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa--Śrīla Rūpa Gosvāmī; raghunātha--Śrīla Raghunātha dāsa Gosvāmī; pade--at the lotus feet; yāra--whose; āśa--expectation; caitanya-caritāmṛta--the book named Caitanya-caritāmṛta; kahe--describes; kṛṣṇa-dāsa--Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Sixth Chapter, describing the glories of Śrī Advaita Ācārya.

Chapter 7
Lord Caitanya in Five Features

TEXT 1

TEXT

agaty-eka-gatim natvā
hīnārthādhika-sādhakam
śrī-caitanyāṁ likhyate 'syā
prema-bhakti-vadānyatā

SYNONYMS

agati--of the most fallen; eka--the only one; gatim--destination; natvā--after offering obeisances; hīna--inferior; artha--interest; adhika--greater than that; sādhakam--who can render; śrī-caitanyāṁ--unto Lord Śrī Caitanya; likhyate--is being written; asya--of the Lord, Śrī Caitanya Mahāprabhu; prema--love; bhakti--devotional service; vadānyatā--magnanimity.

TRANSLATION

Let me first offer my respectful obeisances unto Lord Caitanya Mahāprabhu, who is the ultimate goal of life for one bereft of all possessions in this material world and is the only meaning for one advancing in spiritual life. Thus let me write about His magnanimous contribution of devotional service in love of God.

PURPORT
A person in the conditioned stage of material existence is in an atmosphere of helplessness, but the conditioned soul, under the illusion of māyā, or the external energy, thinks that he is completely protected by his country, society, friendship and love, not knowing that at the time of death none of these can save him. The laws of material nature are so strong that none of our material possessions can save us from the cruel hands of death. In the Bhagavad-gītā (13.9) it is stated, janma-mṛtyu-jārā-vyādhi-duḥkha-doṣānudarśanam: one who is actually advancing must always consider the four principles of miserable life, namely, birth, death, old age and disease. One cannot be saved from all these miseries unless he takes shelter of the lotus feet of the Lord. Śrī Caitanya Mahāprabhu is therefore the only shelter for all conditioned souls. An intelligent person, therefore, does not put his faith in any material possessions, but completely takes shelter of the lotus feet of the Lord. Such a person is called akiñcana, or one who does not possess anything in this material world. The Supreme Personality of Godhead is also known as Akiñcana-gocara, for He can be achieved by a person who does not put his faith in material possessions. Therefore, for the fully surrendered soul who has no material possessions on which to depend, Lord Śrī Caitanya Mahāprabhu is the only shelter.

Everyone depends upon dharma (religiosity), artha (economic development), kāma (sense gratification) and ultimately mokṣa (salvation), but Śrī Caitanya Mahāprabhu, due to His magnanimous character, can give more than salvation. Therefore in this verse the words hinārthādhika-sādhakam indicate that although by material estimation salvation is of a quality superior to the inferior interests of religiosity, economic development and sense gratification, above salvation there is the position of devotional service and transcendental love for the Supreme Personality of Godhead. Śrī Caitanya Mahāprabhu is the bestower of this great benediction. Śrī Caitanya Mahāprabhu said, premāpum-artha mahān: "Love of Godhead is the ultimate benediction for all human beings." Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, the author of Caitanya-caritāmṛta, therefore first offers his respectful obeisances unto Lord Caitanya Mahāprabhu before describing His magnanimity in bestowing love of Godhead.

TEXT 2

jaya jaya mahāprabhu śrī-kṛṣṇa-caitanya tāṅhāra caraṇāśrita, sei ba'a dhanya

SYNONYMS

jaya--all glories; jaya--all glories; mahāprabhu--unto the Supreme Lord; śrī-kṛṣṇa-caitanya--of the name Śrī Kṛṣṇa Caitanya; tāṅhāra--of His; caraṇāśrita--one who has taken shelter of the lotus feet; sei--he; ba'a--is very much; dhanya--glorified.

TRANSLATION

Let me offer glorification to the Supreme Lord Śrī Caitanya Mahāprabhu. One who has taken shelter of His lotus feet is the most glorified person.

PURPORT
Prabhu means master. Śrī Caitanya Mahāprabhu is the supreme master of all masters; therefore He is called Mahāprabhu. Any person who takes shelter of Śrī Kṛṣṇa Caitanya Mahāprabhu is most glorified because by the mercy of Śrī Caitanya Mahāprabhu he is able to get promotion to the platform of loving service to the Lord, which is transcendental to salvation.

TEXT 3

TEXT

pūrve gurv-ādi chaya tattve kaila namaskāra
guru-tattva kahiyāchi, ebe pāncera vicāra

SYNONYMS

pūrve—in the beginning; guru-ādi—the spiritual master and others; chaya—six; tattve—in the subjects of; kaila—I have done; namaskāra—obeisances; guru-tattva—the truth in understanding the spiritual master; kahiyāchi—I have already described; ebe—now; pāncera—of the five; vicāra—consideration.

TRANSLATION

In the beginning I have discussed the truth about the spiritual master. Now I shall try to explain the Pa'ca-tattva.

PURPORT

In the First Chapter of Caitanya-caritāmṛta, Ādi-līlā, the author, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmi, has described the initiator spiritual master and the instructor spiritual master in the verse beginning with the words vande gurūn Iśa-bhaktān Iśam Iśāvatarākān. In that verse there are six transcendental subject matters, of which the truth regarding the spiritual master has already been described. Now the author will describe the other five tattvas (truths), namely, Iśa-tattva (the Supreme Lord), His expansion tattva, His incarnation tattva, His energy tattva and His devotee tattva.

TEXT 4

TEXT

pañca-tattva avatīrṇa caitanyera saṅge
pañca-tattva lañā kareṇa saṅkīrtana raṅge

SYNONYMS

pañca-tattva—these five tattvas; avatīrṇa—advented; caitanyera—with Caitanya Mahāprabhu; saṅge—in company with; pañca-tattva—the same five subjects; lañā—taking with Himself; kareṇa—He does; saṅkīrtana—the saṅkīrtana movement; raṅge—in great pleasure.

TRANSLATION

These five tattvas incarnate with Lord Caitanya Mahāprabhu, and thus the Lord executes His saṅkīrtana movement with great pleasure.
In Śrīmad-Bhāgavatam there is the following statement regarding Śrī Caitanya Mahāprabhu:

kṛṣṇa-varṇāṁ tviṣākṛṣṇāṁ
sāṅgopāṅgāstra-pārṣadāṁ
yajñāḥ sāṅkīrtana-prāyair
yajanti hi su-medhāsāḥ

"In the Age of Kali, people who are endowed with sufficient intelligence will worship the Lord, who is accompanied by His associates, by performance of sāṅkīrtana-yajña." (Bhāg. 11.5.32) Śrī Caitanya Mahāprabhu is always accompanied by His plenary expansion Śrī Nityānanda Prabhu, His incarnation Śrī Advaita Prabhu, His internal potency Śrī Gadādharā Prabhu and His marginal potency Śrīvāsa Prabhu. He is in the midst of them as the Supreme Personality of Godhead. One should know that Śrī Caitanya Mahāprabhu is always accompanied by these other tattvas. Therefore our obeisances to Śrī Caitanya Mahāprabhu are complete when we say śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādharā śrīvāsa-gaura-bhakta-vrndā. As preachers of the Kṛṣṇa consciousness movement, we first offer our obeisances to Śrī Caitanya Mahāprabhu by chanting this Pañca-tattva mantra; then we say Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. There are ten offenses in the chanting of the Hare Kṛṣṇa mahā-mantra, but these are not considered in the chanting of the Pañca-tattva mantra, namely, śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādharā śrīvāsa-gaura-bhakta-vrndā. Śrī Caitanya Mahāprabhu is known as mahā-vadānīvatāra, the most magnanimous incarnation, for He does not consider the offenses of the fallen souls. Thus to derive the full benefit of the chanting of the mahā-mantra (Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare), we must first take shelter of Śrī Caitanya Mahāprabhu, learn the Pañca-tattva mahā-mantra, and then chant the Hare Kṛṣṇa mahā-mantra. That will be very effective.

Taking advantage of Śrī Caitanya Mahāprabhu, many unscrupulous devotees manufacture a mahā-mantra of their own. Sometimes they sing, bhaja nitī gaura rādhe śyāma hare kṛṣṇa hare rāma or śrī-kṛṣṇa-caitanya prabhu-nityānanda hare kṛṣṇa hare rāma śrī-rādhe govinda. Actually, however, one should chant the names of the full Pañca-tattva (śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādharā śrīvāsa-gaura-bhakta-vrndā) and then the sixteen words Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, but these unscrupulous, less intelligent men confuse the entire process. Of course, since they are also devotees they can express their feelings in that way, but the method prescribed by Śrī Caitanya Mahāprabhu's pure devotees is to chant first the full Pañca-tattva mantra and then chant the mahā-mantra--Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Pañca-tattva ---- eka-vastu, nāhi kichu bheda
rasa āsvādite tabu vividha vibheda
SYNONYMS

pañca-tattva--the five subjects; eka-vastu--they are one in five; nāhi--there is not; kichu--anything; bheda--difference; rasa--mellows; āsvādite--to taste; tabu--yet; vividha--varieties; vibheda--differences.

TRANSLATION

Spiritually there are no differences between these five tattvas, for on the transcendental platform everything is absolute. Yet there are also varieties in the spiritual world, and in order to taste these spiritual varieties one should distinguish between them.

PURPORT

In his Anubhāṣya commentary Śrī Bhaktisiddhānta Sarasvatī Ṭhākura describes the Pañca-tattva as follows: The supreme energetic, the Personality of Godhead, manifesting in five kinds of pastimes, appears as the Pañca-tattva. Actually there is no difference between them because they are situated on the absolute platform, but they manifest different spiritual varieties as a challenge to impersonalists to taste different kinds of spiritual humors (rasas). In the Vedas it is said, parāśya śaktir vividhaiva śrūyate: "The varieties of energy of the Supreme Personality of Godhead are differently known." From this statement of the Vedas one can understand that there are eternal varieties of humors, or tastes, in the spiritual world. Śrī Gaurāṅga, Śrī Nityānanda, Śrī Advaita, Śrī Gadādhara and Śrīvāsa are all on the same platform, but in spiritually distinguishing between them one should understand that Śrī Caitanya Mahāprabhu is the form of a devotee, Nityānanda Prabhu appears in the form of a devotee's spiritual master, Advaita Prabhu is the form of a bhakta (devotee) incarnation, Gadādhara Prabhu is the energy of a bhakta, and Śrīvāsa is a pure devotee. Thus there are spiritual distinctions between them. The bhakta-rūpa (Śrī Caitanya Mahāprabhu), the bhakta-svarūpa (Śrī Nityānanda Prabhu) and the bhakta-avatāra (Śrī Advaita Prabhu) are described as the Supreme Personality of Godhead Himself, His immediate manifestation and His plenary expansion, and They all belong to the Viṣṇu category. Although the spiritual and marginal energies of the Supreme Personality of Godhead are nondifferent from the Supreme Personality of Godhead Viṣṇu, they are predominated subjects, whereas Lord Viṣṇu is the predominator. As such, although they are on the same platform, they have appeared differently in order to facilitate tasting of transcendental mellows. Actually, however, there is no possibility of one being different from the other, for the worshiper and the worshipable cannot be separated at any stage. On the absolute platform, one cannot be understood without the other.

TEXT 6

TEXT

pañca-tattvātmaṁ kṛṣṇaṁ
bhakta-rūpa-svarūpakam
bhaktāvatāraṁ bhaktākhyāṁ
namāmi bhakta-śaktikam

SYNONYMS
pañca-tattva-ātmakam—comprehending the five transcendental subject matters; kṛṣṇam—unto Lord Kṛṣṇa; bhakta-rūpa—in the form of a devotee; svarūpakam—in the expansion of a devotee; bhakta-avatāram—in the incarnation of a devotee; bhakta-ākhyam—known as a devotee; namāmi—I offer my obeisances; bhakta-śaktikam—the energy of the Supreme Personality of Godhead.

TRANSLATION

Let me offer my obeisances unto Lord Śrī Kṛṣṇa, who has manifested Himself in five as a devotee, expansion of a devotee, incarnation of a devotee, pure devotee and devotional energy.

PURPORT

Śrī Nityānanda Prabhu is the immediate expansion of Śrī Caitanya Mahāprabhu as His brother. He is the personified spiritual bliss of sac-cid-ānanda-vigraha. His body is transcendental and full of ecstasy in devotional service. Śrī Caitanya Mahāprabhu is therefore called bhakta-rūpa (the form of a devotee), and Śrī Nityānanda Prabhu is called bhakta-svarūpa (the expansion of a devotee). Śrī Advaita Prabhu, the incarnation of a devotee, is viṣṇu-tattva and belongs to the same category. There are also different types of bhaktas, or devotees, on the platforms of neutrality, servitude, friendship, parenthood and conjugal love. Devotees like Śrī Dāmodara, Śrī Gadādhara and Śrī Rāmānanda are different energies. This confirms the Vedic sūtra paraśya śaktir vividhaiva śrūyate. All these bhakta subjects taken together constitute Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself.

TEXT 7

TEXT

svayaṁ bhagavān kṛṣṇa ekale īśvara
advitiya, nandātmaja, rasika-śekhara

SYNONYMS

svayaṁ—Himself; bhagavān—the Supreme Personality of Godhead; kṛṣṇa—Lord Kṛṣṇa; ekale—the only one; īśvara—the supreme controller; advitiya—without a second; nandā-ātmaja—appeared as the son of Mahārāja Nanda; rasika—the most mellow; śekhara—summit.

TRANSLATION

Kṛṣṇa, the reservoir of all pleasure, is the Supreme Personality of Godhead Himself, the supreme controller. No one is greater than or equal to Śrī Kṛṣṇa, yet He appears as the son of Mahārāja Nanda.

PURPORT

In this verse Kavirāja Gosvāmī gives an accurate description of Lord Kṛṣṇa, the Supreme Personality of Godhead, by stating that although no one is equal to or greater than Him and He is the reservoir of all spiritual pleasure, He nevertheless appears as the son of Mahārāja Nanda and Yaśodāmayī.

TEXT 8
TEXT

rāsa-ādi-vilāsī, vrajalalanā-nāgara
āra yata saba dekha,----tānra parikara

SYNONYMS

rāsa-ādi--the rāsa dance; vilāsī--the enjoyer; vraja-lalanā--the damsels of Vṛndāvana; nāgara--the leader; āra--others; yata--all; saba--everyone; dekha--must know; tānra--His; parikara--associates.

TRANSLATION

Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, is the supreme enjoyer in the rāsa dance. He is the leader of the damsels of Vraja, and all others are simply His associates.

PURPORT

The word rāsa-ādi-vilāsī ("the enjoyer of the rāsa dance") is very important. The rāsa dance can be enjoyed only by Śrī Kṛṣṇa because He is the supreme leader and chief of the damsels of Vṛndāvana. All other devotees are His associates. Although no one can compare with Śrī Kṛṣṇa, the Supreme Personality of Godhead, there are many unscrupulous rascals who imitate the rāsa dance of Śrī Kṛṣṇa. They are Māyāvādīs, and people should be wary of them. The rāsa dance can be performed only by Śrī Kṛṣṇa and no one else.

TEXT 9

TEXT

sei kṛṣṇa avatīrṇa śrī-kṛṣṇa-caitanya
sei parikara-gaṇa saṅge saba dhanya

SYNONYMS

sei kṛṣṇa--that very Lord Kṛṣṇa; avatīrṇa--has advented; śrī-kṛṣṇa-caitanya--in the form of Lord Caitanya Mahāprabhu; sei--those; parikara-gaṇa--associates; saṅge--with Him; saba--all; dhanya--glorious.

TRANSLATION

The selfsame Lord Kṛṣṇa advented Himself as Śrī Caitanya Mahāprabhu with all His eternal associates, who are also equally glorious.

TEXT 10

TEXT

ekale Īśvara-tattva caitanya-Īśvara
bhakta-bhāvamaya tānra sūdha kalevara

SYNONYMS
ekale--only one person; īśvara-tattva--the supreme controller; caitanya--the supreme living force; īśvara--controller; bhakta-bhāva-maya--in the ecstasy of a devotee; tānra--His; śuddha--transcendental; kalevara--body.

TRANSLATION

Śrī Caitanya Mahāprabhu, who is the supreme controller, the one Personality of Godhead, has ecstatically become a devotee, yet His body is transcendental and not materially tinged.

PURPORT

There are different tattvas, or truths, including īśa-tattva, jīva-tattva and śakti-tattva. Īśa-tattva refers to the Supreme Personality of Godhead Viśṇu, who is the supreme living force. In the Kaṭha Upaniṣad it is said, nityo nityānāṁ cetanaṁ cetanānāṁ: the Supreme Personality of Godhead is the supreme eternal and the supreme living force. The living entities are also eternal and are also living forces, but they are very minute in quantity, whereas the Supreme Lord is the supreme living force and the supreme eternal. The supreme eternal never accepts a body of a temporary material nature, whereas the living entities, who are part and parcel of the supreme eternal, are prone to do so. Thus according to the Vedic mantras the Supreme Lord is the supreme master of innumerable living entities.

The Māyāvādī philosophers, however, try to equate the minute living entities with the supreme living entity. Because they recognize no distinctions between them, their philosophy is called Advaita-vāda, or monism. Factually, however, there is a distinction. This verse is especially meant to impart to the Māyāvādī philosopher the understanding that the Supreme Personality of Godhead is the supreme controller. The supreme controller, the Personality of Godhead, is Kṛṣṇa Himself, but as a transcendental pastime He has accepted the form of a devotee, Lord Caitanya Mahāprabhu.

As stated in the Bhagavad-gītā, when the Supreme Personality of Godhead Kṛṣṇa comes to this planet exactly like a human being, some rascals consider Him to be one of the ordinary humans. One who thinks in that mistaken way is described as mūḍha, or foolish. Therefore one should not foolishly consider Caitanya Mahāprabhu to be an ordinary human being. He has accepted the ecstasy of a devotee, but He is the Supreme Personality of Godhead. Since Caitanya Mahāprabhu, there have been many imitation incarnations of Kṛṣṇa who cannot understand that Caitanya Mahāprabhu is Kṛṣṇa Himself and not an ordinary human being. Less intelligent men create their own "Gods" by advertising a human being as God. This is their mistake. Therefore here the words tānra śuddha kalevara warn that Caitanya Mahāprabhu's body is not material but purely spiritual. One should not, therefore, accept Caitanya Mahāprabhu as an ordinary devotee, although He has assumed the form of a devotee. Yet one must certainly know that although Caitanya Mahāprabhu is the Supreme Personality of Godhead, because He accepted the ecstasy of a devotee one should not misunderstand His pastimes and place Him in exactly the same position as Kṛṣṇa. It is for this reason only that when Śrī Kṛṣṇa Caitanya Mahāprabhu was addressed as Kṛṣṇa or Viṣṇu He blocked His ears, not wanting to hear Himself addressed as the Supreme Personality of Godhead. There is a class of devotees called Gaurāṅga-nāgarī, who stage plays of Kṛṣṇa's pastimes using a vigraha, or form, of Caitanya Mahāprabhu. This is a mistake that is technically called rasābhāsa. While Caitanya Mahāprabhu is trying to enjoy as a devotee, one should not disturb Him by addressing Him as the Supreme Personality of Godhead.
TEXT 11

TEXT

krṣṇa-mādhuryera eka adbhuta svabhāva
āpanā āsvādite krṣṇa kare bhakta-bhāva

SYNONYMS

krṣṇa-mādhuryera--the supreme pleasure potency of Kṛṣṇa; eka--is one; adbhuta--wonderful; svabhāva--nature; āpanā--Himself; āsvādite--to taste; krṣṇa--the Supreme Personality of Godhead; kare--does; bhakta-bhāva--accept the form of a devotee.

TRANSLATION

The transcendental mellow of conjugal love of Kṛṣṇa is so wonderful that Kṛṣṇa Himself accepts the form of a devotee to relish and taste it fully.

PURPORT

Although Kṛṣṇa is the reservoir of all pleasure, He has a special intention to taste Himself by accepting the form of a devotee. It is to be concluded that although Lord Caitanya is present in the form of a devotee, He is Kṛṣṇa Himself. Therefore Vaiṣṇavas sing, śrī-krṣṇa-caitanya rādhā-krṣṇa nahe anya: Rādhā and Kṛṣṇa combined together are Śrī Kṛṣṇa Caitanya Mahāprabhu. Caitanyākhyāṁ prakāṭam adhunā tad-dvayaṁ caikyam āptam. Śrī Svarūpa-dāmodara Gosvāmī has said that Rādhā and Kṛṣṇa assumed oneness in the form of Śrī Caitanya Mahāprabhu.

TEXT 12

TEXT

ithe bhakta-bhāva dhare caitanya gosāñi
'bhakta-svarūpa' tānra nityānanda-bhāi

SYNONYMS

ithe--for this reason; bhakta-bhāva--the ecstasy of a devotee; dhare--accepts; caitanya--Lord Caitanya Mahāprabhu; gosāñi--the transcendental teacher; bhakta-svarūpa--exactly like a pure devotee; tānra--His; nityānanda--Lord Nityānanda; bhāi--brother.

TRANSLATION

For this reason Śrī Caitanya Mahāprabhu, the supreme teacher, accepts the form of a devotee and accepts Lord Nityānanda as His elder brother.
ei tina tattva sabe prabhu kari' gāi

SYNONYMS

bhakta-avatāra--incarnate as a devotee; tānra--His; ācārya-gosāñi--the supreme teacher, Advaita Ācārya Prabhu; ei--all these; tina--three; tattva--truths; sabe--all; prabhu--the predominator; kari'--by such understanding; gāi--we sing.

TRANSLATION

Śrī Advaita Ācārya is Lord Caitanya’s incarnation as a devotee. Therefore these three tattvas [Caitanya Mahāprabhu, Nityānanda Prabhu and Advaita Gosāñi] are the predominators, or masters.

PURPORT

Gosāñi means gosvāmī. A person who has full control over the senses and mind is called a gosvāmī or gosāñi. One who does not have such control is called godāsa, or a servant of the senses, and cannot become a spiritual master. A spiritual master who actually has control over the mind and senses is called gosvāmī. Although the gosvāmī title has become a hereditary designation for unscrupulous men, actually the title gosāñi, or gosvāmī, began from Śrī Rūpa Gosvāmī, who presented himself as an ordinary gṛha-hasta and minister in government service but became gosvāmī when he was actually elevated by the instruction of Lord Caitanya Mahāprabhu. Therefore gosvāmī is not a hereditary title but refers to one’s qualifications. When one is highly elevated in spiritual advancement, regardless of wherefrom he comes, he may be called gosvāmī. Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu and Śrī Advaita Gosāñi Prabhu are natural gosvāmīs because They belong to the viṣṇu-tattva category. As such, all of Them are prabhus ("predominators" or "masters"), and They are sometimes called Caitanya Gosāñi, Nityānanda Gosāñi and Advaita Gosāñi. Unfortunately Their so-called descendants who do not have the qualifications of gosvāmīs have accepted this title as a hereditary designation or a professional degree. That is not in accord with the sāstroic injunctions.

TEXT 14

TEXT

eka mahāprabhu, āra prabhu duijana
dui prabhu seve mahāprabhura caraṇa

SYNONYMS

eka mahāprabhu--one Mahāprabhu, or the supreme predominator; āra prabhu duijana--and the other two (Nityānanda and Advaita) are two prabhus (masters); duii prabhu--the two prabhus (Nityānanda and Advaita Gosāñi); seve--serve; mahāprabhura--of the supreme predominator, Lord Caitanya Mahāprabhu; caraṇa--the lotus feet.

TRANSLATION
One of Them is Mahāprabhu, and the other two are prabhus. These two prabhus serve the lotus feet of Mahāprabhu.

PURPORT

Although Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu and Śrī Advaita Prabhu all belong to the same Viṣṇu category, Śrī Caitanya Mahāprabhu is nevertheless accepted as the Supreme, and the other two prabhus engage in His transcendental loving service to teach ordinary living entities that every one of us is subordinate to Śrī Caitanya Mahāprabhu. In another place in Caitanya-caritāmṛta (Ādi 5.142) it is said, ekale īśvara kṛṣṇa, āra saba bhrtya: the only supreme master is Kṛṣṇa, and all others, both viṣṇu-tattva and jīva-tattva, engage in the service of the Lord. Both the viṣṇu-tattva (as Nityānanda Prabhu and Advaita) and the jīva-tattva (śrīvāsādi-gaura-bhakta-vṛnda) engage in the service of the Lord, but one must distinguish between the viṣṇu-tattva servitors and the jīva-tattva servitors. The jīva-tattva servitor, the spiritual master, is actually the servitor God. As explained in previous verses, in the absolute world there are no such differences, yet one must observe these differences in order to distinguish the Supreme from His subordinates.

TEXT 15

TEXT

ei tina tattva,----'sarvārādhya' kari māni
caturtha ye bhakta-tattva,----'ārādhaka' jāni

SYNONYMS

ei tina tattva--all three of these truths; sarva-ārādhya--worshipable by all living entities; kari māni--accepting such; caturtha--fourth; ye--who is; bhakta-tattva--in the category of devotees; ārādhaka--worshiper; jāni--I understand.

TRANSLATION

The three predominators [Caitanya Mahāprabhu, Nityānanda Prabhu and Advaita Prabhu] are worshipable by all living entities, and the fourth principle [Śrī Gadādhara Prabhu] is to be understood as Their worshiper.

PURPORT

In his Anubhāṣya, Śrī Bhaktisiddhānta Sarasvatī Ṭhākura, describing the truth about the Pañca-tattva, explains that we can understand that Lord Śrī Caitanya Mahāprabhu is the supreme predominator and that Nityānanda Prabhu and Advaita Prabhu are His subordinates but are also predominators. Lord Śrī Caitanya Mahāprabhu is the Supreme Lord, and Nityānanda Prabhu and Advaita Prabhu are manifestations of the Supreme Lord. All of Them are viṣṇu-tattva, the Supreme, and are therefore worshipable by the living entities. Although the other two tattvas within the category of Pañca-tattva--namely, sakti-tattva and jīva-tattva, represented by Gadādhara and Śrīvāsa--are worshipers of the Supreme Lord, they are in the same category because they eternally engage in the transcendental loving service of the Lord.
TEXT 16

TEXT

śrīvāsādi yata koṭi koṭi bhakta-gaṇa
'suddha-bhakta'-tattva-madhye tān-sabāra gaṇana

SYNONYMS

śrīvāsa-ādi--devotees headed by Śrīvāsa Ṭhākura; yata--all others; koṭi koṭi--innumerable; bhakta-gaṇa--devotees; suddha-bhakta--pure devotees; tattva-madhye--in the truth; tān-sabāra--all of them; gaṇana--counted.

TRANSLATION

There are innumerable pure devotees of the Lord, headed by Śrīvāsa Ṭhākura, who are known as unalloyed devotees.

TEXT 17

TEXT

gadādhara-pañditādi prabhura 'śakti'-avatāra
'antaraṅga-bhakta' kari' gaṇana yānhāra

SYNONYMS

gadādhara--of the name Gadādhara; pañdita--of the learned scholar; ādi--headed by; prabhura--of the Lord; śakti--potency; avatāra--incarnation; antaraṅga--very confidential; bhakta--devotee; kari'--accepting; gaṇana--counting; yānhāra--of whom.

TRANSLATION

The devotees headed by Gadādhara Pañdita are to be considered incarnations of the internal potency of the Lord. They are confidential devotees engaged in the service of the Lord.

PURPORT

In connection with verses sixteen and seventeen, Śrī Bhaktisiddhänta Sarasvatī Ṭhākura explains in his Anubhāṣya: "There are specific symptoms by which the internal devotees and the unalloyed or pure devotees are to be known. All unalloyed devotees are śakti-tattvas, or potencies of the Lord. Some of them are situated in conjugal love and others in filial affection, fraternity and servitude. Certainly all of them are devotees, but by making a comparative study it is found that the devotees or potencies who are engaged in conjugal love are better situated than the others. Thus devotees who are in a relationship with the Supreme Personality of Godhead in conjugal love are considered to be the most confidential devotees of Lord Śrī Caitanya Mahāprabhu. Those who engage in the service of Lord Nityānanda Prabhu and Lord Advaita Prabhu generally have relationships of parental love, fraternity, servitude and neutrality. When such devotees develop great attachment for Śrī Caitanya Mahāprabhu, they too become situated within the intimate circle of
devotees in conjugal love." This gradual development of devotional service is described by Śrī Narottama dāsa Ṭhākura as follows:

\[
\text{gaurāṅga balite habe pulaka śarīra} \\
\text{hari hari balite nayane ba'be nīra} \\
\text{āra kabe nitāicānda karuṇā karibe} \\
\text{samsāra-vāsanā mora kabe tuccha habe} \\
\text{viṣaya chādiyā kabe śuddha habe mana} \\
\text{kabe hāma heraba śrī-vṛndāvana} \\
\text{rūpa-raghunātha-pade ha-ibe ākuti} \\
\text{kabe hāma bujhaba śrī-yugala-pirīti}
\]

"When will there be eruptions on my body as soon as I chant the name of Lord Caitanya, and when will there be incessant torrents of tears as soon as I chant the holy names Hare Kṛṣṇa? When will Lord Nityānanda be merciful toward me and free me from all desires for material enjoyment? When will my mind be completely freed from all contamination of desires for material pleasure? Only at that time will it be possible for me to understand Vṛndāvana. Only if I become attached to the instructions given by the six Gosvāmīs, headed by Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī, will it be possible for me to understand the conjugal love of Rādhā and Kṛṣṇa." By attachment to the devotional service of Lord Caitanya Mahāprabhu one immediately comes to the ecstatic position. When he develops his love for Nityānanda Prabhu he is freed from all attachment to the material world, and at that time he becomes eligible to understand the Lord's pastimes in Vṛndāvana. In that condition, when one develops his love for the six Gosvāmīs, he can understand the conjugal love between Rādhā and Kṛṣṇa. These are the different stages of a pure devotee's promotion to conjugal love in the service of Rādhā and Kṛṣṇa in an intimate relationship with Śrī Caitanya Mahāprabhu.

TEXTS 18-19

TEXT

yān-sabā lañā prabhura nitya vihāra
yān-sabā lañā prabhura kīrtana-pracāra
yān-sabā lañā karena prema āsvādana
yān-sabā lañā dāna kare prema-dhana

SYNONYMS

yān-sabā--all; lañā--taking company; prabhura--of the Lord; nitya--eternal; vihāra--pastime; yān-sabā--all those who are; lañā--taking company; prabhura--of the Lord; kīrtana--saṅkīrtana; pracāra--movement; yān-sabā--persons with whom; lañā--in accompaniment; karena--He does; prema--love of God; āsvādana--taste; yān-sabā--those who are; lañā--in accompaniment; dāna kare--gives in charity; prema-dhana--love of Godhead.

TRANSLATION
The internal devotees or potencies are all eternal associates in the pastimes of the Lord. Only with them does the Lord advent to propound the saṅkīrtana movement, only with them does the Lord taste the mellow of conjugal love, and only with them does He distribute this love of God to people in general.

PURPORT

Distinguishing between pure devotees and internal or confidential devotees, Śrī Rūpa Gosvāmī, in his book Upadeśamṛta, traces the following gradual process of development. Out of many thousands of karmīs, one is better when he is situated in perfect Vedic knowledge. Out of many such learned scholars and philosophers, one who is actually liberated from material bondage is better, and out of many such persons who are actually liberated, one who is a devotee of the Supreme Personality of Godhead is considered to be the best. Among the many such transcendental lovers of the Supreme Personality of Godhead, the gopīs are the best, and among the gopīs Śrīmatī Rādhikā is the best. Śrīmatī Rādhikā is very dear to Lord Kṛṣṇa, and similarly Her ponds, namely, Śyāma-kunḍa and Rādhā-kunḍa, are also very dear to the Supreme Personality of Godhead.

Śrīla Bhaktisiddhānta Sarasvatī Thākura comments in his Anubhāṣya that among the five tattvas, two are energies (śakti-tattva) and the three others are energetic (śaktimān tattva). Unalloyed and internal devotees are both engaged in the favorable culture of Kṛṣṇa consciousness untinged by philosophical speculation or fruitive activities. They are all understood to be pure devotees, and those among them who simply engage in conjugal love are called mādhurya-bhaktas, or internal devotees. The loving services in parental love, fraternity and servitude are included in conjugal love of God. In conclusion, therefore, every confidential devotee is a pure devotee of the Lord.

Śrī Caitanya Mahāprabhu enjoys His pastimes with His immediate expansion Nityānanda Prabhu. His pure devotees and His three puruṣa incarnations, namely, Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣirodakaśāyī Viṣṇu, always accompany the Supreme Lord to propound the saṅkīrtana movement.

TEXTS 20-21

TEXT

sei pañca-tattva mili' pṛthivī āsiyā
pūrva-premabhāṇḍārera mudrā ughādiyā
pānce mili' luṭe prema, kare āsvādana
yata yata piye, tṛṣṇā bāḍhe anuksaṇa

SYNONYMS

sei--those; pañca-tattva--five truths; mili'--combined together; pṛthivī--on this earth; āsiyā--descending; pūrva--original; prema-bhāṇḍārerā--the store of transcendental love; mudrā--seal; ughādiyā--opening; pānce mili'--mixing together all these five; luṭe--plunder; prema--love of Godhead; kare āsvādana--taste; yata yata--as much as; piye--drink; tṛṣṇā--thirst; bāḍhe--increases; anuksaṇa--again and again.

TRANSLATION
The characteristics of Kṛṣṇa are understood to be a storehouse of transcendental love. Although that storehouse of love certainly came with Kṛṣṇa when He was present, it was sealed. But when Śrī Caitanya Mahāprabhu came with His other associates of the Pañca-tattva, they broke the seal and plundered the storehouse to taste transcendental love of Kṛṣṇa. The more they tasted it, the more their thirst for it grew.

PURPORT

Śrī Caitanya Mahāprabhu is called mahā-vadānyāvatāra because although He is Śrī Kṛṣṇa Himself, He is even more favorably disposed to the poor fallen souls than Lord Śrī Kṛṣṇa. When Lord Śrī Kṛṣṇa Himself was personally present He demanded that everyone surrender unto Him and promised that He would then give one all protection, but when Śrī Caitanya Mahāprabhu came to this earth with His associates, He simply distributed transcendental love of God without discrimination. Śrī Rūpa Gosvāmī, therefore, could understand that Lord Caitanya was none other than Śrī Kṛṣṇa Himself, for no one but the Supreme Personality of Godhead can distribute confidential love of the Supreme Person.

TEXT 22

TEXT

punaḥ punaḥ piyāiyā haya mahāmatta
nāce, kānde, hāse, gāya, yaiche mada-matta

SYNONYMS

punaḥ punaḥ--again and again; piyāiyā--causing to drink; haya--becomes; mahā-matta--highly ecstatic; nāce--dances; kānde--cries; hāse--laughs; gāya--chants; yaiche--as if; mada-matta--one is drunk.

TRANSLATION

Śrī Pañca-tattva themselves danced again and again and thus made it easier to drink nectarean love of Godhead. They danced, cried, laughed and chanted like madmen, and in this way they distributed love of Godhead.

PURPORT

People generally cannot understand the actual meaning of chanting and dancing. Describing the Gosvāmīs, Śrī Śrīnivāsa Ācārya stated, kṛṣṇotkīrtana-gāna-nartana-parau: not only did Lord Caitanya Mahāprabhu and His associates demonstrate this chanting and dancing, but the six Gosvāmīs also followed in the next generation. The present Kṛṣṇa consciousness movement follows the same principle, and therefore simply by chanting and dancing we have received good responses all over the world. It is to be understood, however, that this chanting and dancing do not belong to this material world. They are actually transcendental activities, for the more one engages in chanting and dancing, the more he can taste the nectar of transcendental love of Godhead.

TEXT 23

TEXT
pātrā–vicāra nāhi, nāhi sthānāsthāna
yei yānhā pāya, tānhā kare prema-dāna

SYNONYMS

pātra--recipient; apātra--not a recipient; vicāra--consideration; nāhi--there is none; nāhi--there is none; sthāna--favorable place; asthāna--unfavorable place; yei--anyone; yānhā--wherever; pāya--gets the opportunity; tānhā--there only; kare--does; prema-dāna--distribution of love of Godhead.

TRANSLATION

In distributing love of Godhead, Caitanya Mahāprabhu and His associates did not consider who was a fit candidate and who was not, nor where such distribution should or should not take place. They made no conditions. Wherever they got the opportunity the members of the Pañca-tattva distributed love of Godhead.

PURPORT

There are some rascals who dare to speak against the mission of Lord Caitanya by criticizing the Kṛṣṇa consciousness movement for accepting Europeans and Americans as brāhmaṇas and offering them sannyāsa. But here is an authoritative statement that in distributing love of Godhead one should not consider whether the recipients are Europeans, Americans, Hindus, Muslims, etc. The Kṛṣṇa consciousness movement should be spread wherever possible, and one should accept those who thus become Vaiṣṇavas as being greater than brāhmaṇas, Hindus or Indians. Śrī Caitanya Mahāprabhu desired that His name be spread in each and every town and village on the surface of the globe. Therefore, when the cult of Caitanya Mahāprabhu is spread all over the world, should those who embrace it not be accepted as Vaiṣṇavas, brāhmaṇas and sannyāsīs? These foolish arguments are sometimes raised by envious rascals, but Kṛṣṇa conscious devotees do not care about them. We strictly follow the principles set down by the Pañca-tattva.

TEXT 24

TEXT

luṭiyā, khāiyā, diyā, bhāṇḍāra ujāde
āścarya bhāṇḍāra, prema śata-guṇa bāde

SYNONYMS

luṭiyā--plundering; khāiyā--eating; diyā--distributing; bhāṇḍāra--store; ujāde--emptied; āścarya--wonderful; bhāṇḍāra--store; prema--love of Godhead; śata-guṇa--one hundred times; bāde--increases.

TRANSLATION

Although the members of the Pañca-tattva plundered the storehouse of love of Godhead and ate and distributed its contents, there was no scarcity, for this wonderful storehouse is so complete that as the love is distributed, the supply increases hundreds of times.
A pseudoincarnation of Kṛṣṇa once told his disciple that he had emptied himself by giving him all knowledge and was thus spiritually bankrupt. Such bluffers speak in this way to cheat the public, but actual spiritual consciousness is so perfect that the more it is distributed, the more it increases. Bankruptcy is a term that applies in the material world, but the storehouse of love of Godhead in the spiritual world can never be depleted. Kṛṣṇa is providing for millions and trillions of living entities by supplying all their necessities, and even if all the innumerable living entities wanted to become Kṛṣṇa conscious, there would be no scarcity of love of Godhead, nor would there be insufficiency in providing for their maintenance. Our Kṛṣṇa consciousness movement was started single-handedly, and no one provided for our livelihood, but at present we are spending hundreds and thousands of dollars all over the world, and the movement is increasing more and more. Thus there is no question of scarcity. Although jealous persons may be envious, if we stick to our principles and follow in the footsteps of the Paṇca-tattva, this movement will go on unchecked by imitation svāmīs, sannyāsīs, religionists, philosophers or scientists, for it is transcendental to all material considerations. Therefore those who propagate the Kṛṣṇa consciousness movement should not be afraid of such rascals and fools.

TEXT 25

TEXT

uchalila prema-vanyā caudike veḍāya
strī, vrddha, bālaka, yuvā, sabāre ṭubāya

SYNONYMS

uchalila--became agitated; prema-vanyā--the inundation of love of Godhead; caudike--in all directions; veḍāya--surrounding; strī--women; vrddha--old men; bālaka--children; yuvā--young men; sabāre--all of them; ṭubāya--merged into.

TRANSLATION

The flood of love of Godhead swelled in all directions, and thus young men, old men, women and children were all immersed in that inundation.

PURPORT

When the contents of the storehouse of love of Godhead is thus distributed, there is a powerful inundation that covers the entire land. In Śrīdāhāma Māyāpura there is sometimes a great flood after the rainy season. This is an indication that from the birthplace of Lord Caitanya the inundation of love of Godhead should be spread all over the world, for this will help everyone, including old men, young men, women and children. The Kṛṣṇa consciousness movement of Śrī Caitanya Mahāprabhu is so powerful that it can inundate the entire world and interest all classes of men in the subject of love of Godhead.
TEXT

saj-jana, durjana, paṅgu, jaḍa, andha-gaṇa
prema-vanyāya ṛūbāila jagatera jana

SYNONYMS

sat-jana--gentle men; durjana--rogues; paṅgu--lame; jaḍa--invalid; andha-gaṇa--blind men; prema-vanyāya--in the inundation of love of Godhead; ṛūbāila--drowned; jagatera--all over the world; jana--people.

TRANSLATION

The Kṛṣṇa consciousness movement will inundate the entire world and drown everyone, whether one be a gentleman, a rogue or even lame, invalid or blind.

PURPORT

Here again it may be emphasized that although jealous rascals protest that Europeans and Americans cannot be given the sacred thread or sannyāsa, there is no need even to consider whether one is a gentleman or a rogue because this is a spiritual movement which is not concerned with the external body of skin and bones. Because it is being properly conducted under the guidance of the Paṅca-tattva, strictly following the regulative principles, it has nothing to do with external impediments.

TEXT 27

TEXT

jagat ṛūbila, jīvera haila bīja nāśa
tāhā dekhi' pāṅca janera parama uḷāsa

SYNONYMS

jagat--the whole world; ṛūbila--drowned; jīvera--of the living entities; haila--it so became; bīja--the seed; nāśa--completely finished; tāhā--then; dekhi'--by seeing; pāṅca--five; janera--of the persons; parama--highest; uḷāsa--happiness.

TRANSLATION

When the five members of the Paṅca-tattva saw the entire world drowned in love of Godhead and the seed of material enjoyment in the living entities completely destroyed, they all became exceedingly happy.

PURPORT

In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes in his Anubhāṣya that since the living entities all belong to the marginal potency of the Lord, each and every living entity has a natural tendency to become Kṛṣṇa conscious, although at the same time the seed of material enjoyment is undoubtedly within him. The seed of material enjoyment, watered by the course of material nature, fructifies to become a tree of material entanglement that endows the living entity with all kinds of material enjoyment. To enjoy such
material facilities is to be afflicted with the three material miseries. However, when by nature's law there is a flood, the seeds within the earth become inactive. Similarly, as the inundation of love of Godhead spreads all over the world, the seeds of material enjoyment become impotent. Thus the more the Kṛṣṇa consciousness movement spreads, the more the desire for material enjoyment decreases. The seed of material enjoyment automatically becomes impotent with the increase of the Kṛṣṇa consciousness movement.

Instead of being envious that Kṛṣṇa consciousness is spreading all over the world by the grace of Lord Caitanya, those who are jealous should be happy, as indicated here by the words parama ullāsa. But because they are kaniṣṭha-adhikārīs or prākṛta-bhaktas (materialistic devotees who are not advanced in spiritual knowledge), they are envious instead of happy, and they try to find faults in the Kṛṣṇa consciousness movement. Yet Śrīmat Prabodhānanda Sarasvatī writes in his Caitanya-candrāmṛta that when influenced by Lord Caitanya's Kṛṣṇa consciousness movement, materialists become averse to talking about their wives and children, supposedly learned scholars give up their tedious studies of Vedic literature, yogīs give up their impractical practices of mystic yoga, ascetics give up their austere activities of penance and austerity, and sannyāsis give up their study of Sāṅkhya philosophy. Thus they are all attracted by the bhakti-yoga practices of Lord Caitanya and cannot relish a mellow taste superior to that of Kṛṣṇa consciousness.

TEXT 28

TEXT

yata yata prema-vṛṣṭi kare pańca-jane
tata tata bāḍhe jala, vyāpe tri-bhuvane

SYNONYMS

yata--as many; yata--so many; prema-vṛṣṭi--showers of love of Godhead; kare--causes; pańca-jane--the five members of the Pańca-tattva; tata tata--as much as; bāḍhe--increases; jala--water; vyāpe--spreads; tri-bhuvane--all over the three worlds.

TRANSLATION

The more the five members of the Pańca-tattva cause the rains of love of Godhead to fall, the more the inundation increases and spreads all over the world.

PURPORT

The Kṛṣṇa consciousness movement is not stereotyped or stagnant. It will spread all over the world in spite of all objections by fools and rascals that European and American mlecchas cannot be accepted as brāhmaṇas or sannyāsis. Here it is indicated that this process will spread and inundate the entire world with Kṛṣṇa consciousness.

TEXTS 29-30

TEXT

māyāvādī, karma-niṣṭha kutārkika-gaṇa
The impersonalists, fruitive workers, false logicians, blasphemers, nondevotees and lowest among the student community are very expert in avoiding the Kṛṣṇa consciousness movement, and therefore the inundation of Kṛṣṇa consciousness cannot touch them.

PURPORT

Like Māyāvādī philosophers in the past such as Prakāśānanda Sarasvatī of Benares, modern impersonalists are not interested in Lord Caitanya's Kṛṣṇa consciousness movement. They do not know the value of this material world; they consider it false and cannot understand how the Kṛṣṇa consciousness movement can utilize it. They are so absorbed in impersonal thought that they take it for granted that all spiritual variety is material. Because they do not know anything beyond their misconception of the brahmajyoti, they cannot understand that Kṛṣṇa, the Supreme Personality of Godhead, is spiritual and therefore beyond the conception of material illusion. Whenever Kṛṣṇa incarnates personally or as a devotee, these Māyāvādī philosophers accept Him as an ordinary human being. This is condemned in the Bhagavad-gītā (9.11):

\[
\text{avajānanti mām mūḍhā} \\
\text{mānuśīm tanum āśritam} \\
\text{paraṁ bhāvam ajānanto} \\
\text{mama bhūta-maheśvaram}
\]

"Fools deride Me when I descend in the human form. They do not know My transcendental nature as the Supreme Lord of all that be."

There are also other unscrupulous persons who exploit the Lord's appearance by posing as incarnations to cheat the innocent public. An incarnation of God should pass the tests of the statements of the sāstras and also perform uncommon activities. One should not accept a rascal as an incarnation of God but should test his ability to act as the Supreme Personality of Godhead. For example, Kṛṣṇa taught Arjuna in the Bhagavad-gītā, and Arjuna also accepted Him as the Supreme Personality of Godhead, but for our understanding Arjuna requested the Lord to manifest His universal form, thus testing whether He was actually the Supreme Lord. Similarly, one must test a so-called incarnation of Godhead according to the standard criteria. To avoid being misled by an exhibition of mystic powers, it is best to examine a so-called incarnation of God in the light of the statements of the sāstras. Caitanya Mahāprabhu is described in the sāstras as an incarnation of Kṛṣṇa; therefore if one wants to
imitate Lord Caitanya and claim to be an incarnation, he must show evidence from the sāstras about his appearance to substantiate his claim.

**TEXTS 31-32**

**TEXT**

tāhā dekhi' mahāprabhu karena cintana
jagat đūbāite āmī karīlūṇ yatana

keha keha edāila, pratijña ha-ila bhaṅga
tā-sabā đūbāite pātība kīchu raṅga

**SYNONYMS**

tāhā dekhi'--observing this advancement; mahāprabhu--Lord Śrī Caitanya Mahāprabhu; karena--does; cintana--thinking; jagat--the whole world; đūbāite--to drown; āmī--I; karīlūṇ--endeavored; yatana--attempts; keha keha--some of them; edāila--escaped; pratijña--promise; ha-ila--became; bhaṅga--broken; tā-sabā--all of them; đūbāite--to make them drown; pātība--shall devise; kīchu--some; raṅga--trick.

**TRANSLATION**

Seeing that the Māyāvādīs and others were fleeing, Lord Caitanya thought: I wanted everyone to be immersed in this inundation of love of Godhead, but some of them have escaped. Therefore I shall devise a trick to drown them also.

**PURPORT**

Here is an important point. Lord Caitanya Mahāprabhu wanted to invent a way to capture the Māyāvādīs and others who did not take interest in the Kṛṣṇa consciousness movement. This is the symptom of an ācārya. An ācārya who comes for the service of the Lord cannot be expected to conform to a stereotype, for he must find the ways and means by which Kṛṣṇa consciousness may be spread. Sometimes jealous persons criticize the Kṛṣṇa consciousness movement because it engages equally both boys and girls in distributing love of Godhead. Not knowing that boys and girls in countries like Europe and America mix very freely, these fools and rascals criticize the boys and girls in Kṛṣṇa consciousness for intermingling. But these rascals should consider that one cannot suddenly change a community's social customs. However, since both the boys and girls are being trained to become preachers, those girls are not ordinary girls but are as good as their brothers who are preaching Kṛṣṇa consciousness. Therefore, to engage both boys and girls in fully transcendental activities is a policy intended to spread the Kṛṣṇa consciousness movement. These jealous fools who criticize the intermingling of boys and girls will simply have to be satisfied with their own foolishness because they cannot think of how to spread Kṛṣṇa consciousness by adopting ways and means that are favorable for this purpose. Their stereotyped methods will never help spread Kṛṣṇa consciousness. Therefore, what we are doing is perfect by the grace of Lord Caitanya Mahāprabhu, for it is He who proposed to invent a way to capture those who strayed from Kṛṣṇa consciousness.

**TEXT 33**
Thus the Lord accepted the sannyāsa order of life after full consideration.

PURPORT

There was no need for Lord Śrī Caitanya Mahāprabhu to accept sannyāsa, for He is God Himself and therefore has nothing to do with the material bodily concept of life. Śrī Caitanya Mahāprabhu did not identify Himself with any of the eight varṇas and āśramas, namely, brāhmaṇa, kṣatriya, vaiśya, śūdra, brahma-cārī, gṛhaustha, vānaprastha and sannyāsa. He identified Himself as the Supreme Spirit. Śrī Caitanya Mahāprabhu, or for that matter any pure devotee, never identifies with these social and spiritual divisions of life, for a devotee is always transcendental to these different gradations of society. Nevertheless, Lord Caitanya decided to accept sannyāsa on the grounds that when He became a sannyāsī everyone would show Him respect and in that way be favored. Although there was actually no need for Him to accept sannyāsa, He did so for the benefit of those who might think Him an ordinary human being. The main purpose of His accepting sannyāsa was to deliver the Māyāvādī sannyāsīs. This will be evident later in this chapter.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has explained the term "Māyāvādī" as follows: "The Supreme Personality of Godhead is transcendental to the material conception of life. A Māyāvādī is one who considers the body of the Supreme Personality of Godhead Kṛṣṇa to be made of māyā and who also considers the abode of the Lord and the process of approaching Him, devotional service, to be māyā. The Māyāvādī considers all the paraphernalia of devotional service to be māyā." Māyā refers to material existence, which is characterized by the reactions of fruitive activities. Māyāvādīs consider devotional service to be among such fruitive activities. According to them, when bhāgavatas (devotees) are purified by philosophical speculation, they will come to the real point of liberation. Those who speculate in this way regarding devotional service are called kutārkikas (false logicians), and those who consider devotional service to be fruitive activity are also called karma-niṣṭhas. Those who criticize devotional service are called nindakas (blasphemers). Similarly, nondevotees who consider devotional activities to be material are also called pāṣaṇḍīs, and scholars with a similar viewpoint are called adhama paḍuyās.

The kutārkikas, nindakas, pāṣaṇḍīs and adhama paḍuyās all avoided the benefit of Śrī Caitanya Mahāprabhu's movement of developing love of Godhead. Śrī Caitanya Mahāprabhu felt compassion for them, and it is for this reason that He decided to accept the sannyāsa order, for by seeing Him as a sannyāsī they would offer Him respects. The sannyāsa order is still respected in India. Indeed, the very dress of a sannyāsī still commands respect from the Indian public. Therefore Śrī Caitanya Mahāprabhu accepted sannyāsa to facilitate
preaching His devotional cult, although otherwise He had no need to accept the fourth order of spiritual life.

TEXT 34

TEXT
cabbiśa vatsara chila grhastrā-aśrame
paνca-viṁśati varṣe kaila yati-dharme

SYNONYMS
cabbiśa--twenty-four; vatsara--years; chila--He remained; grhastrā--householder life; aśrame--the order of; paνca--five; viṁśati--twenty; varṣe--in the year; kaila--did; yati-dharme--accepted the sannyāsa order.

TRANSLATION
Śrī Caitanya Mahāprabhu remained in householder life for twenty-four years, and on the verge of His twenty-fifth year He accepted the sannyāsa order.

PURPORT

There are four orders of spiritual life, namely, brahmacarya, grhastrā, vānaprastha and sannyāsa, and in each of these aśramas there are four divisions. The divisions of the brahmacarya-aśrama are sāvītṛya, prājāpatya, brāhma and bṛhat, and the divisions of the grhastrāśrama are vārtā (professionals), saṅcaya (accumulators), śālīṇa (those who do not ask anything from anyone) and śiloṅchana (those who collect grains from the paddy fields). Similarly, the divisions of the vānaprasthāśrama are vaikhānasā, vālakhilya, audumbara and pheṇapa, and the divisions of sannyāsa are kuṭīcaka, bahūdaka, haṁsa and niśkriya. There are two kinds of sannyāsīs, who are called dhīras and narottamas, as stated in Śrīmad-Bhāgavatam (1.13.26-27). At the end of the month of January in the year 1432 Śaka (A.D. 1511), Śrī Caitanya Mahāprabhu accepted the sannyāsa order from Keśava Bhāratī, who belonged to the Śaṅkara-sampradāya.

TEXT 35

TEXT
sannyāsa kariyā prabhu kaila ākarṣaṇa
yateka pālāṅchila tārkitkādi-gana

SYNONYMS
sannyāsa--the sannyāsa order; kariyā--accepting; prabhu--the Lord; kaila--did; ākarṣaṇa--attract; yateka--all; pālāṅchila--fled; tārkitkā-ādi-gana--all persons, beginning with the logicians.

TRANSLATION
After accepting the sannyāsa order, Śrī Caitanya Mahāprabhu attracted the attention of all those who had evaded Him, beginning with the logicians.
TEXT 36

TEXT

paṇḍuyā, pāśaṇḍī, karmī, nindakādi ātya
tārā āsi' prabhu-pāya haya avanata

SYNONYMS

paṇḍuyā--students; pāśaṇḍī--material adjusters; karmī--fruitive actors;
nindaka-ādi--critics; yata--all; tārā--they; āsi'--coming; prabhu--the Lord's;
pāya--lotus feet; haya--became; avanata--surrendered.

TRANSLATION

Thus the students, infidels, fruitive workers and critics all came to surrender unto the lotus feet of the Lord.

TEXT 37

TEXT

aparādha kṣamāila, ṣubila prema-jale
debā eḍāibe prabhu-ra prema-mahājale

SYNONYMS

aparādha--offense; kṣamāila--excused; ṣubila--merged into; prema-jale--in the ocean of love of Godhead; debā--who else; eḍāibe--will go away; prabhu-ra--the Lord's; prema--loving; mahā-jale--network.

TRANSLATION

Lord Caitanya excused them all, and they merged into the ocean of devotional service, for no one can escape the unique loving network of Śrī Caitanya Mahāprabhu.

PURPORT

Śrī Caitanya Mahāprabhu was an ideal ācārya. An ācārya is an ideal teacher who knows the purpose of the revealed scriptures, behaves exactly according to their injunctions and teaches his students to adopt these principles also. As an ideal ācārya, Śrī Caitanya Mahāprabhu devised ways to capture all kinds of atheists and materialists. Every ācārya has a specific means of propagating his spiritual movement with the aim of bringing men to Kṛṣṇa consciousness. Therefore, the method of one ācārya may be different from that of another, but the ultimate goal is never neglected. Śrīla Rūpa Gosvāmī recommends:

tasmāt kenāpy upāyena
manah kṛṣṇa nivesayet
sarve vidhi-niśedhā syur
etayor eva kiṅkarāḥ

An ācārya should devise a means by which people may somehow or other come to Kṛṣṇa consciousness. First they should become Kṛṣṇa conscious, and all the
prescribed rules and regulations may later gradually be introduced. In our
Krṣṇa consciousness movement we follow this policy of Lord Śrī Caitanya
Mahāprabhu. For example, since boys and girls in the Western countries freely
intermingle, special concessions regarding their customs and habits are
necessary to bring them to Krṣṇa consciousness. The ācārya must devise a means
to bring them to devotional service. Therefore, although I am a sannyāsī I
sometimes take part in getting boys and girls married, although in the history
of sannyāsa no sannyāsī has personally taken part in marrying his disciples.

TEXT 38

TEXT

sabā nistārite prabhu kṛpā-avatāra
sabā nistārite kare cāturī apāra

SYNONYMS

sabā—all; nistārite—to deliver; prabhu—the Lord; kṛpā—mercy; avatāra—
incarnation; sabā—all; nistārite—to deliver; kare—did; cāturī—devices;
apāra—unlimited.

TRANSLATION

Śrī Caitanya Mahāprabhu appeared in order to deliver all the fallen souls.
Therefore He devised many methods to liberate them from the clutches of māyā.

PURPORT

It is the concern of the ācārya to show mercy to the fallen souls. In this
connection, deśa-kāla-pātra (the place, the time and the object) should be
taken into consideration. Since the European and American boys and girls in
our Krṣṇa consciousness movement preach together, less intelligent men
criticize that they are mingling without restriction. In Europe and America
boys and girls mingle unrestrictedly and have equal rights; therefore it is
not possible to completely separate the men from the women. However, we are
thoroughly instructing both men and women how to preach, and actually they are
preaching wonderfully. Of course, we very strictly prohibit illicit sex. Boys
and girls who are not married are not allowed to sleep together or live
together, and there are separate arrangements for boys and girls in every
temple. Gṛhausthas live outside the temple, for in the temple we do not allow
even husband and wife to live together. The results of this are wonderful.
Both men and women are preaching the gospel of Lord Caitanya Mahāprabhu and
Lord Krṣṇa with redoubled strength. In this verse the words sabā nistārite
kare cāturī apāra indicate that Śrī Caitanya Mahāprabhu wanted to deliver one
and all. Therefore it is a principle that a preacher must strictly follow the
rules and regulations laid down in the Ṛśtras yet at the same time devise a
means by which the preaching work to reclaim the fallen may go on with full
force.

TEXT 39

TEXT

tabe nija bhakta kaila yata mleccha ādi

519
sabe edāila mātra kāśīra māyāvādī

SYNONYMS

tabe--thereafter; nija--own; bhakta--devotee; kaila--converted; yata--all; mleccha--one who does not follow the Vedic principles; ādi--heading the list; sabe--all those; edāila--escaped; mātra--only; kāśīra--of Vārāṇasī; māyāvādī-- impersonalists.

TRANSLATION

All were converted into devotees of Lord Caitanya, even the mlecchas and yavanas. Only the impersonalist followers of Śaṅkarācārya evaded Him.

PURPORT

In this verse it is clearly indicated that although Lord Caitanya Mahāprabhu converted Muslims and other mlecchas into devotees, the impersonalist followers of Śaṅkarācārya could not be converted. After accepting the renounced order of life, Caitanya Mahāprabhu converted many karma-niṣṭhas who were addicted to fruitive activities, many great logicians like Sārvabhauma Bhāṭṭācārya, nindakas (blasphemers) like Prakāśānanda Sarasvatī, pāṣaṇḍīs (nondevotees) like Jagāi and Mādhāi, and adhama paḍuyās (degraded students) like Mukunda and his friends. All of them gradually became devotees of the Lord, even the Pathans (Muslims), but the worst offenders, the impersonalists, were extremely difficult to convert, for they very tactfully escaped the devices of Lord Caitanya Mahāprabhu.

In describing the Kāśīra Māyāvādīs, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has explained that persons who are bewildered by empiric knowledge or direct sensual perception, and who thus consider that even this limited material world can be gauged by their material estimations, conclude that anything that one can discern by direct sense perception is but māyā, or illusion. They maintain that although the Absolute Truth is beyond the range of sense perception, it includes no spiritual variety or enjoyment. According to the Kāśīra Māyāvādīs, the spiritual world is simply void. They do not believe in the Personality of the Absolute Truth or in His varieties of activities in the spiritual world. Although they have their own arguments, which are not very strong, they have no conception of the variegated activities of the Absolute Truth. These impersonalists, who are followers of Śaṅkarācārya, are generally known as Kāśīra Māyāvādīs.

Near Vārāṇasī there is another group of impersonalists, who are known as Saranātha Māyāvādīs. Outside the city of Vārāṇasī is a place known as Saranātha, where there is a big Buddhist stūpa. Many followers of Buddhist philosophy live there, and they are known as Saranātha Māyāvādīs. The impersonalists of Saranātha differ from those of Vārāṇasī, for the Vārāṇasī impersonalists propagate the idea that the impersonal Brahman is truth whereas material varieties are false, but the Saranātha impersonalists do not even believe that the Absolute Truth or Brahman can be understood as the opposite of māyā, or illusion. According to their vision, materialism is the only manifestation of the Absolute Truth.

Factually both the Kāśīra and Saranātha Māyāvādīs, as well as any other philosophers who have no knowledge of the spirit soul, are advocates of utter materialism. None of them have clear knowledge regarding the Absolute or the spiritual world. Philosophers like the Saranātha Māyāvādīs who do not believe in the spiritual existence of the Absolute Truth but consider material
varieties to be everything do not believe that there are two kinds of nature, inferior (material) and superior (spiritual), as described in the Bhagavad-gītā. Actually, neither the Vāraṇāsī nor Saranātha Māyāvādīs accept the principles of the Bhagavad-gītā, due to a poor fund of knowledge.

Since these impersonalists who do not have perfect spiritual knowledge cannot understand the principles of bhakti-yoga, they must be classified among the nondevotees who are against the Kṛṣṇa consciousness movement. We sometimes feel inconvenienced by the hindrances offered by these impersonalists, but we do not care about their so-called philosophy, for we are propagating our own philosophy as presented in Bhagavad-gītā As It Is and getting successful results. Theorizing as if devotional service were subject to their mental speculation, both kinds of Māyāvādī impersonalists conclude that the subject matter of bhakti-yoga is a creation of māya and that Kṛṣṇa, devotional service and the devotee are also māya. Therefore, as stated by Śrī Caitanya Mahāprabhu, māyāvādī kṛṣṇe aparādhī. "All the Māyāvādīs are offenders to Lord Kṛṣṇa." (Cc. Madhya 17.129) It is not possible for them to understand the Kṛṣṇa consciousness movement; therefore we do not value their philosophical conclusions. However expert such quarrelsome impersonalists are in putting forward their so-called logic, we defeat them in every respect and go forward with our Kṛṣṇa consciousness movement. Their imaginative mental speculation cannot deter the progress of the Kṛṣṇa consciousness movement, which is completely spiritual and is never under the control of such Māyāvādīs.

TEXT 40

TEXT

vṛndāvana yāite prabhu rahilā kāśite māyāvādi-gaṇa tānre lāgila nindite

SYNONYMS

vṛndāvana--the holy place called Vṛndāvana; yāite--while going there; prabhu--Lord Śrī Caitanya Mahāprabhu; rahilā--remained; kāśite--at Vāraṇāsī; māyāvādi-gaṇa--the Māyāvādī philosophers; tānre--unto Him; lāgila--began; nindite--to speak against Him.

TRANSLATION

While Lord Caitanya Mahāprabhu was passing through Vāraṇāsī on His way to Vṛndāvana, the Māyāvādī sannyāsī philosophers blasphemed against Him in many ways.

PURPORT

While preaching Kṛṣṇa consciousness with full vigor, Śrī Caitanya Mahāprabhu faced many Māyāvādī philosophers. Similarly, we are also facing opposing svāmīs, yogīs, impersonalists, scientists, philosophers and other mental speculators, and by the grace of Lord Kṛṣṇa we successfully defeat all of them without difficulty.

TEXT 41

TEXT
sannyāsī ha-iyā kare gāyana, nācana
nā kare vedānta-pāṭha, kare saṅkīrtana

SYNONYMS

sannyāsī--a person in the renounced order of life; ha-iyā--accepting such a position; kare--does; gāyana--singing; nācana--dancing; nā kare--does not practice; vedānta-pāṭha--study of the Vedānta philosophy; kare saṅkīrtana--but simply engages in saṅkīrtana.

TRANSLATION

"Although a sannyāsī, He does not take interest in the study of Vedānta but instead always engages in chanting and dancing in saṅkīrtana.

PURPORT

Fortunately or unfortunately, we also meet such Māyāvādīs who criticize our method of chanting and accuse us of not being interested in study. They do not know that we have translated volumes and volumes of books into English and that the students in our temples regularly study them in the morning, afternoon and evening. We are writing and printing books, and our students study them and distribute them all over the world. No Māyāvādī school can present as many books as we have; nevertheless, they accuse us of not being fond of study. Such accusations are completely false. But although we study, we do not study the nonsense of the Māyāvādīs.

Māyāvādī sannyāsīs neither chant nor dance. Their technical objection is that this method of chanting and dancing is called tauryatrika, which indicates that a sannyāsī should completely avoid such activities and engage his time in the study of Vedānta. Actually, such men do not understand what is meant by Vedānta. In the Bhagavad-gītā (15.15) Kṛṣṇa says, vedais ca sarvair aham eva vedyo vedānta-kṛd veda-vid eva cāham: "By all the Vedas I am to be known; indeed I am the compiler of Vedānta, and I am the knower of the Vedas." Lord Kṛṣṇa is the actual compiler of Vedānta, and whatever He speaks is Vedānta philosophy. Although they are lacking the knowledge of Vedānta presented by the Supreme Personality of Godhead in the transcendental form of Śrīmad-Bhāgavatam, the Māyāvādīs are very proud of their study. Foreseeing the bad effects of their presenting Vedānta philosophy in a perverted way, Śrīla Vyāsadeva compiled Śrīmad-Bhāgavatam as a commentary on the Vedānta-sūtra. Śrīmad-Bhāgavatam is bhāṣyo 'yaṁ brahma-sūtrāṇām; in other words, all the Vedānta philosophy in the aphorisms of the Brahma-sūtra is thoroughly described in the pages of Śrīmad-Bhāgavatam. Thus the factual propounder of Vedānta philosophy is a Kṛṣṇa conscious person who always engages in reading and understanding the Bhagavad-gītā and Śrīmad-Bhāgavatam and teaching the purport of these books to the entire world. The Māyāvādīs are very proud of having monopolized the Vedānta philosophy, but devotees have their own commentaries on Vedānta such as Śrīmad-Bhāgavatam and others written by the ācāryas. The commentary of the Gauḍīya Vaiṣṇavas is the Govinda-bhāṣya.

The Māyāvādīs' accusation that devotees do not study Vedānta is false. They do not know that chanting, dancing and preaching the principles of Śrīmad-Bhāgavatam, called bhāgavata-dharma, are the same as studying Vedānta. Since they think that reading Vedānta philosophy is the only function of a sannyāsī and they did not find Caitanya Mahāprabhu engaged in such direct study, they critized the Lord. Śrīpāda Śaṅkarācārya has given special stress to the study of Vedānta philosophy: vedānta-vākyeṣu sadā ramantaḥ kaupīnavantaḥ khalu

522
bhāgyavatāḥ. "A sannyāsi, accepting the renounced order very strictly and wearing nothing more than a loincloth, should always enjoy the philosophical statements in the Vedānta-sūtra. Such a person in the renounced order is to be considered very fortunate." The Māyāvādīs in Vārānasī blasphemed Lord Caitanya because His behavior did not follow these principles. Lord Caitanya, however, bestowed His mercy upon these Māyāvādī sannyāsīs and delivered them by means of His Vedānta discourses with Prakāśānanda Sarasvatī and Sārvabhauma Bhaṭṭacārya.

TEXT 42

TEXT

mūrka sannyāsī nija-dharma nāhi jane
bhāvuka ha-iyā phere bhāvukera sane

SYNONYMS

mūrka--illiterate; sannyāsī--one in the renounced order of life; nija-dharma--own duty; nāhi--does not; jāne--know; bhāvuka--in ecstasy; ha-iyā--becoming; phere--wanders; bhāvukera--with another ecstatic person; sane--with.

TRANSLATION

"This Caitanya Mahāprabhu is an illiterate sannyāsi and therefore does not know His real function. Guided only by His sentiments, He wanders about in the company of other sentimentalists."

PURPORT

Foolish Māyāvādīs, not knowing that the Kṛṣṇa consciousness movement is based on a solid philosophy of transcendental science, superficially conclude that those who dance and chant do not have philosophical knowledge. Those who are Kṛṣṇa conscious actually have full knowledge of the essence of Vedānta philosophy, for they study the real commentary on the Vedānta philosophy, Śrīmad-Bhāgavatam, and follow the actual words of the Supreme Personality of Godhead as found in Bhagavad-gītā As It Is. After understanding the Bhāgavata philosophy, or bhāgavata-dharma, they become fully spiritually conscious or Kṛṣṇa conscious, and therefore their chanting and dancing is not material but is on the spiritual platform. Although everyone admires the ecstatic chanting and dancing of the devotees, who are therefore popularly known as "the Hare Kṛṣṇa people," Māyāvādīs cannot appreciate these activities because of their poor fund of knowledge.

TEXT 43

TEXT

e saba śuniyā prabhu hāse mane mane
upekṣā kariyā kāro nā kaila sambhāṣaṇe

SYNONYMS

523
Hearing all this blasphemy, Lord Caitanya Mahāprabhu merely smiled to Himself, rejected all these accusations and did not talk with the Māyāvādīs.

PURPORT

As Kṛṣṇa conscious devotees, we do not like to converse with Māyāvādī philosophers simply to waste valuable time, but whenever there is an opportunity we impress our philosophy upon them with great vigor and success.

TEXT 44

TEXT

upekṣā kariyā kaila mathurā gamana
mathurā dekhiyā punah kaila āgamana

SYNONYMS

upekṣā--neglecting them; kariyā--doing so; kaila--did; mathurā--the town named Mathurā; gamana--traveling; mathurā--Mathurā; dekhiyā--after seeing it; punah--again; kaila āgamana--came back.

TRANSLATION

Thus neglecting the blasphemy of the Vārāṇasī Māyāvādīs, Lord Caitanya Mahāprabhu proceeded to Mathurā, and after visiting Mathurā He returned to meet the situation.

PURPORT

Lord Caitanya Mahāprabhu did not talk with the Māyāvādī philosophers when He first visited Vārāṇasī, but He returned there from Mathurā to convince them of the real purpose of Vedānta.

TEXT 45

TEXT

kāśīte lekhaka śūdra-śrīcandraśekhara
tāṇra ghare rahilā prabhu svatantra Īśvara

SYNONYMS

kāśīte--in Vārāṇasī; lekhaka--writer; śūdra--born of a śūdra family; śrī- candraśekhara--of the name Candraśekhara; tāṇra ghare--in his house; rahilā--remained; prabhu--the Lord; svatantra--independent; Īśvara--the supreme controller.

TRANSLATION
This time Lord Caitanya stayed at the house of Candrašekhara, although he was regarded as a śūdra or kāyastha, for the Lord, as the Supreme Personality of Godhead, is completely independent.

PURPORT

Lord Caitanya stayed at the house of Candrašekhara, a clerk, although a sannyāsī is not supposed to reside in a śūdra’s house. Five hundred years ago, especially in Bengal, it was the system that persons who were born in the families of brāhmaṇas were accepted as brāhmaṇas, and all those who took birth in other families—even the higher castes, namely, the kṣatriyas and vaiśyas—were considered śūdra non-brāhmaṇas. Therefore although Śrī Candrašekhara was a clerk from a kāyastha family in upper India, he was considered a śūdra. Similarly, vaiśyas, especially those of the suvarṇa-vanik community, were accepted as śūdras in Bengal, and even the vaidyas, who were generally physicians, were also considered śūdras. Lord Caitanya Mahāprabhu, however, did not accept this artificial principle, which was introduced in society by self-interested men, and later the kāyasthas, vaidyas and vaniks all began to accept the sacred thread, despite objections from the so-called brāhmaṇas.

Before the time of Caitanya Mahāprabhu, the suvarṇa-vanik class was condemned by Ballal Sen, who was then the King of Bengal, due to a personal grudge. In Bengal the suvarṇa-vanik class are always very rich, for they are bankers and dealers in gold and silver. Therefore, Ballal Sen used to borrow money from a suvarṇa-vanik banker. Ballal Sen’s bankruptcy later obliged the suvarṇa-vanik banker to stop advancing money to him, and thus he became angry and condemned the entire suvarṇa-vanik society as belonging to the śūdra community. Ballal Sen tried to induce the brāhmaṇas not to accept the suvarṇa-vaniks as followers of the instructions of the Vedas under the brahminical directions, but although some brāhmaṇas approved of Ballal Sen’s actions, others did not. Thus the brāhmaṇas also became divided amongst themselves, and those who supported the suvarṇa-vanik class were rejected from the brāhmaṇa community. At the present day the same biases are still being followed.

There are many Vaiṣṇava families in Bengal whose members, although not actually born brāhmaṇas, act as ācāryas by initiating disciples and offering the sacred thread as enjoined in the Vaiṣṇava tantras. For example, in the families of Ṭhākura Raghunandana Ācārya, Ṭhākura Kṛṣṇadāsa, Navanī Hoḍa and Rasikānanda-deva (a disciple of Śyāmānanda Prabhu), the sacred thread ceremony is performed, as it is for the caste Gosvāmīs, and this system has continued for the past three to four hundred years. Accepting disciples born in brāhmaṇa families, they are bona fide spiritual masters who have the facility to worship the Śālagrāma-śilā, which is worshiped with the Deity. As of this writing, Śālagrāma-śilā worship has not yet been introduced in our Kṛṣṇa consciousness movement, but soon it will be introduced in all our temples as an essential function of arcana-mārga (Deity worship).

TEXT 46

TEXT

tapana-miśrera ghare bhikṣā-nirvāhaṇa
sannyāsīra saṅge nāhi māne nimantraṇa

SYNONYMS
tapanamiśrerā—of Tapanamiśra; gharē—in the house; bhikṣā—accepting food; nirvāhana—regularly executed; sannyāśīra—with other Māyāvādi sannyāsīs; saṅge—in company with them; nāhi—never; māne—accepted; nimantraṇa—invitation.

TRANSLATION

As a matter of principle, Lord Caitanya regularly accepted His food at the house of Tapanamiśra. He never mixed with other sannyāsīs, nor did He accept invitations from them.

PURPORT

This exemplary behavior of Lord Caitanya definitely proves that a Vaiṣṇava sannyāsī cannot accept invitations from Māyāvādi sannyāsīs or intimately mix with them.

TEXT 47

TEXT

sanātana gosāṇi āsi' tāṅhāi mililā
tāṅra śikṣā lāgi' prabhu du-māsa rahilā

SYNONYMS

sanātana—of the name Sanātana; gosāṇi—a great devotee; āsi'—coming there; tāṅhāi—there at Vārāṇasī; mililā—visited Him; tāṅra—His; śikṣā—instruction; lāgi'—for the matter of; prabhu—Lord Caitanya Mahāprabhu; du-māsa—two months; rahilā—remained there.

TRANSLATION

When Sanātana Gosvāmī came from Bengal, he met Lord Caitanya at the house of Tapanamiśra, where Lord Caitanya remained continuously for two months to teach him devotional service.

PURPORT

Lord Caitanya taught Sanātana Gosvāmī in the line of disciplic succession. Sanātana Gosvāmī was a very learned scholar in Sanskrit and other languages, but until instructed by Lord Caitanya Mahāprabhu he did not write anything about Vaiṣṇava behavior. His very famous book Hari-bhakti-vilāsa, which gives directions for Vaiṣṇava candidates, was written completely in compliance with the instructions of Śrī Caitanya Mahāprabhu. In this Hari-bhakti-vilāsa Śrī Sanātana Gosvāmī gives definite instructions that by proper initiation by a bona fide spiritual master one can immediately become a brāhmaṇa. In this connection he says:

yathā kāncanatām yāti kāmsyam rasa-vidhānataḥ
tathā dīkṣā-vidhānena dvijatvam jāyate nṛṇām

"As bell metal is turned to gold when mixed with mercury in an alchemical process, so one who is properly trained and initiated by a bona fide spiritual master immediately becomes a brāhmaṇa." Sometimes those born in brāhmaṇa
families protest this, but they have no strong arguments against this principle. By the grace of Kṛṣṇa and His devotee, one's life can change. This is confirmed in Śrīmad-Bhāgavatam by the words jahūti bandham and śudhyanti. Jahūti bandham indicates that a living entity is conditioned by a particular type of body. The body is certainly an impediment, but one who associates with a pure devotee and follows his instructions can avoid this impediment and become a regular brāhmaṇa by initiation under his strict guidance. Śrīla Jīva Gosvāmī states how a non-brāhmaṇa can be turned into a brāhmaṇa by the association of a pure devotee. Prabhaviṣṇave namaḥ: Lord Viṣṇu is so powerful that He can do anything He likes. Therefore it is not difficult for Viṣṇu to change the body of a devotee who is under the guidance of a pure devotee of the Lord.

TEXT 48

TEXT
tāṅre śikhāilā saba vaiṣṇavera dharma bhāgavata-ādi śāstrera yata gūḍha marma

SYNONYMS
tāṅre--unto him (Sanātana Gosvāmī); śikhāilā--the Lord taught him; saba--all; vaiṣṇavera--of the devotees; dharma--regular activities; bhāgavata--Śrīmad-Bhāgavatam; ādi--beginning with; śāstrera--of the revealed scriptures; yata--all; gūḍha--confidential; marma--purpose.

TRANSLATION

On the basis of scriptures like Śrīmad-Bhāgavatam, which reveal these confidential directions, Śrī Caitanya Mahāprabhu instructed Sanātana Gosvāmī regarding all the regular activities of a devotee.

PURPORT

In the paramparā system, the instructions taken from the bona fide spiritual master must also be based on revealed Vedic scriptures. One who is in the line of disciplic succession cannot manufacture his own way of behavior. There are many so-called followers of the Vaiṣṇava cult in the line of Caitanya Mahāprabhu who do not scrupulously follow the conclusions of the śāstras, and therefore they are considered to be apa-sampradāya, which means "outside of the sampradāya." Some of these groups are known as āula, bāula, kartābhajā, neḍā, daraveśa, sāhi sahajiyā, sakhībhakī, smārtā, jata-gosāni, ativādi, cūḍādhāri and gaurāṅga-nāgarī. In order to follow strictly the disciplic succession of Lord Caitanya Mahāprabhu, one should not associate with these apasampradāya communities.

One who is not taught by a bona fide spiritual master cannot understand the Vedic literature. To emphasize this point, Lord Kṛṣṇa, while instructing Arjuna, clearly said that it was because Arjuna was His devotee and confidential friend that he could understand the mystery of the Bhagavad-gītā. It is to be concluded, therefore, that one who wants to understand the mystery of revealed scriptures must approach a bona fide spiritual master, hear from him very submissively and render service to him. Then the import of the scriptures will be revealed. It is stated in the Vedas (Śvetāsvatara Upaniṣad 6.23):
yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

"The real import of the scriptures is revealed to one who has unflinching faith in both the Supreme Personality of Godhead and the spiritual master." Śrīla Narottama dāsa Ṭhākura advises, sādhu-śāstra-guru-vākyā, hṛdaye kariyā aikya. The meaning of this instruction is that one must consider the instructions of the sādhu, the revealed scriptures and the spiritual master in order to understand the real purpose of spiritual life. Neither a sādhu (saintly person or Vaiṣṇava) nor a bona fide spiritual master says anything that is beyond the scope of the sanction of the revealed scriptures. Thus the statements of the revealed scriptures correspond to those of the bona fide spiritual master and saintly persons. One must therefore act with reference to these three important sources of understanding.

TEXT 49

TEXT

itimadhye candraśekhara, miśra-tapanā
duḥkhī haṇā prabhu-pāya kaila nivedana

SYNONYMS

iti-madhye—in the meantime; candraśekhara—the clerk of the name Candraśekhara; miśra-tapanā—as well as Tapana Miśra; duḥkhī haṇā—becoming very unhappy; prabhu-pāya—at the lotus feet of the Lord; kaila—made; nivedana—an appeal.

TRANSLATION

While Lord Caitanya Mahāprabhu was instructing Sanātana Gosvāmī, both Candraśekhara and Tapana Miśra became very unhappy. Therefore they submitted an appeal unto the lotus feet of the Lord.

TEXT 50

TEXT

kateka śunība prabhu tomāra nindana
nā pāri sahite, ebe chādība jīvana

SYNONYMS

kateka—how much; śunība—shall we hear; prabhu—O Lord; tomāra—Your; nindana—blasphemy; nā pāri—we are not able; sahite—to tolerate; ebe—now; chādība—give up; jīvana—life.

TRANSLATION

"How long can we tolerate the blasphemy of Your critics against Your conduct? We should give up our lives rather than hear such blasphemy.
One of the most important instructions by Śrī Caitanya Mahāprabhu regarding regular Vaiṣṇava behavior is that a Vaiṣṇava should be tolerant like a tree and submissive like grass.

trṣṇād api sunīcena
taror iva sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." Nevertheless, the author of these instructions, Lord Caitanya Mahāprabhu, did not tolerate the misbehavior of Jaḍāi and Mādhāi. When they harmed Lord Nityānanda Prabhu, He immediately became angry and wanted to kill them, and it was only by the mercy of Lord Nityānanda Prabhu that they were saved. One should be very meek and humble in his personal transactions, and if insulted a Vaiṣṇava should be tolerant and not angry. But if there is blasphemy against one's guru or another Vaiṣṇava, one should be as angry as fire. This was exhibited by Lord Caitanya Mahāprabhu. One should not tolerate blasphemy against a Vaiṣṇava but should immediately take one of three actions. If someone blasphemes a Vaiṣṇava, one should stop him with arguments and higher reason. If one is not expert enough to do this he should give up his life on the spot, and if he cannot do this, he must go away. While Caitanya Mahāprabhu was in Benares or KāŚī, the Māyāvādī sannyāsīs blasphemed Him in many ways because although He was a sannyāsī He was indulging in chanting and dancing. Tapaṇa Miśra and Candrasekhara heard this criticism, and it was intolerable for them because they were great devotees of Lord Caitanya. They could not stop it, however, and therefore they appealed to Lord Caitanya Mahāprabhu because this blasphemy was so intolerable that they had decided to give up their lives.

TEXT 51

TEXT

tomāre nindaye yata sannyāsīra gaṇa
śunite nā pāri, phāte ṭṛdaya-śravaṇa

SYNONYMS

tomāre--unto You; nindaye--blasphemes; yata--all; sannyāsīra gaṇa--the Māyāvādī sannyāsīs; śunite--to hear; nā--cannot; pāri--tolerate; phāte--it breaks; ṭṛdaya--our hearts; śravaṇa--while hearing such blasphemy.

TRANSLATION

"The Māyāvādī sannyāsīs are all criticizing Your Holiness. We cannot tolerate hearing such criticism, for this blasphemy breaks our hearts."

PURPORT
This is a manifestation of real love for Kṛṣṇa and Lord Caitanya Mahāprabhu. There are three categories of Vaiṣṇavas: kaniṣṭha-adhikārīs, madhyama-adhikārīs and uttama-adhikārīs. The kaniṣṭha-adhikārī, or the devotee in the lowest stage of Vaiṣṇava life, has firm faith but is not familiar with the conclusions of the śastras. The devotee in the second stage, the madhyama-adhikārī, is completely aware of the śastric conclusion and has firm faith in his guru and the Lord. He, therefore, avoiding nondevotees, preaches to the innocent. However, the mahā-bhāgavata or uttama-adhikārī, the devotee in the highest stage of devotional life, does not see anyone as being against the Vaiṣṇava principles, for he regards everyone as a Vaiṣṇava but himself. This is the essence of Caitanya Mahāprabhu’s instruction that one be more tolerant than a tree and think oneself lower than the straw in the street (tṛṇād api su-nīcena taror iva sahiṣṭunā). However, even if a devotee is in the uttama-bhāgavata status he must come down to the second status of life, madhyama-adhikārī, to be a preacher, for a preacher should not tolerate blasphemy against another Vaiṣṇava. Although a kaniṣṭha-adhikārī also cannot tolerate such blasphemy, he is not competent to stop it by citing śastric evidences. Therefore Tapana Miśra and Candraśekhara are understood to be kaniṣṭha-adhikārīs because they could not refute the arguments of the sannyāsīs in Benares. They appealed to Lord Caitanya Mahāprabhu to take action, for they felt that they could not tolerate such criticism although they also could not stop it.

TEXT 52

TEXT

ihā śuni rahe prabhu Īṣat hāsiyā
sei kāle eka vipra milila āsiyā

SYNONYMS

ihā--this; śuni--hearing; rahe--remained; prabhu--Lord Caitanya Mahāprabhu; Īṣat--slightly; hāsiyā--smiling; sei kāle--at that time; eka--one; vipra--brähmaṇa; milila--met; āsiyā--coming there.

TRANSLATION

While Tapana Miśra and Candraśekhara were thus talking with Śrī Caitanya Mahāprabhu, He only smiled slightly and remained silent. At that time a brähmaṇa came there to meet the Lord.

PURPORT

Because the blasphemy was cast against Śrī Caitanya Mahāprabhu Himself, He did not feel sorry, and therefore He was smiling. This is ideal Vaiṣṇava behavior. One should not become angry upon hearing criticism of himself, but if other Vaiṣṇavas are criticized one must be prepared to act as previously suggested. Śrī Caitanya Mahāprabhu was very compassionate for His pure devotees Tapana Miśra and Candraśekhara; therefore by His grace this brähmaṇa immediately came to Him. By His omnipotency the Lord created this situation for the happiness of His devotees.

TEXT 53
TEXT

āsi' nivedana kare caraṇe dhariyā
eka vastu māgoṅ, deha prasanna ha-iyā

SYNONYMS

āsi'--coming there; nivedana--submissive statement; kare--made; caraṇe--unto the lotus feet; dhariyā--capturing; eka--one; vastu--thing; māgoṅ--beg from You; deha--kindly give it to me; prasanna--being pleased; ha-iyā--becoming so.

TRANSLATION

The brāhmaṇa immediately fell at the lotus feet of Caitanya Mahāprabhu and requested Him to accept his proposal in a joyful mood.

PURPORT

The Vedic injunctions state, tad viddhi pranipātena paripraśnena sevayā: one must approach a superior authority in humbleness (Bg. 4.34). One cannot challenge a superior authority, but with great submission one can submit his proposal for acceptance by the spiritual master or spiritual authorities. Śrī Caitanya Mahāprabhu is an ideal teacher by His personal behavior, and so also are all His disciples. Thus this brāhmaṇa, being purified in association with Caitanya Mahāprabhu, followed these principles in submitting his request to the higher authority. He fell down at the lotus feet of Śrī Caitanya Mahāprabhu and then spoke as follows.

TEXT 54

TEXT

sakala sannyāsī muñi kainu nimantraṇa
tumi yadi āisa, pūrṇa haya mora mana

SYNONYMS

sakala--all; sannyāsī--renouncers; muñi--I; kainu--made; nimantraṇa--invited; tumi--Your good self; yadi--if; āisa--come; pūrṇa--fulfillment; haya--becomes; mora--my; mana--mind.

TRANSLATION

"My dear Lord, I have invited all the sannyāsīs of Benares to my home. My desires will be fulfilled if You also accept my invitation.

PURPORT

This brāhmaṇa knew that Caitanya Mahāprabhu was the only Vaiṣṇava sannyāsī in Benares at that time and all the others were Māyāvādīs. It is the duty of a grhästhā to sometimes invite sannyāsīs to take food at his home. This grhästhā-brāhmaṇa wanted to invite all the sannyāsīs to his house, but he also knew that it would be very difficult to induce Lord Caitanya Mahāprabhu to
accept such an invitation because the Māyāvādī sannyāsīs would be present. Therefore he fell down at His feet and fervently appealed to the Lord to be compassionate and grant his request. Thus he humbly submitted his desire.

TEXT 55

TEXT

na yāha sannyāsi-goṣṭhī, ihā āmi jāni more anugraha kara nimantraṇa māni'

SYNONYMS

nā--not; yāha--You go; sannyāsi-goṣṭhī--the association of Māyāvādī sannyāsīs; ihā--this; āmi--I; jāni--know; more--unto me; anugraha--merciful; kara--become; nimantraṇa--invitation; māni'--accepting.

TRANSLATION

"My dear Lord, I know that You never mix with other sannyāsīs, but please be merciful unto me and accept my invitation.

PURPORT

An ācārya, or great personality of the Vaiṣṇava school, is very strict in his principles, but although he is as hard as a thunderbolt, sometimes he is as soft as a rose. Thus actually he is independent. He follows all the rules and regulations strictly, but sometimes he slackens this policy. It was known that Lord Caitanya never mixed with the Māyāvādī sannyāsīs, yet He conceded to the request of the brāhmaṇa, as stated in the next verse.

TEXT 56

TEXT

prabhu hāsi' nimantraṇa kaila aṅgīkāra sannyāsīre kṛpā lāgi' e bhaṅgī tānhāra

SYNONYMS

prabhu--the Lord; hāsi'--smiling; nimantraṇa--invitation; kaila--made; aṅgīkāra--acceptance; sannyāsīre--unto the Māyāvādī sannyāsīs; kṛpā--to show them mercy; lāgi'--for the matter of; e--this; bhaṅgī--gesture; tānhāra--His.

TRANSLATION

Lord Caitanya smiled and accepted the invitation of the brāhmaṇa. He made this gesture to show His mercy to the Māyāvādī sannyāsīs.

PURPORT

Tapana Miśra and Candrasekhara appealed to the lotus feet of the Lord regarding their grief at the criticism of Him by the sannyāsīs in Benares. Caitanya Mahāprabhu merely smiled, yet He wanted to fulfill the desires of His devotees, and the opportunity came when the brāhmaṇa came to request Him to
accept his invitation to be present in the midst of the other sannyāsīs. This coincidence was made possible by the omnipotency of the Lord.

TEXT 57

TEXT

se vipra jānena prabhu nā yā'na kā'ra ghare
tāñhāra preraṇāya tāṅre atyāgraḥa kare

SYNONYMS

se--that; vipra--brāhmaṇa; jānena--knew it; prabhu--Lord Caitanya Mahāprabhu; nā--never; yā'na--goes; kā'ra--anyone's; ghare--house; tāñhāra--His; preraṇāya--by inspiration; tāṅre--unto Him; atyāgraḥa kare--strongly urging to accept the invitation.

TRANSLATION

The brāhmaṇa knew that Lord Caitanya Mahāprabhu never went to anyone else's house, yet due to inspiration from the Lord he earnestly requested Him to accept this invitation.

TEXT 58

TEXT

āra dine gelā prabhu se vipra-bhavane
dekhilena, vasiyāchena sannyāsīra gaṇe

SYNONYMS

āra--next; dine--day; gelā--went; prabhu--the Lord; se--that; vipra--brāhmaṇa; bhavane--in the house of; dekhilena--He saw; vasiyāchena--there were sitting; sannyāsīra--all the sannyāsīs; gaṇe--in a group.

TRANSLATION

The next day, when Lord Śrī Caitanya Mahāprabhu went to the house of that brāhmaṇa, He saw all the sannyāsīs of Benares sitting there.

TEXT 59

TEXT

sabā namaskari' gelā pāda-prakṣālane
pāda prakṣālana kari vasilā sei sthāne

SYNONYMS

sabā--to all; namaskari'--offering obeisances; gelā--went; pāda--foot; prakṣālana--for washing; pāda--foot; prakṣālana--washing; kari--finishing; vasilā--sat down; sei--in that; sthāne--place.

TRANSLATION
As soon as Śrī Caitanya Mahāprabhu saw the sannyāsīs, He immediately offered obeisances, and then He went to wash His feet. After washing His feet, He sat down by the place where He had done so.

PURPORT

By offering His obeisances to the Māyāvādī sannyāsīs, Śrī Caitanya Mahāprabhu very clearly exhibited His humbleness to everyone. Vaiṣṇavas must not be disrespectful to anyone, to say nothing of a sannyāsī. Śrī Caitanya Mahāprabhu teaches, amāninā māṇa-dena: one should always be respectful to others but should not demand respect for himself. A sannyāsī should always walk barefoot, and therefore when he enters a temple or a society of devotees he should first wash his feet and then sit down in a proper place. In India it is still the prevalent custom that one put his shoes in a specified place and then enter the temple barefoot after washing his feet. Śrī Caitanya Mahāprabhu is an ideal ācārya, and those who follow in His footsteps should practice the methods of devotional life that He teaches us.

TEXT 60

TEXT

vasiyā karilā kichu aiśvarya prakāśa
mahātejomaya vapu koṭi-sūryābhāsa

SYNONYMS

vasiyā--after sitting; karilā--exhibited; kichu--some; aiśvarya--mystic power; prakāśa--manifested; mahā-tejo-maya--very brilliantly; vapu--body; koṭi--millions; sūrya--sun; ābhāsa--reflection.

TRANSLATION

After sitting on the ground, Caitanya Mahāprabhu exhibited His mystic power by manifesting an effulgence as brilliant as the illumination of millions of suns.

PURPORT

Śrī Caitanya Mahāprabhu, as the Supreme Personality of Godhead Kṛṣṇa, is full of all potencies. Therefore it is not remarkable for Him to manifest the illumination of millions of suns. Lord Śrī Kṛṣṇa is known as Yogeśvara, the master of all mystic powers. Śrī Kṛṣṇa Caitanya Mahāprabhu is Lord Kṛṣṇa Himself; therefore He can exhibit any mystic power.

TEXT 61

TEXT

prabhāve ākarṣila saba sannyāsīra mana
uṭhila sannyāsī saba chādiyā āsana

SYNONYMS
prabhāve--by such illumination; ākarṣila--He attracted; saba--all; sannyāsīra--the Māyāvādī sannyāsīs; mana--mind; uṭhila--stood up; sannyāsī--all the Māyāvādī sannyāsīs; saba--all; chādiyā--giving up; āsana--sitting places.

TRANSLATION

When the sannyāsīs saw the brilliant illumination of the body of Śrī Caitanya Mahāprabhu, their minds were attracted, and they all immediately gave up their sitting places and stood in respect.

PURPORT

To draw the attention of common men, sometimes saintly persons, ācāryas and teachers exhibit extraordinary opulences. This is necessary to attract the attention of fools, but a saintly person should not misuse such power for personal sense gratification like false saints who declare themselves to be God. Even a magician can exhibit extraordinary feats that are not understandable to common men, but this does not mean that the magician is God. It is a most sinful activity to attract attention by exhibiting mystic powers and then to utilize this opportunity to declare oneself to be God. A real saintly person never declares himself to be God but always places himself in the position of a servant of God. For a servant of God there is no need to exhibit mystic powers, and he does not like to do so, but on behalf of the Supreme Personality of Godhead a humble servant of God performs his activities in such a wonderful way that no common man can dare try to act like him. Yet a saintly person never takes credit for such actions because he knows very well that when wonderful things are done on his behalf by the grace of the Supreme Lord, all credit goes to the master and not to the servant.

TEXT 62

TEXT

prakāśānanda-nāme sarva sannyāsi-pradhāna prabhuke kahila kichu kariyā sammāna

SYNONYMS

prakāśānanda--Prakāśānanda; nāme--of the name; sarva--all; sannyāsi-pradhāna--chief of the Māyāvādī sannyāsīs; prabhuke--unto the Lord; kahila--said; kichu--something; kariyā--showing Him; sammāna--respect.

TRANSLATION

The leader of all the Māyāvādī sannyāsīs present was named Prakāśānanda Sarasvatī, and after standing up he addressed Lord Caitanya Mahāprabhu as follows with great respect.

PURPORT

As Lord Śrī Caitanya Mahāprabhu showed respect to all the Māyāvādī sannyāsīs, similarly the leader of the Māyāvādī sannyāsīs, Prakāśānanda, also showed his respects to the Lord.
TEXT 63

TEXT

ihāṅ āisa, ihāṅ āisa, śunaha śrīpāda
apavitra sthāne vaisa, kibā avasāda

SYNONYMS

ihāṅ āisa--come here; ihāṅ āisa--come here; śunaha--kindly hear; śrīpāda--Your Holiness; apavitra--unholy; sthāne--place; vaisa--You are sitting; kibā--what is that; avasāda--lamentation.

TRANSLATION

"Please come here. Please come here, Your Holiness. Why do You sit in that unclean place? What has caused Your lamentation?"

PURPORT

Here is the distinction between Lord Caitanya Mahāprabhu and Prakāśānanda Sarasvatī. In the material world everyone wants to introduce himself as very important and great, but Caitanya Mahāprabhu introduced Himself very humbly and meekly. The Māyāvādīs were sitting in an exalted position, and Caitanya Mahāprabhu sat in a place that was not even clean. Therefore the Māyāvādī sannyāsīs thought that He must have been aggrieved for some reason, and Prakāśānanda Sarasvatī inquired about the cause for His lamentation.

TEXT 64

TEXT

prabhu kahe,----āmi ha-i hīna-sampradāya
tomā-sabāra sabhāya vasite nā yuyāya

SYNONYMS

prabhu kahe--the Lord replied; āmi--I; ha-i--am; hīna-sampradāya--belonging to a lower spiritual school; tomā-sabāra--of all of you; sabhāya--in the assembly; vasite--to sit down; nā--never; yuyāya--I can dare.

TRANSLATION

The Lord replied: "I belong to a lower order of sannyāsīs. Therefore I do not deserve to sit with you."

PURPORT

Māyāvādī sannyāsīs are always very puffed up because of their knowledge of Sanskrit and because they belong to the Śaṅkara-sampradāya. They are always under the impression that unless one is a brāhmaṇa and a very good Sanskrit scholar, especially in grammar, one cannot accept the renounced order of life or become a preacher. Māyāvādī sannyāsīs always misinterpret all the āstātras with their word jugglery and grammatical compositions, yet Śrīpāda Śaṅkara-cārya himself condemned such jugglery of words in the verse prāpte
sannihite kāle na hi na hi rakṣati ṛukṛa karāne. ṛukṛa refers to suffixes and prefixes in Sanskrit grammar. Śaṅkarācārya warned his disciples that if they concerned themselves only with the principles of grammar, not worshiping Govinda, they were fools who would never be saved. Yet in spite of Śrīpāda Śaṅkarācārya’s instructions, foolish Māyāvādī sannyāsīs are always busy juggling words on the basis of strict Sanskrit grammar.

Māyāvādī sannyāsīs are very puffed up if they hold the elevated sannyāsa title Tīrtha, Āśrama or Sarasvatī. Even among Māyāvādīs, those who belong to other sampradāyas and hold other titles, such as Vana, Aranya or Bhāratī, are considered to be lower-grade sannyāsīs. Śrī Caitanya Mahāprabhu accepted sannyāsa from the Bhāratī-sampradāya, and thus He considered Himself a lower sannyāsī than Prakāśānanda Sarasvatī. To remain distinct from Vaiṣṇava sannyāsīs, the sannyāsīs of the Māyāvādī-sampradāya always think themselves to be situated in a very elevated spiritual order, but Lord Śrī Caitanya Mahāprabhu, in order to teach them how to become humble and meek, accepted Himself as belonging to a lower sampradāya of sannyāsīs. Thus He wanted to point out clearly that a sannyāsī is one who is advanced in spiritual knowledge. One who is advanced in spiritual knowledge should be accepted as occupying a better position than those who lack such knowledge.

The Māyāvādī-sampradāya sannyāsīs are generally known as Vedāntīs, as if Vedānta were their monopoly. Actually, however, Vedāntī refers to a person who perfectly knows Kṛṣṇa. As confirmed in the Bhagavad-gītā, vedaiṣ ca sarvair aham eva vedyah: "By all the Vedas it is Kṛṣṇa who is to be known." (Bg. 15.15) The so-called Māyāvādī Vedāntīs do not know who Kṛṣṇa is; therefore their title of Vedāntī, or "knower of Vedānta philosophy," is simply a pretension. Māyāvādī sannyāsīs always think of themselves as real sannyāsīs and consider sannyāsīs of the Vaiṣṇava order to be brahmācārīs. A brahmācārī is supposed to engage in the service of a sannyāsī and accept him as his guru. Māyāvādī sannyāsīs therefore declare themselves to be not only gurus but jagad-gurus, or the spiritual masters of the entire world, although, of course, they cannot see the entire world. Sometimes they dress gorgeously and travel on the backs of elephants in processions, and thus they are always puffed up, accepting themselves as jagad-gurus. Śrīla Rūpa Gosvāmī, however, has explained that jagad-guru properly refers to one who is the controller of his tongue, mind, words, belly, genitals and anger. Prthivīṁ sa śiyāt: such a jagad-guru is completely fit to make disciples all over the world. Due to false prestige, Māyāvādī sannyāsīs who do not have these qualifications sometimes harass and blaspheme a Vaiṣṇava sannyāsī who humbly engages in the service of the Lord.

TEXT 65

TEXT

āpane prakāśānanda hātete dhariyā
vasāilā sabhā-madhye sammāna kariyā

SYNONYMS

āpane--personally; prakāśānanda--Prakāśānanda; hātete--by His hand; dhariyā--capturing; vasāilā--made Him sit; sabhā-madhye--in the assembly of; sammāna--with great respect; kariyā--offering Him.

TRANSLATION
Prakāśānanda Sarasvatī, however, caught Śrī Caitanya Mahāprabhu personally by the hand and seated Him with great respect in the midst of the assembly.

PURPORT

The respectful behavior of Prakāśānanda Sarasvatī toward Śrī Caitanya Mahāprabhu is very much to be appreciated. Such behavior is calculated to be ajñāta-sukṛti, or pious activities that one executes unknowingly. Thus Śrī Caitanya Mahāprabhu very tactfully gave Prakāśānanda Sarasvatī an opportunity to advance in ajñāta-sukṛti so that in the future he might actually become a Vaiṣṇava sannyāsī.

TEXT 66

TEXT

puchila, tomāra nāma 'śrī-kṛṣṇa-caitanya'
keśava-bhāratīra śiṣya, tāte tumi dhanya

SYNONYMS

puchila--inquired; tomāra--Your; nāma--name; śrī-kṛṣṇa-caitanya--the name Śrī Kṛṣṇa Caitanya; keśava-bhāratīra śiṣya--You are a disciple of Keśava Bhāratī; tāte--in that connection; tumi--You are; dhanya--glorious.

TRANSLATION

Prakāśānanda Sarasvatī then said: "I understand that Your name is Śrī Kṛṣṇa Caitanya. You are a disciple of Śrī Keśava Bhāratī, and therefore You are glorious.

TEXT 67

TEXT

sāmpradāyika sannyāsī tumi, raha ei grāme
ki kāraṇe āmā-sabāra nā kara darśane

SYNONYMS

sāmpradāyika--of the community; sannyāsī--Māyāvādī sannyāsī; tumi--You are; raha--live; ei--this; grāme--in Vārāṇasī; ki kāraṇe--for what reason; āmā-sabāra--with us; nā--do not; kara--endeavor; darśane--to mix.

TRANSLATION

"You belong to our Śaṅkara-sampradāya and live in our village, Vārāṇasī. Why then do You not associate with us? Why is it that You avoid even seeing us?

PURPORT

A Vaiṣṇava sannyāsī or a Vaiṣṇava in the second stage of advancement in spiritual knowledge can understand four principles--namely, the Supreme Personality of Godhead, the devotees, the innocent and the jealous--and he
behaves differently with each. He tries to increase his love for Godhead, make friendship with devotees and preach Kṛṣṇa consciousness among the innocent, but he avoids the jealous who are envious of the Kṛṣṇa consciousness movement. Lord Caitanya Mahāprabhu Himself exemplified such behavior, and this is why Prakāśānanda Sarasvatī inquired why He did not associate or even talk with them. Caitanya Mahāprabhu confirmed by example that a preacher of the Kṛṣṇa consciousness movement generally should not waste his time talking with Māyāvādī sannyāsīs, but when there are arguments on the basis of śāstra, a Vaiṣṇava must come forward to talk and defeat them in philosophy.

According to Māyāvādī sannyāsīs, only one who takes sannyāsa in the disciplic succession from Śaṅkarācārya is a Vedic sannyāsa. Sometimes it is challenged that the sannyāsīs who are preaching in the Kṛṣṇa consciousness movement are not genuine because they do not belong to brāhmaṇa families, for Māyāvādīs do not offer sannyāsa to one who does not belong to a brāhmaṇa family by birth. Unfortunately, however, they do not know that at present everyone is born a sūdra (kalau sūdra-sambhavaḥ). It is to be understood that there are no brāhmaṇas in this age because those who claim to be brāhmaṇas simply on the basis of birthright do not have the brahminical qualifications. However, even if one is born in a non-brāhmaṇa family, if he has the brahminical qualifications he should be accepted as a brāhmaṇa, as confirmed by Śrīla Nārada Muni and the great saint Śrīdhara Svāmī. This is also stated in Śrīmad-Bhāgavatam. Both Nārada and Śrīdhara Svāmī completely agree that one cannot be a brāhmaṇa by birthright but must possess the qualities of a brāhmaṇa. Thus in our Kṛṣṇa consciousness movement we never offer the sannyāsa order to a person whom we do not find to be qualified in terms of the prescribed brahminical principles. Although it is a fact that unless one is a brāhmaṇa he cannot become a sannyāsī, it is not a valid principle that an unqualified man who is born in a brāhmaṇa family is a brāhmaṇa whereas a brahminically qualified person born in a non-brāhmaṇa family cannot be accepted. The Kṛṣṇa consciousness movement strictly follows the injunctions of Śrīmad-Bhāgavatam, avoiding misleading heresy and manufactured conclusions.

TEXT 68

TEXT

sannyāsī ha-iyā kara nartana-gāyana
bhāvuka saba saṅge laṅā kara saṅkīrtana

SYNONYMS

sannyāsī--the renounced order of life; ha-iyā--accepting; kara--You do; nartana-gāyana--dancing and chanting; bhāvuka--fanatics; saba--all; saṅge--in Your company; laṅā--accepting them; kara--You do; saṅkīrtana--chanting of the holy name of the Lord.

TRANSLATION

"You are a sannyāsī. Why then do You indulge in chanting and dancing, engaging in Your saṅkīrtana movement in the company of fanatics?

PURPORT

This is a challenge by Prakāśānanda Sarasvatī to Śrī Caitanya Mahāprabhu. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes in his Anubhāṣya that Śrī
Caitanya Mahāprabhu, who is the object of Vedānta philosophical research, has very kindly determined who is an appropriate candidate for study of Vedānta philosophy. The first qualification of such a candidate is expressed by Śrī Caitanya Mahāprabhu in His Śikṣāṣṭaka:

\[
\text{tṛṇād api sunīcena} \\
\text{taror iva sahiṣṭunā} \\
\text{amāninā mānadena} \\
\text{kīrtaniyāḥ sadā hariṣ}
\]

This statement indicates that one can hear or speak about Vedānta philosophy through the disciplic succession. One must be very humble and meek, more tolerant than a tree and more humble than the grass. One should not claim respect for himself but should be prepared to give all respect to others. One must have these qualifications to be eligible to understand Vedic knowledge.

TEXT 69

TEXT

\[
\text{vedānta-paṭhana, dhyāṇa,----sannyāsīra dharma} \\
\text{tāhā chaḍi' kara kene bhāvukera karma}
\]

SYNONYMS

vedānta-paṭhana--studying Vedānta philosophy; dhyāṇa--meditation; sannyāsīra--of a sannyāsi; dharma--duties; tāhā chaḍi'--giving them up; kara--You do; kene--why; bhāvukera--of the fanatics; karma--activities.

TRANSLATION

"Meditation and the study of Vedānta are the sole duties of a sannyāsi. Why do You abandon these to dance with fanatics?"

PURPORT

As explained in regard to verse 41, Māyāvādī sannyāsīs do not approve of chanting and dancing. Prakāśānanda Sarvesvāra, like Sārvabhauma Bhāṭṭācārya, misunderstood Śrī Caitanya Mahāprabhu to be a misled young sannyāsi, and therefore he asked Him why He indulged in the association of fanatics instead of executing the duty of a sannyāsi.

TEXT 70

TEXT

\[
\text{prabhāve dekhiye tomā sākṣāt nārāyaṇa} \\
\text{hīnācāra kara kene, ithe ki kāraṇa}
\]

SYNONYMS

prabhāve--in Your opulence; dekhiye--I see; tomā--You; sākṣāt--directly; nārāyaṇa--the Supreme Personality of Godhead; hīnā-ācāra--lower-class behavior; kara--You do; kene--why; ithe--in this; ki--what is; kāraṇa--reason.
"You look as brilliant as if You were Nārāyaṇa Himself. Will You kindly explain the reason that You have adopted the behavior of lower-class people?"

**PURPORT**

Due to renunciation, Vedānta study, meditation and the strict regulative principles of their daily routine, Māyāvādī sannyāsīs are certainly in a position to execute pious activities. Thus Prakāśānanda Sarasvatī, on account of his piety, could understand that Caitanya Mahāprabhu was not an ordinary person but the Supreme Personality of Godhead. Sākṣāt nārāyaṇa: he considered Him to be Nārāyaṇa Himself. Māyāvādī sannyāsīs address one another as Nārāyaṇa because they think that they are all going to be Nārāyaṇa or merge with Nārāyaṇa in the next life. Prakāśānanda Sarasvatī appreciated that Caitanya Mahāprabhu had already directly become Nārāyaṇa and did not need to wait until His next life. One difference between the Vaiṣṇava and Māyāvādī philosophies is that Māyāvādī philosophers think that after giving up their bodies they are going to become Nārāyaṇa by merging with His body, whereas Vaiṣṇava philosophers understand that after the body dies they are going to have a transcendental, spiritual body in which to associate with Nārāyaṇa.

**TEXT 71**

**TEXT**

prabhu kahe----śuna, śrīpāda, ihāra kāraṇa
guru more mūrkha dekhi' karila sāsana

**SYNONYMS**

prabhu kahe--the Lord replied; śuna--kindly hear; śrīpāda--Your Holiness; ihāra--of this; kāraṇa--reason; guru--My spiritual master; more--Me; mūrkha--fool; dekhi'--understanding; karila--he did; sāsana--chastisement.

**TRANSLATION**

Śrī Caitanya Mahāprabhu replied to Prakāśānanda Sarasvatī, "My dear sir, kindly hear the reason. My spiritual master considered Me a fool, and therefore He chastised Me.

**PURPORT**

When Prakāśānanda Sarasvatī inquired from Lord Caitanya Mahāprabhu why He neither studied Vedānta nor performed meditation, Lord Caitanya presented Himself as a number one fool in order to indicate that the present age, Kali-yuga, is an age of fools and rascals in which it is not possible to obtain perfection simply by reading Vedānta philosophy and meditating. The śāstras strongly recommend:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
"In this age of quarrel and hypocrisy the only means of deliverance is the chanting of the holy names of the Lord. There is no other way. There is no other way. There is no other way." People in general in Kali-yuga are so fallen that it is not possible for them to obtain perfection simply by studying the Vedānta-sūtra. One should therefore seriously take to the constant chanting of the holy name of the Lord.

TEXT 72

TEXT

mūrkhā tumī, tomāra nāhika vedāntādhiṣṭa
'kṛṣṇa-maṇtra' japa sadā,----ei maṇtra-sāra

SYNONYMS

mūrkhā tumī--You are a fool; tomāra--Your; nāhika--there is not; vedānta--Vedānta philosophy; adhiṣṭa--qualification to study; kṛṣṇa-maṇtra--the hymn of Kṛṣṇa (Hare Kṛṣṇa); japa--chant; sadā--always; ei--this; maṇtra--hymn; sāra--essence of all Vedic knowledge.

TRANSLATION

" 'You are a fool,' he said. 'You are not qualified to study Vedānta philosophy, and therefore You must always chant the holy name of Kṛṣṇa. This is the essence of all mantras, or Vedic hymns.

PURPORT

Śrī Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja comments in this connection, "One can become perfectly successful in the mission of his life if he acts exactly according to the words he hears from the mouth of his spiritual master." This acceptance of the words of the spiritual master is called śrāvata-vākyā, which indicates that the disciple must carry out the spiritual master's instructions without deviation. Śrīla Viśvanātha Cakravarti Ṭhākura remarks in this connection that a disciple must accept the words of his spiritual master as his life and soul. Śrī Caitanya Mahāprabhu here confirms this by saying that since His spiritual master ordered Him only to chant the holy name of Kṛṣṇa, He always chanted the Hare Kṛṣṇa mahā-mantra according to this direction ('kṛṣṇa-maṇtra' japa sadā,--ei maṇtra-sāra).

Kṛṣṇa is the origin of everything. Therefore when a person is fully Kṛṣṇa conscious it is to be understood that his relationship with Kṛṣṇa has been fully confirmed. Lacking Kṛṣṇa consciousness, one is only partially related with Kṛṣṇa and is therefore not in his constitutional position. Although Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead Kṛṣṇa, the spiritual master of the entire universe, He nevertheless took the position of a disciple in order to teach by example how a devotee should strictly follow the orders of a spiritual master in executing the duty of always chanting the Hare Kṛṣṇa mahā-mantra. One who is very much attracted to the study of Vedānta philosophy must take lessons from Śrī Caitanya Mahāprabhu. In this age, no one is actually competent to study Vedānta, and therefore it is better that one chant the holy name of the Lord, which is the essence of all Vedic knowledge, as Kṛṣṇa Himself confirms in the Bhagavad-gītā (15.15):

vedais ca sarvair aham eva vedyo

542
"By all the Vedas, I am to be known. Indeed, I am the compiler of Vedānta, and I am the knower of the Vedas."

Only fools give up the service of the spiritual master and think themselves advanced in spiritual knowledge. In order to check such fools, Caitanya Mahāprabhu Himself presented the perfect example of how to be a disciple. A spiritual master knows very well how to engage each disciple in a particular duty, but if a disciple, thinking himself more advanced than his spiritual master, gives up his orders and acts independently, he checks his own spiritual progress. Every disciple must consider himself completely unaware of the science of Kṛṣṇa and must always be ready to carry out the orders of the spiritual master to become competent in Kṛṣṇa consciousness. A disciple should always remain a fool before his spiritual master. Therefore sometimes pseudospiritualists accept a spiritual master who is not even fit to become a disciple because they want to keep him under their control. This is useless for spiritual realization.

One who imperfectly knows Kṛṣṇa consciousness cannot know Vedānta philosophy. A showy display of Vedānta study without Kṛṣṇa consciousness is a feature of the external energy, māyā, and as long as one is attracted by the inebrieties of this ever-changing material energy, he deviates from devotion to the Supreme Personality of Godhead. An actual follower of Vedānta philosophy is a devotee of Lord Viṣṇu, who is the greatest of the great and the maintainer of the entire universe. Unless one surpasses the field of activities in service to the limited, one cannot reach the unlimited. Knowledge of the unlimited is actual brahma-jñāna, or knowledge of the Supreme. Those who are addicted to fruitive activities and speculative knowledge cannot understand the value of holy name of Lord Kṛṣṇa, which is always completely pure, eternally liberated and full of spiritual bliss. One who has taken shelter of the holy name of the Lord, which is identical with the Lord, does not have to study Vedānta philosophy, for he has already completed all such study.

One who is unfit to chant the holy name of Kṛṣṇa but thinks that the holy name is different from Kṛṣṇa and thus takes shelter of Vedānta study in order to understand Him must be considered a number one fool, as confirmed by Caitanya Mahāprabhu by His personal behavior, and philosophical speculators who want to make Vedānta philosophy an academic career are also considered to be within the material energy. A person who always chants the holy name of the Lord, however, is already beyond the ocean of nescience, and thus even a person born in a low family who engages in chanting the holy name of the Lord is considered to be beyond the study of Vedānta philosophy. In this connection Śrīmad-Bhāgavatam (3.33.7) states:

\[
\text{aho bata śva-paco 'to garīyān}
\text{yaj-jihvāgre vartate nāma tubhyam}
\text{tepus tapas te juhuvuḥ sasnur āryā}
\text{brahmānūcūr nāma grñanti ye te}
\]

"If a person born in a family of dog-eaters takes to the chanting of the holy name of Kṛṣṇa, it is to be understood that in his previous life he must have executed all kinds of austerities and penances and performed all the Vedic yajñas." Another quotation states:

\[
\text{ṛg-vedo 'tha yajur-vedāḥ sāma-vedo 'py atharvaṇaḥ}
\text{adhītās tena yenoktaṁ hariṁ ity akṣara-dvayam}
\]
"A person who chants the two syllables ha-ri has already studied the four Vedas--Sāma, Rg, Yajur and Atharva."

Taking advantage of these verses, there are some sahajiyās who, taking everything very cheaply, consider themselves elevated Vaiṣṇavas but do not care even to touch the Vedānta-sūtra or Vedānta philosophy. A real Vaiṣṇava should, however, study Vedānta philosophy, but if after studying Vedānta one does not adopt the chanting of the holy name of the Lord, he is no better than a Māyāvādi. Therefore, one should not be a Māyāvādi, yet one should not be unaware of the subject matter of Vedānta philosophy. Indeed, Caitanya Mahāprabhu exhibited His knowledge of Vedānta in His discourses with Prakāśānanda Sarasvatī. Thus it is to be understood that a Vaiṣṇava should be completely conversant with Vedānta philosophy, yet he should not think that studying Vedānta is all in all and therefore be unattached to the chanting of the holy name. A devotee must know the importance of simultaneously understanding Vedānta philosophy and chanting the holy names. If by studying Vedānta one becomes an impersonalist, he has not been able to understand Vedānta. This is confirmed in the Bhāgavad-gītā (15.15). Vedānta means "the end of knowledge." The ultimate end of knowledge is knowledge of Kṛṣṇa, who is identical with His holy name. Cheap Vaiṣṇavas (sahajiyās) do not care to study the Vedānta philosophy as commented upon by the four ācāryas. In the Gaudīya-sampradāya there is a Vedānta commentary called the Govinda-bhāṣya, but the sahajiyās consider such commentaries to be untouchable philosophical speculation, and they consider the ācāryas to be mixed devotees. Thus they clear their way to hell.

TEXT 73

TEXT

kṛṣṇa-mantra haite habe sāṁśāra-mocana
kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa

SYNONYMS

kṛṣṇa-mantra--the chanting of the Hare Kṛṣṇa mahā-mantra; haite--from; habe--it will be; sāṁśāra--material existence; mocana--deliverance; kṛṣṇa-nāma--the holy name of Lord Kṛṣṇa; haite--from; pābe--one will get; kṛṣṇera--of Lord Kṛṣṇa; caraṇa--lotus feet.

TRANSLATION

"Simply by chanting the holy name of Kṛṣṇa one can obtain freedom from material existence. Indeed, simply by chanting the Hare Kṛṣṇa mantra one will be able to see the lotus feet of the Lord.

PURPORT

In his Anubhāṣya, Śrī Bhāktisiddhānta Sarasvatī Gosvāmī says that the actual effect that will be visible as soon as one achieves transcendental knowledge is that he will immediately become free from the clutches of māyā and fully engage in the service of the Lord. Unless one serves the Supreme Personality of Godhead Mukunda, one cannot become free from fruitive activities under the external energy. However, when one chants the holy name of the Lord offensively, one can realize a transcendental position that is
completely aloof from the material conception of life. Rendering service to
the Lord, a devotee relates to the Supreme Personality of Godhead in one of
diverse relationships—namely, sānta, dāsya, sakhyā, vātsalya or mādhurya—and
thus he relishes transcendental bliss in that relationship. Such a
relationship certainly transcends the body and mind. When one realizes that
the holy name of the Lord is identical with the Supreme Person, he becomes
completely eligible to chant the holy name of the Lord. Such an ecstatic
chanter and dancer must be considered to have a direct relationship with the
Lord.

According to the Vedic principles, there are three stages of spiritual
advancement, namely, sambandha-jñāna, abhidheya and prayojana. Sambandha-jñāna
refers to establishing one's original relationship with the Supreme
Personality of Godhead, abhidheya refers to acting according to that
constitutional relationship, and prayojana is the ultimate goal of life, which
is to develop love of Godhead (premā pum-artha mahān). If one adheres to the
regulative principles under the order of the spiritual master, he very easily
achieves the ultimate goal of his life. A person who is addicted to the
chanting of the Hare Kṛṣṇa mantra very easily gets the opportunity to serve
the Supreme Personality of Godhead directly. There is no need for such a
person to understand the grammatical jugglery in which Māyāvādī sannyāsīs
generally indulge. Śrī Śaṅkarācārya also stressed this point: na hi na hi
rakṣati duṅkā karāne. "Simply by juggling grammatical suffixes and prefixes
one cannot save himself from the clutches of death." The grammatical word
jugglers cannot bewilder a devotee who engages in chanting the Hare Kṛṣṇa
mahā-mantra. Simply addressing the energy of the Supreme Lord as Hare and the
Lord Himself as Kṛṣṇa very soon situates the Lord within the heart of the
devotee. By thus addressing Rādhā and Kṛṣṇa, one directly engages in His
Lordship's service. The essence of all revealed scriptures and all knowledge
is present when one addresses the Lord and His energy by the Hare Kṛṣṇa
mantra, for this transcendental vibration can completely liberate a
conditioned soul and directly engage him in the service of the Lord.

Śrī Caitanya Mahāprabhu presented Himself as a grand fool, yet He
maintained that all the words that He had heard from His spiritual master
strictly followed the principles stated by Vyāsadeva in Śrīmad-Bhāgavatam
(1.7.6).

anarthopaśamaṃ sākṣād
bhakti-yogam adhokṣaje
lokasyājñātā vidvāṃśa
cakre sātvata-sāmhitām

"The material miseries of a living entity, which are superfluous to him,
can be directly mitigated by the linking process of devotional service. But
the mass of people do not know this, and therefore the learned Vyāsadeva
compiled this Vedic scripture [Śrīmad-Bhāgavatam], which is in relation to the
Supreme Truth." One can overcome all misconceptions and entanglement in the
material world by practicing bhakti-yoga, and therefore Vyāsadeva, acting on
the instruction of Śrī Nārada, has very kindly introduced Śrīmad-Bhagavatam to
relieve the conditioned souls from the clutches of māyā. Lord Caitanya's
spiritual master instructed Him, therefore, that one must read Śrīmad-
Bhāgavatam regularly and with scrutiny to gradually become attached to the
chanting of the Hare Kṛṣṇa mahā-mantra.

The holy name and the Lord are identical. One who is completely free from
the clutches of māyā can understand this fact. This knowledge, which is
achieved by the mercy of the spiritual master, places one on the supreme
transcendental platform. Śrī Caitanya Mahāprabhu presented Himself as a fool because prior to accepting the shelter of a spiritual master He could not understand that simply by chanting one can be relieved from all material conditions. But as soon as He became a faithful servant of His spiritual master and followed his instructions, He very easily saw the path of liberation. Śrī Caitanya Mahāprabhu’s chanting of the Hare Kṛṣṇa mantra must be understood to be devoid of all offenses. The ten offenses against the holy name are as follows: (1) to blaspheme a devotee of the Lord, (2) to consider the Lord and the demigods to be on the same level or to think that there are many gods, (3) to neglect the orders of the spiritual master, (4) to minimize the authority of scriptures (Vedas), (5) to interpret the holy name of God, (6) to commit sins on the strength of chanting, (7) to instruct the glories of the Lord’s name to the unfaithful, (8) to compare the chanting of the holy name with material piety, (9) to be inattentive while chanting the holy name, and (10) to be attached to material things in spite of chanting the holy name.

TEXT 74

TEXT

nāma vinu kali-kāle nāhi āra dharma
sarva-mantra-sāra nāma, ei śāstra-marma

SYNONYMS

nāma--the holy name; vinu--without; kali-kāle--in this Age of Kali; nāhi--there is none; āra--or any alternative; dharma--religious principle; sarva--all; mantra--hymns; sāra--essence; nāma--the holy name; ei--this is; śāstra--revealed scriptures; marma--purport.

TRANSLATION

"'In this Age of Kali there is no religious principle other than the chanting of the holy name, which is the essence of all Vedic hymns. This is the purport of all scriptures.'"

PURPORT

The principles of the paramparā system were strictly honored in previous ages--Satya-yuga, Tretā-yuga and Dwāpara-yuga--but in the present age, Kali-yuga, people neglect the importance of this system of śrauta-paramparā, or receiving knowledge by disciplic succession. In this age, people are prepared to argue that they can understand that which is beyond their limited knowledge and perception through so-called scientific observations and experiments, not knowing that actual truth comes down to man from authorities. This argumentative attitude is against the Vedic principles, and it is very difficult for one who adopts it to understand that the holy name of Kṛṣṇa is as good as Kṛṣṇa Himself. Since Kṛṣṇa and His holy name are identical, the holy name is eternally pure and beyond material contamination. It is the Supreme Personality of Godhead as a transcendental vibration. The holy name is completely different from material sound, as confirmed by Narottama dāsa Ṭhākura: golokera prema-dhana, hari-nāma-saṅkīrtana. The transcendental vibration of hari-nāma-saṅkīrtana is imported from the spiritual world. Thus although materialists who are addicted to experimental knowledge and the so-called "scientific method" cannot place their faith in the chanting of the
Hare Kṛṣṇa mahā-mantra, it is a fact that simply by chanting the Hare Kṛṣṇa mantra offenselessly one can be freed from all subtle and gross material conditions. The spiritual world is called Vaikuṇṭha, which means "without anxiety." In the material world everything is full of anxiety (kuṇṭha), whereas in the spiritual world (Vaikuṇṭha) everything is free from anxiety. Therefore those who are afflicted by a combination of anxieties cannot understand the Hare Kṛṣṇa mantra, which is free from all anxiety. In the present age the vibration of the Hare Kṛṣṇa mahā-mantra is the only process that is in a transcendental position, beyond material contamination. Since the holy name can deliver a conditioned soul, it is explained here to be sarva-mantra-sāra, the essence of all Vedic hymns.

A name that represents an object of this material world may be subjected to arguments and experimental knowledge, but in the absolute world a name and its owner, the fame and the famous, are identical, and similarly the qualities, pastimes and everything else pertaining to the Absolute are also absolute. Although Māyāvādīs profess monism, they differentiate between the holy name of the Supreme Lord and the Lord Himself. For this offense of nāmāparādha they gradually glide down from their exalted position of brahma-jñāna, as confirmed in Śrīmad-Bhāgavatam (10.2.32):

āruhya kṛccchreṇa paraṁ padaṁ tataḥ
patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ

Although by severe austerities they rise to the exalted position of brahma-jñāna, they nevertheless fall down due to imperfect knowledge of the Absolute Truth. Although they profess to understand the Vedic mantra sarvāṁ khalv idaṁ brahma (Chāndogya Upaniṣad 3.14.1), which means "Everything is brahman," they are unable to understand that the holy name is also brahman. If they regularly chant the mahā-mantra, however, they can be relieved from this misconception. Unless one properly takes shelter of the holy name, he cannot be relieved from the offensive stage in chanting the holy name.

TEXT 75

TEXT

eta bali' eka śloka śikhāila more
kaṇṭhe kari' ei śloka kariha vicāre

SYNONYMS

eta bali'--saying this; eka śloka--one verse; śikhāila--taught; more--Me; kaṇṭhe--in the throat; kari'--keeping; ei--this; śloka--verse; kariha--You should do; vicāre--in consideration.

TRANSLATION

"After describing the potency of the Hare Kṛṣṇa mahā-mantra, My spiritual master taught Me another verse, advising Me to always keep it within My throat.

TEXT 76

TEXT
SYNONYMS

hāreḥ nāma--the holy name of the Lord; hareḥ nāma--the holy name of the Lord; hareḥ nāma--the holy name of the Lord; eva--certainly; kevalam--only; kalau--in this Age of Kali; na asti--there is none; eva--certainly; na asti--there is none; eva--certainly; na asti--there is none; eva--certainly; gatiḥ--progress; anyathā--otherwise.

TRANSLATION

" 'For spiritual progress in this Age of Kali, there is no alternative, there is no alternative, there is no alternative to the holy name, the holy name, the holy name of the Lord.'

PURPORT

For progress in spiritual life, the śāstras recommend meditation in Satya-yuga, sacrifice for the satisfaction of Lord Viṣṇu in Tretā-yuga and gorgeous worship of the Lord in the temple in Dvāpara-yuga, but in the Age of Kali one can achieve spiritual progress only by chanting the holy name of the Lord. This is confirmed in various scriptures. In Śrīmad-Bhāgavatam there are many references to this fact. In the Twelfth Canto (12.3.51) it is said, kīrtanād eva kṛṣṇasya muktā-saṅgaḥ paraṁ vrajet: In the Age of Kali there are many faults, for people are subjected to many miserable conditions, yet in this age there is one great benediction--simply by chanting the Hare Kṛṣṇa mantra one can be freed from all material contamination and thus be elevated to the spiritual world. The Nārada-paṇcarātra also praises the Hare Kṛṣṇa mahā-mantra as follows:

trayo vedāḥ śad-aṅgāṇi
candāṃsi vividhāḥ surāḥ
sarvam aṣṭākṣarāntahṛthaḥ
yac cāṇyad api vān-mayam
sarva-vedānta-sārārthaḥ
saṁsārārṇava-tāraṇaḥ

"The essence of all Vedic knowledge--comprehending the three kinds of Vedic activity [karma-kāṇḍa, jñāna-kāṇḍa and upāsanā-kāṇḍa], the chandas, or Vedic hymns, and the processes for satisfying the demigods--is included in the eight syllables Hare Kṛṣṇa, Hare Kṛṣṇa. This is the reality of all Vedānta. The chanting of the holy name is the only means to cross the ocean of nescience." Similarly, the Kali-santaraṇa Upaniṣad states, "Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare--these sixteen names composed of thirty-two syllables are the only means to counteract the evil effects of Kali-yuga. In all the Vedas it is seen that to cross the ocean of nescience there is no alternative to the chanting of the holy name." Similarly, Śrī Madhvacārya, while commenting upon the Muṇḍaka Upaniṣad, has said:

dvāparīyair janair viṣṇuḥ
In the Dvāpara-yuga one could satisfy Kṛṣṇa or Viṣṇu only by worshiping Him gorgeously according to the pāńcarātrikī system, but in the Age of Kali one can satisfy and worship the Supreme Personality of Godhead Hari simply by chanting the holy name. In his Bhakti-sandarbha (verse 284), Śrīla Jīva Gosvāmī strongly emphasizes the chanting of the holy name of the Lord as follows:


Śrīla Jīva Gosvāmī states that the substance of all the Vedic mantras is the chanting of the holy name of the Lord. Every mantra begins with the prefix nama oṁ and eventually addresses by name the Supreme Personality of Godhead. By the supreme will of the Lord there is a specific potency in each and every mantra chanted by great sages like Nārada Muni and other ṛṣis. Chanting the holy name of the Lord immediately renovates the transcendental relationship of the living being with the Supreme Lord.

To chant the holy name of the Lord, one need not depend upon other paraphernalia, for one can immediately get all the desired results of connecting or linking with the Supreme Personality of Godhead. It may therefore be questioned why there is a necessity for initiation or further spiritual activities in devotional service for one who engages in the chanting of the holy name of the Lord. The answer is that although it is correct that one who fully engages in chanting the holy name need not depend upon the process of initiation, generally a devotee is addicted to many abominable material habits due to material contamination from his previous life. In order to get quick relief from all these contaminations, it is required that one engage in the worship of the Lord in the temple. The worship of the Deity in the temple is essential to reduce one's restlessness due to the contaminations of conditioned life. Thus Nārada, in his pāńcarātrikī-vidhi, and other great sages have sometimes stressed that since every conditioned soul has a bodily concept of life aimed at sense enjoyment, to restrict this sense enjoyment the rules and regulations for worshiping the Deity in the temple are essential. Śrīla Rūpa Gosvāmī has described that the holy name of the Lord can be chanted by liberated souls, but almost all the souls we have to initiate are conditioned. It is advised that one chant the holy name of the Lord without offenses and according to the regulative principles, yet due to their past bad habits they violate these rules and regulations. Thus the regulative principles for worship of the Deity are also simultaneously essential.

TEXT 77

TEXT

ei ājñā pāṇā nama la-i anukṣaṇa
nāma laite laite mora bhrānta haila mana

SYNONYMS

ei--this; ājñā--order; pānā--receiving; nāma--the holy name; la-i--chant; anukṣaṇa--always; nāma--the holy name; laite--accepting; laite--accepting; mora--My; bhrānta--bewilderment; haila--taking place; mana--in the mind.

TRANSLATION

"Since I received this order from My spiritual master, I always chant the holy name, but I think that by chanting and chanting the holy name I have been bewildered.

TEXT 78

TEXT
dhairya dharite nāri, hailāma un matta
hāsi, kāndi, nāci, gāi, yaiche madamatta

SYNONYMS
dhairya--patience; dharite--capturing; nāri--unable to take; hailāma--I have become; un matta--mad after it; hāsi--laugh; kāndi--cry; nāci--dance; gāi--sing; yaiche--as much as; madamatta--madman.

TRANSLATION

"While chanting the holy name of the Lord in pure ecstasy, I lose myself, and thus I laugh, cry, dance and sing just like a madman.

TEXT 79

TEXT	
tabe dhairya dhari' mane kariluṅ vicāra
kṛṣṇa-nāme jñānācchanna ha-ila āmāra

SYNONYMS	
tabe--thereafter; dhairya--patience; dhari'--accepting; mane--in the mind; kariluṅ--I did; vicāra--consideration; kṛṣṇa-nāme--in the holy name of Kṛṣṇa; jñāna ācchanna--covering of My knowledge; ha-ila--has become; āmāra--of Me.

TRANSLATION

"Collecting My patience, therefore, I began to consider that chanting the holy name of Kṛṣṇa had covered all My spiritual knowledge.

PURPORT

Śrī Caitanya Mahāprabhu hints in this verse that to chant the holy name of Kṛṣṇa one does not need to speculate on the philosophical aspects of the science of God, for one automatically becomes ecstatic and without
consideration immediately chants, dances, laughs, cries and sings just like a madman.

TEXT 80

TEXT

pāgala ha-ilān āmi, dhairyā nāhi mane
etā cintī' nivedilūṅ gurura caraṇe

SYNONYMS

pāgala--madman; ha-ilān--I have become; āmi--I; dhairyā--patience; nāhi--not; mane--in the mind; eta--thus; cintī'--considering; nivedilūṅ--I submitted; gurura--of the spiritual master; caraṇe--at his lotus feet.

TRANSLATION

"I saw that I had become mad by chanting the holy name, and I immediately submitted this at the lotus feet of my spiritual master.

PURPORT

Śrī Caitanya Mahāprabhu, as an ideal teacher, shows us how a disciple should deal with his spiritual master. Whenever there is doubt regarding any point, he should refer the matter to his spiritual master for clarification. Śrī Caitanya Mahāprabhu said that while chanting and dancing He had developed the kind of mad ecstasy that is possible only for a liberated soul. Yet even in His liberated position, He referred everything to His spiritual master whenever there were doubts. Thus in any condition, even when liberated, we should never think ourselves independent of the spiritual master, but must refer to him as soon as there is some doubt regarding our progressive spiritual life.

TEXT 81

TEXT

kībā mantra dilā, gosāṅi, kībā tāra bala
japite japite mantra karila pāgala

SYNONYMS

kībā--what kind of; mantra--hymn; dilā--you have given; gosāṅi--My lord; kībā--what is; tāra--its; bala--strength; japite--chanting; japite--chanting; mantra--the hymn; karila--has made Me; pāgala--madman.

TRANSLATION

" 'My dear lord, what kind of mantra have you given Me? I have become mad simply by chanting this mahā-mantra!

PURPORT

Śrī Caitanya Mahāprabhu prays in His Śikṣāṣṭaka:
"O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from my eyes like torrents of rain, and I am feeling all vacant in the world in Your absence." It is the aspiration of a devotee that while he chants the Hare Kṛṣṇa mahā-mantra his eyes will fill with tears, his voice falter and his heart throb. These are good signs in chanting the holy name of the Lord. In ecstasy, one should feel the entire world to be vacant without the presence of Govinda. This is a sign of separation from Govinda. In material life we are all separated from Govinda and are absorbed in material sense gratification. Therefore, when one comes to his senses on the spiritual platform he becomes so eager to meet Govinda that without Govinda the entire world becomes a vacant place.

TEXT 82

TEXT

hāsāya, nācāya, more karāya krandana
etā suṇi' guru hāsi balilā vacana

SYNONYMS

hāsāya--it causes Me to laugh; nācāya--it causes Me to dance; more--unto Me; karāya--it causes; krandana--crying; eta--thus; suṇi'--hearing; guru--My spiritual master; hāsi--smiling; balilā--said; vacana--words.

TRANSLATION

" 'Chanting the holy name in ecstasy causes Me to dance, laugh and cry.' When My spiritual master heard all this, he smiled and then began to speak.

PURPORT

When a disciple very perfectly makes progress in spiritual life, this gladdens the spiritual master, who then also smiles in ecstasy, thinking, "How successful my disciple has become!" He feels so glad that he smiles as he enjoys the progress of the disciple, just as a smiling parent enjoys the activities of a child who is trying to stand up or crawl perfectly.

TEXT 83

TEXT

kṛṣṇa-nāma-mahā-mantrera ei ta' svabhāva
yei jape, tāra kṛṣṇe upajaye bhāva

SYNONYMS
krṣṇa-nāma--the holy name of Kṛṣṇa; mahā-mantrerā--of the supreme hymn; ei ta'--this is its; svabhāva--nature; yei--anyone; jape--chants; tāra--his; krṣne--unto Kṛṣṇa; upajaye--develops; bhāva--ecstasy.

**TRANSLATION**

It is the nature of the Hare Kṛṣṇa mahā-mantra that anyone who chants it immediately develops his loving ecstasy for Kṛṣṇa.

**PURPORT**

In this verse it is explained that one who chants the Hare Kṛṣṇa mantra develops bhāva, ecstasy, which is the point at which revelation begins. It is the preliminary stage in developing one's original love for God. Lord Kṛṣṇa mentions this bhāva stage in the Bhagavad-gītā (10.8):

ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who know this perfectly engage in My devotional service and worship Me with all their hearts."

A neophyte disciple begins by hearing and chanting, associating with devotees and practicing the regulative principles, and thus he vanquishes all of his unwanted bad habits. In this way he develops attachment for Kṛṣṇa and cannot forget Kṛṣṇa even for a moment. Bhāva is almost the successful stage of spiritual life. A sincere student aurally receives the holy name from the spiritual master, and after being initiated he follows the regulative principles given by the spiritual master. When the holy name is properly served in this way, automatically the spiritual nature of the holy name spreads; in other words, the devotee becomes qualified in offenselessly chanting the holy name.

When one is completely fit to chant the holy name in this way, he is eligible to make disciples all over the world, and he actually becomes jagad-guru. Then the entire world, under his influence, begins to chant the holy names of the Hare Kṛṣṇa mahā-mantra. Thus all the disciples of such a spiritual master increase in attachment for Kṛṣṇa, and therefore he sometimes cries, sometimes laughs, sometimes dances and sometimes chants. These symptoms are very prominently manifest in the body of a pure devotee. Sometimes when our students of the Kṛṣṇa consciousness movement chant and dance, even in India people are astonished to see how these foreigners have learned to chant and dance in this ecstatic fashion. As explained by Caitanya Mahāprabhu, however, actually this is not due to practice, for without extra endeavor these symptoms become manifest in anyone who sincerely chants the Hare Kṛṣṇa mahā-mantra.

Many fools, not knowing the transcendental nature of the Hare Kṛṣṇa mahā-mantra, sometimes impede our loudly chanting this mantra, yet one who is actually advanced in the fulfillment of chanting the Hare Kṛṣṇa mahā-mantra induces others to chant also. Kṛṣṇadāsa Kavirāja Gosvāmī explains, kṛṣṇa-śakti vinā nahe tāra pravartana; unless one receives special power of attorney from the Supreme Personality of Godhead, he cannot preach the glories of the Hare Kṛṣṇa mahā-mantra. As devotees propagate the Hare Kṛṣṇa mahā-mantra, the general population of the entire world gets the opportunity to understand the
glories of the holy name. While chanting and dancing or hearing the holy name of the Lord, one automatically remembers the Supreme Personality of Godhead, and because there is no difference between the holy name and Kṛṣṇa, the chanter is immediately linked with Kṛṣṇa. Thus connected, a devotee develops his original attitude of service to the Lord. In this attitude of constantly serving Kṛṣṇa, which is called bhāva, he always thinks of Kṛṣṇa in many different ways. One who has attained this bhāva stage is no longer under the clutches of the illusory energy. When other spiritual ingredients, such as trembling, perspiration and tears, are added to this bhāva stage, the devotee gradually attains love of Kṛṣṇa.

The holy name of Kṛṣṇa is called the mahā-mantra. Other mantras mentioned in the Nārada-pañcarātra are known simply as mantras, but the chanting of the holy name of the Lord is called the mahā-mantra.

**TEXT 84**

**TEXT**

kṛṣṇa-viṣayaka premā----parama puruṣārtha
yāra āge tṛṇa-tulya cāri puruṣārtha

**SYNONYMS**

kṛṣṇa-viṣayaka--in the subject of Kṛṣṇa; premā--love; parama--the highest; puruṣa-artha--achievement of the goal of life; yāra--whose; āge--before; tṛṇa-tulya--like the grass in the street; cāri--four; puruṣa-artha--achievements.

**TRANSLATION**

"'Religiosity, economic development, sense gratification and liberation are known as the four goals of life, but before love of Godhead, the fifth and highest goal, these appear as insignificant as straw in the street.

**PURPORT**

While chanting the holy name of the Lord, one should not desire the material advancements represented by economic development, religiosity, sense gratification and ultimately liberation from the material world. As stated by Caitanya Mahāprabhu, the highest perfection in life is to develop one's love for Kṛṣṇa (premā puṁ-artho mahān śrī-caitanya-mahāprabho matam idam). When we compare love of Godhead with religiosity, economic development, sense gratification and liberation, we can understand that these achievements may be desirable objectives for bubhuṣus, or those who desire to enjoy this material world, and mumukṣus, or those who desire liberation from it, but they are very insignificant in the eyes of a pure devotee who has developed bhāva, the preliminary stage of love of Godhead.

Dharma (religiosity), artha (economic development), kāma (sense gratification) and mokṣa (liberation) are the four principles of religion that pertain to the material world. Therefore in the beginning of Śrīmad-Bhāgavatam it is declared, dharmaḥ projhita-kaitavo 'tra: cheating religious systems in terms of these four material principles are completely discarded from Śrīmad-Bhāgavatam, for Śrīmad-Bhāgavatam teaches only how to develop one's dormant love of God. The Bhagavad-gītā is the preliminary study of Śrīmad-Bhāgavatam, and therefore it ends with the words, sarva-dharmān parityajya mām ekaṁ śaraṇāṁ vraja: "Abandon all varieties of religion and just surrender unto Me."
To adopt this means, one should reject all ideas of religiosity, economic development, sense gratification and liberation and fully engage in the service of the Lord, which is transcendental to these four principles. Love of Godhead is the original function of the spirit soul, and it is as eternal as the soul and the Supreme Personality of Godhead. This eternity is called sanātana. When a devotee revives his loving service to the Supreme Personality of Godhead, it should be understood that he has been successful in achieving the desired goal of his life. At that time everything is automatically done by the mercy of the holy name, and the devotee automatically advances in his spiritual progress.

TEXT 85

TEXT

pañcama puruṣārtha—prema-ānanda-amṛta-sindhu
mokṣādi ānanda yāra nahe eka bindu

SYNONYMS

pañcama—fifth; puruṣa-artha—goal of life; prema-ānanda—the spiritual bliss of love of Godhead; amṛta—eternal; sindhu—ocean; mokṣa-ādi—liberation and other principles of religiosity; ānanda—pleasures derived from them; yāra—whose; nahe—never comparable; eka—one; bindu—drop.

TRANSLATION

"For a devotee who has actually developed bhāva, the pleasure derived from dharma, artha, kāma and mokṣa appears like a drop in the presence of the sea.

TEXT 86

TEXT

kṛṣṇa-nāmera phala—'premā', sarva-śāstre kaya bhāgye sei premā tomāya karila udaya

SYNONYMS

kṛṣṇa-nāmera—of the holy name of the Lord; phala—result; premā—love of Godhead; sarva—in all; śāstre—revealed scriptures; kaya—describe; bhāgye—fortunately; sei—that; premā—love of Godhead; tomāya—Your; karila—has done; udaya—arisen.

TRANSLATION

"The conclusion of all revealed scriptures is that one should awaken his dormant love of Godhead. You are greatly fortunate to have already done so.

TEXT 87

TEXT

premāra svabhāve kare citta-tanu kṣobha
krṣnera caraṇa-prāptye upajāya lobha

SYNONYMS

premāra—out of love of Godhead; svabhāve—by nature; kare—it induces; citta—the consciousness; tanu—the body; kṣobha—agitated; krṣnera—of Lord Kṛṣṇa; caraṇa—lotus feet; prāptye—to obtain; upajāya—it so becomes; lobha—aspiration.

TRANSLATION

" 'It is a characteristic of love of Godhead that by nature it induces transcendental symptoms in one's body and makes one more and more greedy to achieve the shelter of the lotus feet of the Lord.

TEXT 88

TEXT

premāra svabhāve bhakta hāse, kānde, gāya
unmatta ha-iyā nāce, iti-uti dhāya

SYNONYMS

premāra—by such love of Godhead; svabhāve—by nature; bhakta—the devotee; hāse—laughs; kānde—cries; gāya—chants; unmatta—mad; ha-iyā—becoming; nāce—dances; iti—here; uti—there; dhāya—moves.

TRANSLATION

" 'When one actually develops love of Godhead, he naturally sometimes cries, sometimes laughs, sometimes chants and sometimes runs here and there just like a madman.

PURPORT

In this connection Bhaktisiddhānta Sarasvatī Gosvāmī says that sometimes persons who have no love of Godhead at all display ecstatic bodily symptoms. Artificially they sometimes laugh, cry and dance just like madmen, but this cannot help one progress in Kṛṣṇa consciousness. Rather, such artificial agitation of the body is to be given up when one naturally develops the necessary bodily symptoms. Actual blissful life, manifested in genuine spiritual laughing, crying and dancing, is the symptom of real advancement in Kṛṣṇa consciousness, which can be achieved by a person who always voluntarily engages in the transcendental loving service of the Lord. If one who is not yet developed imitates such symptoms artificially, he creates chaos in the spiritual life of human society.

TEXTS 89–90

TEXT

sveda, kampa, romāncāśru, gadgada, vaivarnya
unmāda, viśāda, dhairyā, garva, harṣa, dainya
SYNONYMS

sveda--perspiration; kampa--trembling; româńca--standing of the hairs on
the body; āsru--tears; gadgada--faltering; vaivarṇya--changing of bodily
color; ummāda--madness; viśāda--melancholy; dhaiṣya--patience; garva--pride;
harṣa--joyfulness; dainyâ--humileness; eta--in many ways; bhâve--in ecstasy;
premâ--love of Godhead; bhâkta-gâneṣe--unto the devotees; nâcâya--causes to
dance; krṣñera--of Lord Kṛṣṇa; ânanda--transcendental bliss; amṛta--nectar;
sâgare--in the ocean; bhâsâya--floats.

TRANSLATION

"'Perspiration, trembling, standing on end of one's bodily hairs, tears,
faltering voice, fading complexion, madness, melancholy, patience, pride, joy
and humility--these are various natural symptoms of ecstatic love of Godhead,
which causes a devotee to dance and float in an ocean of transcendental bliss
while chanting the Hare Kṛṣṇa mantra.

PURPORT

Śrīla Jīva Gosvāmī, in his Prāti-sandarbha (66), explains this stage of
love of Godhead: bhagavat-prāti-rûpā vṛttir māyāi-mayī na bhavati. kim tarhi,
svarū-pā-sākyt-ânanda-rûpā, yad-ânanda-parādhînāḥ śrī-bhagavān apiṁti.
Similarly, in the 69th anuccheda he offers further explanation: tad evam
prīter lakṣaṇāṁ citta-dravas tasya ca roma-harṣādikam. kathañci jāte 'pi
citta-drave roma-harṣādike vā na ced âsaya-suddhis tadāpi na bhakteḥ samyag-
āvirbhāva iti jñāpitam. âsaya-suddhir nāma cānya-tātparya-parityāgaḥ prīti-
tātparyaṁ ca. ata evānimittā svābhāvikī ceti tad viśeṣānam. Transcendental
love of Godhead is not under the jurisdiction of the material energy, for it
is the transcendental bliss and pleasure potency of the Supreme Personality of
Godhead. Since the Supreme Lord is also under the influence of transcendental
bliss, when one comes in touch with such bliss in love of Godhead, one's heart
melts, and the symptoms of this are standing of the hairs on end, etc.
Sometimes a person thus melts and manifests these transcendental symptoms yet
at the same time is not well behaved in his personal transactions. This
indicates that he has not yet reached complete perfection in devotional life.
In other words, a devotee who dances in ecstasy but after dancing and crying
appears to be attracted to material affairs has not yet reached the perfection
of devotional service, which is called âsaya-suddhi, or the perfection of
existence. One who attains the perfection of existence is completely averse to
material enjoyment and engrossed in transcendental love of Godhead. It is
therefore to be concluded that the ecstatic symptoms of âsaya-suddhi are
visible when a devotee's service has no material cause and is purely spiritual
in nature. These are characteristics of transcendental love of Godhead, as
stated in Śrīmad-Bhāgavatam (1.2.6):

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasidati
"That religion is best which causes its followers to become ecstatic in love of God that is unmotivated and free from material impediments, for this only can completely satisfy the self."

TEXT 91

TEXT

bhāla haila, pāile tumī parama-puruṣārtha
tomāra premete āmi hailāṁ kṛtārtha

SYNONYMS

bhāla haila--let it be good; pāile--You have gotten; tumī--You; parama-puruṣārtha--superexcellent goal of life; tomāra--Your; premete--by development in love of Godhead; āmi--I; hailāṁ--become; kṛtārtha--very much obliged.

TRANSLATION

"'It is very good, my dear child, that You have attained the supreme goal of life by developing love of Godhead. Thus You have pleased me very much, and I am very much obliged to You.

PURPORT

According to revealed scriptures, if a spiritual master can convert even one soul into a perfectly pure devotee, his mission in life is fulfilled. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura always used to say, "Even at the expense of all the properties, temples and maṭhas that I have, if I could convert even one person into a pure devotee, my mission would be fulfilled." It is very difficult, however, to understand the science of Kṛṣṇa, what to speak of developing love of Godhead. Therefore if by the grace of Lord Caitanya and the spiritual master a disciple attains the standard of pure devotional service, the spiritual master is very happy. The spiritual master is not actually happy if the disciple brings him money, but when he sees that a disciple is following the regulative principles and advancing in spiritual life, he is very glad and feels obliged to such an advanced disciple.

TEXT 92

TEXT

nāca, gāo, bhakta-saṅge kara saṅkīrtana
kṛṣṇa-nāma upadeśi' tāra' sarva-jana

SYNONYMS

nāca--go on dancing; gāo--chant; bhakta-saṅge--in the society of devotees; kara--continue; saṅkīrtana--chanting of the holy name in assembly; kṛṣṇa-nāma--the holy name of Kṛṣṇa; upadeśi'--by instructing; tāra'--deliver; sarva-jana--all fallen souls.

TRANSLATION

"According to the scriptures, if a spiritual master can convert even one soul into a perfectly pure devotee, his mission in life is fulfilled. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura always used to say, "Even at the expense of all the properties, temples and maṭhas that I have, if I could convert even one person into a pure devotee, my mission would be fulfilled." It is very difficult, however, to understand the science of Kṛṣṇa, what to speak of developing love of Godhead. Therefore if by the grace of Lord Caitanya and the spiritual master a disciple attains the standard of pure devotional service, the spiritual master is very happy. The spiritual master is not actually happy if the disciple brings him money, but when he sees that a disciple is following the regulative principles and advancing in spiritual life, he is very glad and feels obliged to such an advanced disciple."
"'My dear child, continue dancing, chanting and performing saṅkīrtana in association with devotees. Furthermore, go out and preach the value of chanting kṛṣṇa-nāma, for by this process You will be able to deliver all fallen souls.'

PURPORT

It is another ambition of the spiritual master to see his disciples not only chant, dance and follow the regulative principles but also preach the saṅkīrtana movement to others in order to deliver them, for the Kṛṣṇa consciousness movement is based on the principle that one should become as perfect as possible in devotional service oneself and also preach the cult for others' benefit. There are two classes of unalloyed devotees—namely, goṣṭhy-ānandīs and bhajanānandīs. Bhajanānandī refers to one who is satisfied to cultivate devotional service for himself, and goṣṭhy-ānandī is one who is not satisfied simply to become perfect himself but wants to see others also take advantage of the holy name of the Lord and advance in spiritual life. The outstanding example is Prahlāda Mahārāja. When he was offered a benediction by Lord Nṛsiṁhadeva, Prahlāda Mahārāja said:

naivodvije para duratyaya-vitaranyās
tvad-vīrya-gāyana-mahāmrta-magna-cittah
śoce tato vimukha-cetasā indriyārtha-
māyā-sukhāya bharam udvahato vimūḍhān

"My dear Lord, I have no problems and want no benediction from You because I am quite satisfied to chant Your holy name. This is sufficient for me because whenever I chant I immediately merge in an ocean of transcendental bliss. I only lament to see others bereft of Your love. They are rotting in material activities for transient material pleasure and spoiling their lives toiling all day and night simply for sense gratification, with no attachment for love of Godhead. I am simply lamenting for them and devising various plans to deliver them from the clutches of māyā." (Bhāg. 7.9.43)

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explaıns in his Anubhāṣya, "A person who has attracted the attention of the spiritual master by his sincere service likes to dance and chant with similarly developed Kṛṣṇa conscious devotees. The spiritual master authorizes such a devotee to deliver fallen souls in all parts of the world. Those who are not advanced prefer to chant the Hare Kṛṣṇa mantra in a solitary place." Such activities constitute, in the language of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, a type of cheating process in the sense that they imitate the activities of exalted personalities like Haridāsa Ṭhākura. One should not attempt to imitate such exalted devotees. Rather, everyone should endeavor to preach the cult of Śrī Caitanya Mahāprabhu in all parts of the world and thus become successful in spiritual life. One who is not very expert in preaching may chant in a secluded place, avoiding bad association, but for one who is actually advanced, preaching and meeting people who are not engaged in devotional service are not disadvantages. A devotee gives the nondevotees his association but is not affected by their misbehavior. Thus by the activities of a pure devotee even those who are bereft of love of Godhead get a chance to become devotees of the Lord one day. In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura advises that one discuss the verse in Śrīmad-Bhāgavatam beginning naitat samācarej jātu manasāpi hy anīśvaraḥ (10.33.30), and the following verse in Bhakti-rasāmṛta-sindhu (1.2.255):

559
anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate

One should not imitate the activities of great personalities. One should be
detached from material enjoyment and should accept everything in connection
with Kṛṣṇa's service.

TEXT 93

TEXT

eta bali' eka śloka śikhāila more
bhāgavatera sāra ei----bale vāre vāre

SYNONYMS

eta bali'--saying this; eka--one; śloka--verse; śikhāila--has taught; more-
-unto Me; bhāgavatera--of Śrīmad-Bhāgavatam; sāra--essence; ei--this is; bale-
-he said; vāre vāre--again and again.

TRANSLATION

"Saying this, My spiritual master taught Me a verse from Śrīmad-Bhāgavatam.
It is the essence of all the Bhāgavatam's instructions; therefore he
instructed Me on this verse again and again."

PURPORT

This verse from Śrīmad-Bhāgavatam (11.2.40) was spoken by Śrī Nārada Muni
to Vasudeva to teach him about Bhāgavata-dharma. Vasudeva had already achieved
the result of Bhāgavata-dharma because Lord Kṛṣṇa appeared in his house as his
son, yet in order to teach others, he desired to hear from Śrī Nārada Muni to
be enlightened in the process of Bhāgavata-dharma. This is the humbleness of a
great devotee.

TEXT 94

TEXT

evaṁ-vrataḥ sva-priya-nāma-kīrtyā
jātānurāgo druta-citta uccaiḥ
hasaty atho roditi rauti gāyaty
unmāda-van nṛtyati loka-bāhyah

SYNONYMS

evaṁ-vrataḥ--when one thus engages in the vow to chant and dance; sva--own;
priya--very dear; nāma--holy name; kīrtyā--by chanting; jāta--in this way
develops; anurāgaḥ--attachment; druta-cittaḥ--very eagerly; uccaiḥ--loudly;
hasati--laughs; atho--also; roditi--cries; rauti--becomes agitated; gāyati--
chants; unmāda-vat--like a madman; nṛtyati--dancing; loka-bāhyah--without
caring for outsiders.
"When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.'

TEXTS 95-96

TEXT

ei tāňra vākye āmi drţha viśvāsa dhari'
nirantara kṛṣṇa-nāma saṅkīrtana kari
sei kṛṣṇa-nāma kabhu gāoyāya, nācāya
gāhi, nāci nāhi āmi āpana-icchāya

SYNONYMS

ei--this; tāňra--his (My spiritual master's); vākye--in the words of; āmi--I; drţha--firm; viśvāsa--faith; dhari'--depend; nirantara--always; kṛṣṇa-nāma--the holy name of Lord Kṛṣṇa; saṅkīrtana--chanting; kari--continue; sei--that; kṛṣṇa-nāma--the holy name of Lord Kṛṣṇa; kabhu--sometimes; gāoyāya--causes Me to chant; nācāya--causes Me to dance; gāhi--by chanting; nāci--dancing; nāhi--not; āmi--Myself; āpana--own; icchāya--will.

TRANSLATION

"I firmly believe in these words of My spiritual master, and therefore I always chant the holy name of the Lord, alone and in the association of devotees. That holy name of Lord Kṛṣṇa sometimes causes Me to chant and dance, and therefore I chant and dance. Please do not think that I intentionally do it. I do it automatically.

PURPORT

A person who cannot keep his faith in the words of his spiritual master but acts independently never receives the authority to chant the holy name of the Lord. It is said in the Vedas (Śvetāsvatara Upaniśad 6.23):

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaitē kathitē hy arthāḥ
prakāśante mahātmanāḥ

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." This Vedic injunction is very important, and Śrī Caitanya Mahāprabhu supported it by His personal behavior. Believing in the words of His spiritual master, He introduced the saṅkīrtana movement, just as the present Kṛṣṇa consciousness movement was started with belief in the words of our spiritual master. He wanted to preach, we believed in his words and tried somehow or other to fulfill them, and now this movement has become successful all over the world. Therefore faith in the words of the spiritual master and in the Supreme Personality of Godhead is the secret of success. Śrī Caitanya
Mahāprabhu never disobeyed the orders of His spiritual master and stopped propagating the saṅkirtana movement. Śrī Bhaktisiddhānta Sarasvatī Gosvāmī, at the time of his passing away, ordered all his disciples to work conjointly to preach the mission of Caitanya Mahāprabhu all over the world. Later, however, some self-interested, foolish disciples disobeyed his orders. Each one of them wanted to become head of the mission, and they fought in the courts, neglecting the order of the spiritual master, and the entire mission was defeated. We are not proud of this; however, the truth must be explained. We believed in the words of our spiritual master and started in a humble way—in a helpless way—but due to the spiritual force of the order of the supreme authority, this movement has become successful.

It is to be understood that when Śrī Caitanya Mahāprabhu chanted and danced, He did so by the influence of the pleasure potency of the spiritual world. Śrī Caitanya Mahāprabhu never considered the holy name of the Lord to be a material vibration, nor does any pure devotee mistake the chanting of the Hare Kṛṣṇa mantra to be a material musical manifestation. Lord Caitanya never tried to be the master of the holy name; rather He taught us how to be servants of the holy name. If one chants the holy name of the Lord just to make a show, not knowing the secret of success, he may increase his bile secretion, but he will never attain perfection in chanting the holy name. Śrī Caitanya Mahāprabhu presented himself in this way: "I am a great fool and do not have knowledge of right and wrong. In order to understand the real meaning of the Vedānta-sūtra, I never followed the explanation of the Śaṅkara-sampradāya or Māyāvādī sannyāsīs. I'm very much afraid of the illogical arguments of the Māyāvādī philosophers. Therefore I think I have no authority regarding their explanations of the Vedānta-sūtra. I firmly believe that simply chanting the holy name of the Lord can remove all misconceptions of the material world. I believe that simply by chanting the holy name of the Lord one can attain the shelter of the lotus feet of the Lord. In this age of quarrel and disagreement, the chanting of the holy names is the only way to liberation from the material clutches.

"By chanting the holy name," Lord Caitanya continued, "I became almost mad. However, after inquiring from My spiritual master I have come to the conclusion that instead of striving for achievement in the four principles of religiosity [dharma], economic development [artha], sense gratification [kāma] and liberation [mokṣa], it is better if somehow or other one develops transcendental love of Godhead. That is the greatest success in life. One who has attained love of Godhead chants and dances by his nature, not caring for the public." This stage of life is known as bhāgavata-jīvana, or the life of a devotee.

Śrī Caitanya Mahāprabhu continued, "I never chanted and danced to make an artificial show. I dance and chant because I firmly believe in the words of My spiritual master. Although the Māyāvādī philosophers do not like this chanting and dancing, I nevertheless perform it on the strength of his words. Therefore it is to be concluded that I deserve very little credit for these activities of chanting and dancing, for they are being done automatically by the grace of the Supreme Personality of Godhead."

TEXT 97

TEXT

kṛṣṇa-nāme ye ānanda-sindhu-āsvādana
brahmānanda tāra āge khātodaka-sama
SYNONYMS

krṣṇa-nāme— in the holy name of the Lord; ye— which; ānanda— transcendental bliss; sindhu— ocean; āsvādana— tasting; brahma-ānanda— the transcendental bliss of impersonal understanding; tāra— its; āge— in front; khāta-udaka— shallow water in the canals; sama— like.

TRANSLATION

"Compared to the ocean of transcendental bliss that is tasted by chanting the Hare Kṛṣṇa mantra, the pleasure derived from impersonal Brahman realization [brahmānanda] is like the shallow water in a canal.

PURPORT

In the Bhakti-rasāmṛta-sindhu (1.1.38) it is stated:

brahmānando bhaved eṣa
cet parārdha-guṇī-krtaḥ
naiti bhakti-sukhāmbhoḍheḥ
paramāṇu-tulām api

"If brahmānanda, the transcendental bliss derived from understanding impersonal Brahman, were multiplied a million times, such a quantity of brahmānanda could not compare with even an atomic portion of the pleasure relished in pure devotional service."

TEXT 98

TEXT

tvat-sākṣat-karaṇāḥ ālāda-
viśuddhābhdi-sthitasya me
sukhāni goṣpadāyante
brāhmany api jagad-guro

SYNONYMS

tvat— Your; sākṣat— meeting; karaṇa— such action; ālāda— pleasure; viśuddha— spiritually purified; abdhi— ocean; sthitasya— being situated; me— by me; sukhāni— happiness; goṣpadāyante— a small hole created by the hoof of a calf; brāhmaṇī— the pleasure derived from impersonal Brahman understanding; api— also; jagad-guro— O master of the universe.

TRANSLATION

" 'My dear Lord, O master of the universe, since I have directly seen You, my transcendental bliss has taken the shape of a great ocean. Being situated in that ocean, I now realize all other so-called happiness to be like the water contained in the hoofprint of a calf.' "

PURPORT

The transcendental bliss enjoyed in pure devotional service is like an ocean, whereas material happiness and even the happiness to be derived from
the realization of impersonal Brahman are just like the water in the hoofprint of a calf. This is a verse from the Hari-bhakti-sudhodaya (14.36).

TEXT 99

TEXT

prabhura miṣṭa-vākya śuni' sannyāsīra gaṇa
    citta phiri' gela, kahe madhura vacana

SYNONYMS

prabhura--of the Lord; miṣṭa-vākya--sweet words; śuni'--after hearing;
    sannyāsīra gaṇa--all the groups of sannyāsis; citta--consciousness; phiri'--
    moved; gela--went; kahe--said; madhura--pleasing; vacana--words.

TRANSLATION

After hearing Lord Śrī Caitanya Mahāprabhu, all the Māyāvādī sannyāsis were
    moved. Their minds changed, and thus they spoke with pleasing words.

PURPORT

The Māyāvādī sannyāsis met Caitanya Mahāprabhu at Vaiḍava to criticize the
    Lord regarding His participation in the saṅkīrtaṇa movement, which they did
    not like. This demonic nature of opposition to the saṅkīrtaṇa movement
    perpetually exists. As it existed in the time of Śrī Caitanya Mahāprabhu,
    similarly it existed long before that, even in the time of Prahlāda Mahārāja.
    He used to chant in saṅkīrtaṇa although his father did not like it, and that
    was the reason for the misunderstanding between the father and son. In the
    Bhagavad-gītā (7.15) the Lord says:

    na māṁ duṣkṛtino mūḍhāḥ
    prapadyante nārādhamāḥ
    māyāyāpahṛta-jñānā
    āsuraṁ bhāvam āśritāḥ

"Those miscreants who are grossly foolish, who are lowest among mankind,
    whose knowledge is stolen by illusion, and who partake of the atheistic nature
    of demons do not surrender unto Me." The Māyāvādī sannyāsis are āsuraṁ bhāvam
    āśritāḥ, which means that they have taken the path of the asuras (demons), who
    do not believe in the existence of the form of the Lord. The Māyāvādīs say
    that the ultimate source of everything is impersonal, and in this way they
deny the existence of God. Saying that there is no God is direct denial of
    God, and saying that God exists but has no head, legs or hands and cannot
    speak, hear or eat is a negative way of denying His existence. A person who
    cannot see is called blind, one who cannot walk can be called lame, one who
    has no hands can be called helpless, one who cannot speak can be called dumb,
    and one who cannot hear can be called deaf. The Māyāvādīs' proposition that
    God has no legs, no eyes, no ears and no hands is an indirect way of insulting
    Him by defining Him as blind, deaf, dumb, lame, helpless, etc. Therefore
    although they present themselves as great Vedāntists, they are factually
    māyāyāpahṛta-jñāna; in other words, they seem to be very learned scholars, but
    the essence of their knowledge has been taken away.
Impersonalist Māyāvādīs always try to defy Vaiṣṇavas because Vaiṣṇavas accept the Supreme Personality as the supreme cause and want to serve Him, talk with Him and see Him, just as the Lord is also eager to see His devotees and talk, eat and dance with them. These personal exchanges of love do not appeal to the Māyāvādī sannyāsīs. Therefore the original purpose of the Māyāvādī sannyāsīs of Benares in meeting Caitanya Mahāprabhu was to defeat His personal conception of God. Śrī Caitanya Mahāprabhu, however, as a preacher, turned the minds of the Māyāvādī sannyāsīs. They were melted by the sweet words of Śrī Caitanya Mahāprabhu and thus became friendly and spoke to Him also in sweet words. Similarly, all preachers will have to meet opponents, but they should not make them more inimical. They are already enemies, and if we talk with them harshly or impolitely their enmity will merely increase. We should therefore follow in the footsteps of Lord Caitanya Mahāprabhu as far as possible and try to convince the opposition by quoting from the sāstras and presenting the conclusion of the ācāryas. It is in this way that we should try to defeat all the enemies of the Lord.

TEXT 100

TEXT

ye kichu kahile tumi, saba satya haya
kṛṣṇa-premā sei pāya, yāra bhāgyodaya

SYNONYMS

ye--all; kichu--that; kahile--You spoke; tumi--You; saba--everything;
satya--truth; haya--becomes; kṛṣṇa-premā--love of Godhead; sei--anyone; pāya--achieves; yāra--whose; bhāgya-udaya--fortune is now awakened.

TRANSLATION

"Dear Śrī Caitanya Mahāprabhu, what You have said is all true. Only one who is favored by fortune attains love of Godhead.

PURPORT

One who is actually very fortunate can begin Kṛṣṇa consciousness, as stated by Caitanya Mahāprabhu to Śrīla Rūpa Gosvāmī:

brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

(Cc. Madhya 19.151)

There are millions of living entities who have become conditioned by the laws of material nature, and they are wandering throughout the planetary systems of this universe in different bodily forms. Among them, one who is fortunate meets a bona fide spiritual master by the grace of Kṛṣṇa and comes to understand the meaning of devotional service. By discharging devotional service under the direction of the bona fide spiritual master, or ācārya, he develops love of Godhead. One whose love of Godhead (kṛṣṇa-prema) is awakened and who thus becomes a devotee of the inconceivable Supreme Personality of Godhead is to be considered extremely fortunate. The Māyāvādī sannyāsīs admitted this fact to Śrī Caitanya Mahāprabhu. It is not easy for one to
become a Kṛṣṇa conscious person, but by the mercy of Śrī Caitanya Mahāprabhu it can be possible, as will be proven in the course of this narration.

TEXT 101

TEXT

kṛṣṇe bhakti kara---ihāya sabāra santoṣa
vedānta nā śuna kene, tāra kibā doṣa

SYNONYMS

kṛṣṇe--unto Kṛṣṇa; bhakti--devotional service; kara--do; ihāya--in this matter; sabāra--of everyone; santoṣa--there is satisfaction; vedānta--the philosophy of the Vedānta-sūtra; nā--do not; śuna--hear; kene--why; tāra--of the philosophy; kibā--what is; doṣa--fault.

TRANSLATION

"Dear sir, there is no objection to Your being a great devotee of Lord Kṛṣṇa. Everyone is satisfied with this. But why do You avoid discussion on the Vedānta-sūtra? What is the fault in it?"

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments in this connection, "Māyāvādī sannyāsīs accept that the commentary by Śrī Śaṅkarācārya known as Śārīraka-bhāṣya gives the real meaning of the Vedānta-sūtra. In other words, Māyāvādī sannyāsīs accept the meanings expressed in the explanations of the Vedānta-sūtra by Śaṅkarācārya, which are based on monism. Thus they explain the Vedānta-sūtra, the Upaniṣads and all such Vedic literature in their own impersonal way." The great Māyāvādī sannyāsī Sadānanda Yoṅḍra has written a book known as Vedānta-sūra, in which he writes, vedānto nāma upaniṣat-pramāṇam. tad-upakārīṇī śārīraka-sūtrādīni ca. According to Sadānanda Yoṅḍra, the Vedānta-sūtra and Upaniṣads, as presented by Śrī Śaṅkarācārya in his Śārīraka-bhāṣya commentary, are the only sources of Vedic evidence. Actually, however, Vedānta refers to the essence of Vedic knowledge, and it is not a fact that there is nothing more than Śaṅkarācārya's Śārīraka-bhāṣya. There are other Vedānta commentaries, written by Vaishnava ācāryas, none of whom follow Śrī Śaṅkarācārya or accept the imaginative commentary of his school. Their commentaries are based on the philosophy of duality. Monist philosophers like Śaṅkarācārya and his followers want to establish that God and the living entity are one, and instead of worshiping the Supreme Personality of Godhead they present themselves as God. They want to be worshiped as God by others. Such persons do not accept the philosophies of the Vaishnava ācāryas, which are known as suddhādvaita (purified monism), suddhādvaita (purified dualism), viśiṣṭādvaita (specific monism), dvaitādvaita (monism and dualism) and acintya-bhedābheda (inconceivable oneness and difference). Māyāvādīs do not discuss these philosophies, for they are firmly convinced of their own philosophy of kevalādvaita, exclusive monism. Accepting this system of philosophy as the pure understanding of the Vedānta-sūtra, they believe that Kṛṣṇa has a body made of material elements and that the activities of loving service to Kṛṣṇa are sentimentality. They are known as Māyāvādīs because according to their opinion Kṛṣṇa has a body made of māyā, and the loving service of the Lord executed by devotees is also māyā. They
consider such devotional service to be an aspect of fruitive activities (karma-kāṇḍa). According to their view, bhakti consists of mental speculation or sometimes meditation. This is the difference between the Māyāvādī and Vaiṣṇava philosophies.

TEXT 102

TEXT

eta śuni' hāsi' prabhu balilā vacana
duḥkha nā mānaha yadi, kari nivedana

SYNONYMS

eta--thus; śuni'--hearing; hāsi'--smiling; prabhu--Lord Caitanya Mahāprabhu; balilā--said; vacana--His words; duḥkha--unhappy; nā--do not; mānaha--take it; yadi--if; kari--I say; nivedana--something unto you.

TRANSLATION

After hearing the Māyāvādī sannyāsīs speak in that way, Lord Caitanya Mahāprabhu smiled slightly and said, "My dear sirs, if you don't mind I can say something to you regarding Vedānta philosophy."

PURPORT

The Māyāvādī sannyāsīs, appreciating Lord Caitanya Mahāprabhu, inquired from Him why He did not discuss Vedānta philosophy. Actually, however, the entire system of Vaiṣṇava activities is based on Vedānta philosophy. Vaiṣṇavas do not neglect Vedānta, but they do not care to understand Vedānta on the basis of the Śārīraka-bhāṣya commentary. Therefore, to clarify the situation, Lord Śrī Caitanya Mahāprabhu, with the permission of the Māyāvādī sannyāsīs, wanted to speak regarding Vedānta philosophy.

The Vaiṣṇavas are by far the greatest philosophers in the world, and the greatest among them was Śrīla Jīva Gosvāmī Prabhu, whose philosophy was again presented less than four hundred years later by Śrīla Bhaktisiddhānta Sarasvātī Thākura Mahārāja. Therefore one must know very well that Vaiṣṇava philosophers are not sentimentalists or cheap devotees like the sahajiyās. All the Vaiṣṇava ācāryas were vastly learned scholars who understood Vedānta philosophy fully, for unless one knows Vedānta philosophy he cannot be an ācārya. To be accepted as an ācārya among Indian transcendentalists who follow the Vedic principles, one must become a vastly learned scholar in Vedānta philosophy, either by studying it or hearing it.

Bhakti develops in pursuance of Vedānta philosophy. This is stated in Śrīmad-Bhāgavatam (1.2.12):

tac chraddadhānā munayo
jñāna-vairāgya-yuktayā
paśyanty ātmanī cātmānām
bhaktyā śruta-ṛhitayā

The words bhaktyā śruta-ṛhitayā in this verse are very important, for they indicate that bhakti must be based upon the philosophy of the Upaniṣads and Vedānta-sūtra. Śrīla Rūpa Gosvāmī said:
Devotional service performed without reference to the Vedas, Purāṇas, Pañcaratras, etc., must be considered sentimentalism, and it causes nothing but disturbance to society. There are different grades of Vaishnavas (kaniṣṭha-adhikārī, madhyama-adhikārī and uttama-adhikārī), but to be a madhyama-adhikārī preacher one must be a learned scholar in the Vedānta-sūtra and other Vedic literature because when bhakti-yoga develops on the basis of Vedānta philosophy it is factual and steady. In this connection we may quote the translation and purport of the verse mentioned above (Bhāg. 1.2.12):

**TRANSLATION**

The seriously inquisitive student or sage, well equipped with knowledge and detachment, realizes that Absolute Truth by rendering devotional service in terms of what he has heard from the Vedānta-śrutī.

**PURPORT**

The Absolute Truth is realized in full by the process of devotional service to the Lord, Vāsudeva, or the Personality of Godhead, who is the full-fledged Absolute Truth. Brahman is His transcendental bodily effulgence, and Paramātmā is His partial representation. As such, Brahman or Paramātmā realization of the Absolute Truth is but a partial realization. There are four different types of human beings—the karmīs, the jñānīs, the yogīs and the devotees. The karmīs are materialistic, whereas the other three are transcendental. The first-class transcendentalists are the devotees who have realized the Supreme Person. The second-class transcendentalists are those who have partially realized the plenary portion of the absolute person. And the third-class transcendentalists are those who have barely realized the spiritual focus of the absolute person. As stated in the Bhagavad-gītā and other Vedic literatures, the Supreme Person is realized by devotional service which is backed by full knowledge and detachment from material association. We have already discussed the point that devotional service is followed by knowledge and detachment from material association. As Brahman and Paramātmā realization are imperfect realizations of the Absolute Truth, so the means of realizing Brahman and Paramātmā, i.e., the paths of jñāna and yoga, are also imperfect means of realizing the Absolute Truth. Devotional service which is based on the foreground of full knowledge combined with detachment from material association, and which is fixed by dint of the aural reception of the Vedānta-śrutī, is the only perfect method by which the seriously inquisitive student can realize the Absolute Truth. Devotional service is not, therefore, meant for the less intelligent class of transcendentalist.

There are three classes of devotees, namely first, second and third class. The third-class devotees, or the neophytes, who have no knowledge and are not detached from material association, but who are simply attracted by the preliminary process of worshiping the Deity in the temple, are called material devotees. Material devotees are more attached to material benefit than transcendental profit. Therefore, one has to make definite progress from the position of material devotional service to the second-class devotional position. In the second-class position, the devotee can see four principles in the devotional line, namely the Personality of Godhead, His devotees, the
ignorant and the envious. One has to raise himself at least to the stage of a second-class devotee and thus become eligible to know the Absolute Truth.

A third-class devotee, therefore, has to receive the instructions of devotional service from the authoritative sources of Bhāgavata. The number one Bhāgavata is the established personality of devotee, and the other Bhāgavata is the message of Godhead. The third-class devotee therefore has to go to the personality of devotee in order to learn the instructions of devotional service. Such a personality of devotee is not a professional man who earns his livelihood by the business of the Bhāgavatam. Such a devotee must be a representative of Śukadeva Gosvāmī, like Śūta Gosvāmī, and must preach the cult of devotional service for the all-around benefit of all people. A neophyte devotee has very little taste for hearing from the authorities. Such a neophyte devotee makes a show of hearing from the professional man to satisfy his senses. This sort of hearing and chanting has spoiled the whole thing, so one should be very careful about the faulty process. The holy messages of Godhead, as inculcated in the Bhagavad-gītā or in Śrīmad-Bhāgavatam, are undoubtedly transcendental subjects, but even though they are so, such transcendental matters are not to be received from the professional man, who spoils them as the serpent spoils milk simply by the touch of his tongue.

A sincere devotee must, therefore, be prepared to hear the Vedic literature like the Upaniṣads, Vedānta-sūtra and other literatures left by the previous authorities, or Gosvāmīs, for the benefit of his progress. Without hearing such literatures, one cannot make actual progress. And without hearing and following the instructions, the show of devotional service becomes worthless and therefore a sort of disturbance in the path of devotional service. Unless, therefore, devotional service is established on the principles of śruti, smṛti, Purāṇa and Pañcarātra authorities, the make-show of devotional service should at once be rejected. An unauthorized devotee should never be recognized as a pure devotee. By assimilation of such messages from the Vedic literatures, one can see the all-pervading localized aspect of the Personality of Godhead within his own self constantly. This is called samādhi.

TEXT 103

TEXT

ihā śuni' bale sarva sannyāsīra gaṇa
tomāke dekhiye yaiche sākṣāt nārāyaṇa

SYNONYMS

ihā--this; śuni'--hearing; bale--spoke; sarva--all; sannyāsīra--of the Māyāvādī sannyāsīs; gaṇa--group; tomāke--unto You; dekhiye--we see; yaiche--exactly like; sākṣāt--directly; nārāyaṇa--the Supreme Personality of Godhead.

TRANSLATION

Hearing this, the Māyāvādī sannyāsīs became somewhat humble and addressed Caitanya Mahāprabhu as Nārāyaṇa Himself, who they all agreed He was.

PURPORT

Māyāvādī sannyāsīs address each other as Nārāyaṇa. Whenever they see another sannyāsī, they offer him respect by calling oh namo nārāyaṇāya ("I
offer my respect unto you, Nārāyaṇa"), although they know perfectly well what kind of Nārāyaṇa he is. Nārāyaṇa has four hands, but although they are puffed up with the idea of being Nārāyaṇa, they cannot exhibit more than two. Since their philosophy declares that Nārāyaṇa and an ordinary human being are both on the same level, they sometimes use the term daridra-nārāyaṇa ("poor Nārāyaṇa"), which was invented by a so-called svāmī who did not know anything about Vedānta philosophy. Therefore although all these Māyāvādī sannyāsīs who called themselves Nārāyaṇa were actually unaware of the position of Nārāyaṇa, due to their austerities Lord Caitanya Mahāprabhu enabled them to understand Him to be Nārāyaṇa Himself. Lord Caitanya is certainly the Supreme Personality of Godhead Nārāyaṇa appearing as a devotee of Nārāyaṇa, and thus the Māyāvādī sannyāsīs, understanding that He was directly Nārāyaṇa Himself whereas they were false, puffed-up Nārāyaṇas, spoke to Him as follows.

TEXT 104

TEXT
tomāra vacana śuni' juḍāya śravaṇa
tomāra mādhurī dekhi' juḍāya nayana

SYNONYMS
tomāra--Your; vacana--speeches; śuni'--hearing; juḍāya--very much satisfied; śravaṇa--aural reception; tomāra--Your; mādhurī--nectar; dekhi'--seeing; juḍāya--satisfies; nayana--our eyes.

TRANSLATION
"Dear Caitanya Mahāprabhu," they said, "to tell You the truth, we are greatly pleased to hear Your words, and furthermore Your bodily features are so pleasing that we feel extraordinary satisfaction in seeing You.

PURPORT
In the śāstras it is said:

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grahyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

"With one's materially contaminated senses one cannot understand the Supreme Personality of Godhead or His name, form, qualities or paraphernalia, but if one renders service unto Him the Lord reveals Himself." (Bhakti-rasāmṛta-sindhu 1.2.234) Here one can see the effect of the Māyāvādī sannyāsīs' service toward Nārāyaṇa. Because they offered a little respect to Śrī Caitanya Mahāprabhu and because they were pious and actually followed the austere rules and regulations of sannyāsa, they had some understanding of Vedānta philosophy, and by the grace of Lord Caitanya Mahāprabhu they could appreciate that He was none other than the Supreme Personality of Godhead, who is endowed with all six opulences. One of these opulences is His beauty. By His extraordinarily beautiful bodily features the Māyāvādī sannyāsīs recognized Śrī Caitanya Mahāprabhu as Nārāyaṇa Himself. He was not a farcical Nārāyaṇa like the daridra-nārāyaṇas invented by so-called sannyāsīs.
TEXT 105

TEXT

tomāra prabhāve sabāra ānandita mana
kabhu asaṅgata nahe tomāra vacana

SYNONYMS

tomāra--Your; prabhāve--by influence; sabāra--of everyone; ānandita--joyful; mana--mind; kabhu--at anytime; asaṅgata--unreasonable; nahe--does not; tomāra--Your; vacana--speeches.

TRANSLATION

"Dear sir, by Your influence our minds are greatly satisfied, and we believe that Your words will never be unreasonable. Therefore You can speak on the Vedānta-sūtra."

PURPORT

In this verse the words tomāra prabhāve ("Your influence") are very important. Unless one is spiritually advanced he cannot influence an audience. Bhaktivinoda Ṭhākura has sung, śuddha-bhakata-caraṇa-renu, bhajana-anukūla. "Unless one associates with a pure devotee he cannot be influenced to understand devotional service." These Māyāvādī sannyāsīs were fortunate enough to meet the Supreme Personality of Godhead in the form of a devotee, and certainly they were greatly influenced by the Lord. They knew that since a perfectly advanced spiritualist never says anything false, all his words are reasonable and agree with the Vedic version. A highly realized person never says anything that has no meaning. Māyāvādī philosophers claim to be the Supreme Personality of Godhead, and this has no meaning, but Śrī Caitanya Mahāprabhu never uttered such nonsense. The Māyāvādī sannyāsīs were convinced about His personality, and therefore they wanted to hear from Him the purport of Vedānta philosophy.

TEXT 106

TEXT

prabhu kahe, vedānta-sūtra īśvara-vacana
vyāsa-rūpe kaila yāhā śrī-nārāyaṇa

SYNONYMS

prabhu kahe--the Lord began to speak; vedānta-sūtra--the philosophy of Vedanta-sūtra; īśvara-vacana--spoken by the Supreme Personality of Godhead; vyāsa-rūpe--in the form of Vyāsadeva; kaila--He has made; yāhā--whatever; śrī-nārāyaṇa--the Supreme Personality of Godhead.

TRANSLATION

The Lord said, "Vedānta philosophy consists of words spoken by the Supreme Personality of Godhead Nārāyaṇa in the form of Vyāsadeva."
The Vedānta-sūtra, which consists of aphorisms revealing the method of understanding Vedic knowledge, is the concise form of all Vedic knowledge. It begins with the words athāto brahma-jijāsā ("Now is the time to inquire about the Absolute Truth"). The human form of life is especially meant for this purpose, and therefore the Vedānta-sūtra very concisely explains the human mission. This is confirmed by the words of the Vāyu and Skanda Purāṇas, which define a sūtra as follows:

alpākṣaram asandigdham
sāra-vat viśvato-mukham
astobham anavadyaṁ ca
sūtraṁ sūtra-vido viduḥ

"A sūtra is an aphorism that expresses the essence of all knowledge in a minimum of words. It must be universally applicable and faultless in its linguistic presentation." Anyone familiar with such sūtras must be aware of the Vedānta-sūtra, which is well known among scholars by the following different names: (1) Brahma-sūtra, (2) Śārīraka, (3) Vyāsa-sūtra, (4) Bādarāyaṇa-sūtra, (5) Uttara-mīmāṁsā and (6) Vedānta-darśana.

There are four chapters (adhyāyas) in the Vedānta-sūtra, and there are four divisions (pādas) in each chapter. Therefore the Vedānta-sūtra may be referred to as śoḍaśa-pāda, or sixteen divisions of aphorisms. The theme of each and every division is fully described in terms of five different subject matters (adhikaraṇas), which are technically called pratijñā, hetu, udāharaṇa, upanaya and nigamana. Every theme must necessarily be explained with reference to pratijñā, or a solemn declaration of the purpose of the treatise. The solemn declaration given in the beginning of the Vedānta-sūtra is athāto brahma-jijāsā, which indicates that this book was written with the solemn declaration to inquire about the Absolute Truth. Similarly, reasons must be expressed (hetu), examples must be given in terms of various facts (udāharaṇa), the theme must gradually be brought nearer for understanding (upanaya), and finally it must be supported by authoritative quotations from the Vedic āstra-s (nigamana).

According to the great dictionary compiler Hemacandra, also known as Kośakāra, Vedānta refers to the purport of the Upaniṣads and the Brāhmaṇa portion of the Vedas. Professor Apte, in his dictionary, describes the Brāhmaṇa portion of the Vedas as that portion which states the rules for employment of hymns at various sacrifices and gives detailed explanations of their origin, sometimes with lengthy illustrations in the form of legends and stories. It is distinct from the mantra portion of the Vedas. Hemacandra said that the supplement of the Vedas is called the Vedānta-sūtra. Veda means knowledge, and anta means the end. In other words, proper understanding of the ultimate purpose of the Vedas is called Vedānta knowledge. Such knowledge, as given in the aphorisms of the Vedānta-sūtra, must be supported by the Upaniṣads.

According to learned scholars, there are three different sources of knowledge, which are called prasthāna-traya. According to these scholars, Vedānta is one of such sources, for it presents Vedic knowledge on the basis of logic and sound arguments. In the Bhagavad-gītā (13.5) the Lord says, brahma-sūtra-padaś caiva hetumadbhir viṇiścitaḥ: "Understanding of the ultimate goal of life is ascertained in the Brahma-sūtra by legitimate logic and argument concerning cause and effect." Therefore the Vedānta-sūtra is
known as nyāya-prasthāna, the Upaniṣads are known as śruti-prasthāna, and the Gītā, Mahābhārata and Purāṇas are known as smṛti-prasthāna. All scientific knowledge of transcendence must be supported by śruti, smṛti and a sound logical basis.

It is said that both the Vedic knowledge and the supplement of the Vedas called the Sātvata-paṇcarātra emanated from the breathing of Nārāyaṇa, the Supreme Personality of Godhead. The Vedānta-sūtra aphorisms were compiled by Śrīla Vyāsadeva, a powerful incarnation of Śrī Nārāyaṇa, although it is sometimes said that they were compiled by a great sage named Apāntaratamā. Both the Paṇcarātra and Vedānta-sūtra, however, express the same opinions. Śrī Caitanya Mahāprabhu therefore confirms that there is no difference in opinion between the two, and He declares that because the Vedānta-sūtra was compiled by Śrīla Vyāsadeva, it may be understood to have emanated from the breathing of Śrī Nārāyaṇa. Śrīla Bhaktisiddhānta Sarasvati Ṭhākura comments that while Vyāsa deva was compiling the Vedānta-sūtra, seven of his great saintly contemporaries were also engaged in similar work. These saints were Ātreya Rṣi, Āśmarathya, Auḍuliomi, Kārṇājīni, Kāśakṛtsna, Jaimini and Bādarī. In addition, it is stated that Pārāśarī and Karmandī-bhikṣu also discussed the Vedānta-sūtra aphorisms before Vyāsa deva.

The Vedānta-sūtra consists of four chapters. The first two chapters discuss the relationship of the living entity with the Supreme Personality of Godhead. This is known as sambandha-jñāna, or knowledge of the relationship. The third chapter describes how one can act in his relationship with the Supreme Personality of Godhead. This is called abhidheya-jñāna. The relationship of the living entity with the Supreme Lord is described by Śrī Caitanya Mahāprabhu: jīvera śvarūpaḥ haya krṣṇa 'nitya-dāsa'. "The living entity is an eternal servant of Kṛṣṇa, the Supreme God." (Cc. Madhya 20.108) Therefore, to act in that relationship one must perform sādhana-bhakti, or the prescribed duties of service to the Supreme Personality of Godhead. This is called abhidheya-jñāna. The fourth chapter describes the result of such devotional service (prajñāna-jñāna). This ultimate goal of life is to go back home, back to Godhead. The words anāvṛttiḥ śabdāt in the Vedānta-sūtra indicate this ultimate goal.

Śrīla Vyāsa deva, a powerful incarnation of Nārāyaṇa, compiled the Vedānta-sūtra, and in order to protect it from unauthorized commentaries, he personally composed Śrīmad-Bhāgavatam on the instruction of his spiritual master, Nārada Muni, as the original commentary on the Vedānta-sūtra. Besides Śrīmad-Bhāgavatam, there are commentaries on the Vedānta-sūtra composed by all the major Vaiṣṇava ācāryas, and in each of them devotional service to the Lord have described very explicitly. Only those who follow Saṅkara's commentary have described the Vedānta-sūtra in an impersonal way, without reference to viṣṇu-bhakti, or devotional service to the Lord, Viṣṇu. Generally people very much appreciate this Śaṅkara-bhāṣya, or impersonal description of the Vedānta-sūtra, but all commentaries that are devoid of devotional service to Lord Viṣṇu must be considered to differ in purpose from the original Vedānta-sūtra. In other words, Lord Caitanya definitely confirmed that the commentaries, or bhāṣyas, written by the Vaiṣṇava ācāryas on the basis of devotional service to Lord Viṣṇu, and not the Śaṅkara-bhāṣya of Saṅkarācārya, give the actual explanation of the Vedānta-sūtra.

TEXT 107

TEXT

bhrama, pramāda, vipralipsā, karaṇāpāṭava
Iśvarera vākye nāhi doṣa ei saba

SYNONYMS

bhrama--mistake; pramāda--illusion; vipralipsā--cheating purposes; karaṇa-apāṭava--inefficiency of the material senses; iśvarera--of the Lord; vākye--in the speech; nāhi--there is not; doṣa--fault; ei saba--all this.

TRANSLATION

"The material defects of mistakes, illusions, cheating and sensory inefficiency do not exist in the words of the Supreme Personality of Godhead.

PURPORT

A mistake is the acceptance of an object to be different than what it is or the acceptance of false knowledge. For example, one may see a rope in the dark and think it to be a serpent, or one may see a glittering oyster shell and think it to be gold. These are mistakes. Similarly, an illusion is a misunderstanding that arises from inattention while hearing, and cheating is the transmission of such defective knowledge to others. Materialistic scientists and philosophers generally use such words as "maybe" and "perhaps" because they do not have actual knowledge of complete facts. Therefore their instructing others is an example of cheating. The final defect of the materialistic person is his inefficient senses. Although our eyes, for example, have the power to see, they cannot see that which is situated at a distance, nor can they see the eyelid, which is the object nearest to the eye. To our untrained eyes the sun appears to be just like a plate, and to the eyes of one who is suffering from jaundice everything appears to be yellow. Therefore we cannot rely on the knowledge acquired through such imperfect eyes. The ears are equally imperfect. We cannot hear a sound vibrated a long distance away unless we put a telephone to our ear. Similarly, if we analyze all our senses in this way, we will find them all to be imperfect. Therefore it is useless to acquire knowledge through the senses. The Vedic process is to hear from authority. In the Bhagavad-gītā (4.2) the Lord says, evam paramaprabhaviaṁ rājarṣayovinduḥ: "The supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way." We have to hear not from a telephone but from an authorized person, for it is he who has real knowledge.

TEXT 108

TEXT

upaniṣat-sahita sūtra kahe yei tattva
mukhya-vṛttye sei artha parama mahattva

SYNONYMS

upaniṣat--the authorized Vedic version; sahita--along with; sūtra--the Vedānta-sūtra; kahe--it is said; yei--the subject matter; tattva--in truth; mukhya-vṛttye--by direct understanding; sei--that truth; artha--meaning; parama--ultimate; mahattva--glory.

TRANSLATION
"The Absolute Truth is described by the Upaniṣads and Brahma-sūtra, but one must understand the verses as they are. That is the supreme glory in understanding.

PURPORT

It has become fashionable since the time of Śaṅkarācārya to explain everything regarding the śāstras in an indirect way. Scholars take pride in explaining everything in their own way, and they declare that one can understand the Vedic scriptures in any way he likes. This "any way you like" method is foolishness, and it has created havoc in the Vedic culture. One cannot accept scientific knowledge in his own whimsical way. In the science of mathematics, for example, two plus two equals four, and one cannot make it equal three or five. Yet although it is not possible to alter real knowledge, people have taken to the fashion of understanding Vedic knowledge in any way they like. It is for this reason that we have presented Bhagavad-gītā As It Is. We do not create meanings by concoction. Sometimes commentators say that the word kurukṣetra in the first verse of the Bhagavad-gītā refers to one's body, but we do not accept this. We understand that Kurukṣetra is a place that still exists, and according to the Vedic version it is a dharma-κṣetra, or a place of pilgrimage. People still go there to perform Vedic sacrifices. Foolish commentators, however, say that kurukṣetra means the body and that pānca-pāṇḍava refers to the five senses. In this way they distort the meaning, and people are misled. Here Śrī Caitanya Mahāprabhu confirms that all Vedic literature, including the Upaniṣads, Brahma-sūtra and others, whether śrutī, śruti or nyāya, must be understood according to their original statements. To describe the direct meaning of the Vedic scriptures is glorious, but to describe them in one's own way, using imperfect senses and imperfect knowledge, is a disastrous blunder. Śrī Caitanya Mahāprabhu fully deprecated the attempt to describe the Vedas in this way.


TEXT 109

TEXT
gauṇa-vṛttye yebā bhāṣya karila ācārya
tāhāra śrāvane nāśa haya sarva kārya

SYNONYMS
gauṇa-vṛttye--by indirect meanings; yebā--which; bhāṣya--commentary; karila--prepared; ācārya--Saṅkarācārya; tāhāra--its; śrāvane--hearing; nāśa--destruction; haya--becomes; sarva--all; kārya--business.

TRANSLATION
"Śrīpāda Saṅkarācārya has described all the Vedic literatures in terms of indirect meanings. One who hears such explanations is ruined.

TEXT 110

TEXT
tānhāra nāhika doṣa, Īśvara-ājānā pānā
gauṇārtha karila mukhya artha ācchādiyā

SYNONYMS
tānhāra--of Śrī Saṅkarācārya; nāhika--there is none; doṣa--fault; Īśvara--the Supreme Lord; ājānā--order; pānā--receiving; gaṇa-artha--indirect meaning; karila--make; mukhya--direct; artha--meaning; ācchādiyā--covering.

TRANSLATION
"Saṅkarācārya is not at fault, for he has thus covered the real purpose of the Vedas under the order of the Supreme Personality of Godhead.

PURPORT
The Vedic literature is to be considered a source of real knowledge, but if one does not take it as it is, one will be misled. For example, the Bhagavad-gītā is an important book of Vedic literature that has been taught for many years, but because it was commented upon by unscrupulous rascals, people derived no benefit from it, and no one came to the conclusion of Kṛṣṇa consciousness. Since the purpose of the Bhagavad-gītā is now being presented as it is, however, within four or five short years thousands of people all over the world have become Kṛṣṇa conscious. That is the difference between direct and indirect explanations of the Vedic literature. Therefore Śrī Caitanya Mahāprabhu said, mukhya-vṛttaye sei artha parama mahattva: "To teach the Vedic literature according to its direct meaning, without false commentary, is glorious." Unfortunately, Śrī Śaṅkarācārya, by the order of the Supreme Personality of Godhead, compromised between atheism and theism in order to cheat the atheists and bring them to theism, and to do so he gave up the direct method of Vedic knowledge and tried to present a meaning which is indirect. It is with this purpose that he wrote his Śārīraka-bhāṣya commentary on the Vedānta-sūtra.

One should not, therefore, attribute very much importance to the Śārīraka-bhāṣya. In order to understand Vedānta philosophy, one must study Śrīmad-Bhāgavatam, which begins with the words oṁ namo bhagavāṁ vāsudevaṁ, janmādy asya yato 'nvayād itarataś cārthaṁ abhijñāḥ sva-rāṭ: "I offer my obeisances unto Lord Śrī Kṛṣṇa, son of Vasudeva, who is the Supreme All-pervading Personality of Godhead. I meditate upon Him, the transcendent reality, who is the primeval cause of all causes, from whom all manifested universes arise, in whom they dwell and by whom they are destroyed. I meditate upon that eternally effulgent Lord who is directly and indirectly conscious of all manifestations and yet is fully independent." (Bhāg. 1.1.1) Śrīmad-Bhāgavatam is the real commentary on the Vedānta-sūtra. Unfortunately, if one is attracted to Śrī Śaṅkarācārya's commentary, Śārīraka-bhāṣya, his spiritual life is doomed.

One may argue that since Śaṅkarācārya is an incarnation of Lord Śiva, how is it that he cheated people in this way? The answer is that he did so on the order of his master, the Supreme Personality of Godhead. This is confirmed in the Padma Purāṇa in the words of Lord Śiva himself:

māyāvādam asac chāstraṁ
pracchannāṁ bauddham ucyate
mayaiva kalpitaṁ devi
kalau brāhmaṇa-rūpiṇā
dvesante tu mahā-sāstre
māyāvādam avaidikam
mayaiva vākṣyate devi
jagatāṁ nāśa-kāraṇāt

"The Māyāvāda philosophy," Lord Śiva informed his wife Pārvatī, "is impious [asac chāstra]. It is covered Buddhism. My dear Pārvatī, in the form of a brāhmaṇa in the Kali-yuga I teach this imagined Māyāvāda philosophy. In order to cheat the atheists, I describe the Supreme Personality of Godhead to be without form and without qualities. Similarly, in explaining Vedānta I describe the same Māyāvāda philosophy in order to mislead the entire
population toward atheism by denying the personal form of the Lord.” In the Śiva Purāṇa the Supreme Personality of Godhead told Lord Śiva:

dvāparādau yuge bhūtvā
kalyāḥ manuṣādiṣu
svāgamaṁ kalpitais tvam ca
janāṁ mad-vimukhān kuru

"In the Kali-yuga, mislead the people in general by propounding imaginary meanings for the Vedas to bewilder them." These are the descriptions of the Purāṇas.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that mukhya-vṛtti ("the direct meaning") is abhidhā-vṛtti, or the meaning that one can understand immediately from the statements of dictionaries, whereas gaṇa-vṛtti ("the indirect meaning") is a meaning that one imagines without consulting the dictionary. For example, one politician has said that Kurukṣetra refers to the body, but in the dictionary there is no such definition. Therefore this imaginary meaning is gaṇa-vṛtti, whereas the direct meaning found in the dictionary is mukhya-vṛtti or abhidhā-vṛtti. This is the distinction between the two. Śrī Caitanya Mahāprabhu recommends that one understand the Vedic literature in terms of abhidhā-vṛtti, and the gaṇa-vṛtti He rejects. Sometimes, however, as a matter of necessity, the Vedic literature is described in terms of the lākṣaṇā-vṛtti or gaṇa-vṛtti, but one should not accept such explanations as permanent truths.

The purpose of the discussions in the Upaniṣads and Vedānta-sūtra is to philosophically establish the personal feature of the Absolute Truth. The impersonalists, however, in order to establish their philosophy, accept these discussions in terms of lākṣaṇā-vṛtti, or indirect meanings. Thus instead of being tattva-vāda, or in search of the Absolute Truth, they become Māyāvāda, or illusioned by the material energy. When Śrī Viṣṇuvāmī, one of the four ācāryas of the Vaiṣṇava cult, presented his thesis on the subject matter of suddhādvaita-vāda, immediately the Māyāvāḍīs took advantage of this philosophy and tried to establish their advaita-vāda or kevalādvaita-vāda. To defeat this kevalādvaita-vāda, Śrī Rāmānujācārya presented his philosophy as viśiṣṭādvaita-vāda, and Śrī Madhvācārya presented his philosophy of tattva-vāda, both of which are stumbling blocks to the Māyāvāḍīs because they defeat their philosophy in scrupulous detail. Students of Vedic philosophy know very well how strongly Śrī Rāmānujācārya's viśiṣṭādvaita-vāda and Śrī Madhvācārya's tattva-vāda contest the impersonal Māyāvāda philosophy. Śrī Caitanya Mahāprabhu, however, accepted the direct meaning of the Vedānta philosophy and thus defeated the Māyāvāda philosophy immediately. He opined in this connection that anyone who follows the principles of the Śārṅka-bhāṣya is doomed. This is confirmed in the Padma Purāṇa, where Lord Śiva tells Pārvatī:

śrūṇu devi pravakṣyāmi
tāmasāṁ yathā-kramam
yeṣāṁ śravaṇa-mātreṇa
pātityaṁ jñānāṁ api

apārthaṁ śrutī-vākyānāṁ
darsayāl loka-garhitam
karma-svarūpa-tyājayatvam
atra ca pratipādyate

sarva-karma-paribhramśāṇ
naiṣkarmyaṁ tatra cocyate
parātma-jiṁvayor aikyaṁ
mayātra pratipādyate

"My dear wife, hear my explanations of how I have spread ignorance through Māyāvāda philosophy. Simply by hearing it, even an advanced scholar will fall down. In this philosophy, which is certainly very inauspicious for people in general, I have misrepresented the real meaning of the Vedas and recommended that one give up all activities in order to achieve freedom from karma. In this Māyāvāda philosophy I have described the jīवātmā and Paramātmā to be one and the same." How the Māyāvāda philosophy was condemned by Śrī Caitanya Mahāprabhu and His followers is described in Śrī Caitanya-caritāmṛta, Antya-līlā, Second Chapter, verses 94 through 99, where Svarūpa-dāmodara Gosvāmī says that anyone who is eager to understand the Māyāvāda philosophy must be considered insane. This especially applies to a Vaiṣṇava who reads the Śārīraka-bhāṣya and considers himself to be one with God. The Māyāvādī philosophers have presented their arguments in such attractive, flowery language that hearing Māyāvāda philosophy may sometimes change the mind of even a mahā-bhāgavata, or very advanced devotee. An actual Vaiṣṇava cannot tolerate any philosophy that claims God and the living being to be one and the same.

TEXT 111

TEXT

'brahma'-śabde mukhya arthe kahe----'bhagavān'
cid-aiśvarya-paripūrṇa, anūrdhva-samāna

SYNONYMS

brahma--the Absolute Truth; śabde--by this word; mukhya--direct; arthe--meaning; kahe--says; bhagavān--the Supreme Personality of Godhead; cid-aiśvarya--spiritual opulence; paripūrṇa--full of; anūrdhva--unsurpassed by anyone; samāna--not equaled by anyone.

TRANSLATION

"According to direct understanding, the Absolute Truth is the Supreme Personality of Godhead, who has all spiritual opulences. No one can be equal to or greater than Him.

PURPORT

This statement by Śrī Caitanya Mahāprabhu is confirmed in Śrīmad-Bhāgavatam (1.2.11):

vadanti tat tattva-vidas
tattvāṁ yaj jñānam advayas
brahmati paramātmeti
bhagavān iti śabdyate

"Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān." The Absolute Truth is ultimately understood as Bhagavān, partially understood as Paramātmā and vaguely
understood as the impersonal Brahman. Bhagavān, or the Supreme Personality of Godhead, is opulent in all excellence; no one can be equal to or greater than Him. This is also confirmed in the Bhagavad-gītā (7.7), where the Lord says, mattaḥ parataraṁ nānyat kiṁcid asti dhanāṇjaya: "O conqueror of wealth [Arjuna], there is no truth superior to Me." There are many other verses which prove that the Absolute Truth in the ultimate sense is understood to be the Supreme Personality of Godhead, Kṛṣṇa.

TEXT 112

TEXT
tāṁhāra vibhūti, deha,----saba cid-ākāra
cid-vibhūti ācchādi' tāṅre kahe 'nirākāra'

SYNONYMS
tāṁhāra--His (the Supreme Personality of Godhead's); vibhūti--spiritual power; deha--body; saba--everything; cit-ākāra--spiritual form; cit-vibhūti--spiritual opulence; ācchādi'--covering; tāṅre--Him; kahe--says; nirākāra--without form.

TRANSLATION
"Everything about the Supreme Personality of Godhead is spiritual, including His body, opulence and paraphernalia. Māyāvāda philosophy, however, covering His spiritual opulence, advocates the theory of impersonalism.

PURPORT
It is stated in the Brahma-saṁhitā, Īśvaraḥ paraṁ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ: "The Supreme Personality of Godhead, Kṛṣṇa, has a spiritual body which is full of knowledge, eternity and bliss." In this material world everyone's body is just the opposite--temporary, full of ignorance and full of misery. Therefore when the Supreme Personality of Godhead is sometimes described as nirākāra, this is to indicate that He does not have a material body like us.

Māyāvādī philosophers do not know how it is that the Supreme Personality of Godhead is formless. The Supreme Lord does not have a form like ours but has a spiritual form. Not knowing this, Māyāvādī philosophers simply advocate the onesided view that the Supreme Godhead, or Brahman, is formless (nirākāra). In this connection Śrīla Bhaktivinoda Ṭhākura offers many quotes from the Vedic literature. If one accepts the real or direct meaning of these Vedic statements, one can understand that the Supreme Personality of Godhead has a spiritual body (sac-cid-ānanda-vigraha).

In the Brhad-āranyaka Upaniṣad (5.1.1) it is said, pūrṇam adāḥ pūrṇam idāṁ pūrṇāt pūrṇam udacyate. This indicates that the body of the Supreme Personality of Godhead is spiritual, for even though He expands in many ways, He remains the same. In the Bhagavad-gītā (10.8) the Lord says, aham sarvasya prabhavō mattaḥ sarvaṁ pravartate: "I am the origin of all. Everything emanates from Me." Māyāvādī philosophers materialistically think that if the Supreme Truth expands Himself in everything, He must lose His original form. Thus they think that there cannot be any form other than the expansive gigantic body of the Lord. But the Brhad-āranyaka Upaniṣad confirms, pūrṇam idāṁ pūrṇāt pūrṇam udacyate: "Although He expands in many ways, He keeps His
original personality. His original spiritual body remains as it is.
Similarly, elsewhere it is stated, vicitra-śaktiḥ puṣaḥ puṝaḥ: "The
Supreme Personality of Godhead, the original person [puruṣa], has multifarious
energies." And the Śvetāsvatara Upaniṣad declares, sa ṛṣa-kālākṛtibhiḥ paro
'nyo yasmāt prapaṇcaḥ parivartatate 'yaṁ dharmāvaham pāpanuḍam bhageṣām: "He is
the origin of material creation, and it is due to Him only that everything
changes. He is the protector of religion and annihilator of all sinful
activities. He is the master of all opulences." (Śvetāsvatara Upaniṣad 6.6)
Vedāham etāṁ puṣaḥ mahāntam āditya-varṇaṁ tamaṁ parastat: "Now I
understand the Supreme Personality of Godhead to be the greatest of the great.
He is effulgent like the sun and is beyond this material world." (Śvetāsvatara
Upaniṣad 3.8) Pātīṁ paṭinaṁ paramaṁ parastat: "He is the master of all
masters, the superior of all superiors." (Śvetāsvatara Upaniṣad 6.7) Mahān
prabhu vai puṣaḥ: "He is the supreme master and supreme person."
(Śvetāsvatara Upaniṣad 3.12) Parāsyā śaktir vividhaiva śrūyate: "We can
understand His opulences in different ways." (Śvetāsvatara Upaniṣad 6.8) These
are all statements of the Śvetāsvatara Upaniṣad. Similarly, in the Rg Veda it
is stated, tad viṣṇoḥ paramaṁ padam sadā paśyanti sūrayaḥ: "Viṣṇu is the
Supreme, and those who are actually learned think only of His lotus feet." In
the Praśna Upaniṣad it is said, sa īkṣāṁ caṅre: "He glanced over the material
creation." (6.3) In the Aitareya Upaniṣad it is said, sa aikṣata--"He glanced
over the material creation"--and sa imāl lokāṁ asṛjata--"He created this
entire material world." (1.1.1-2)
Thus many verses can be quoted from the Upaniṣads and Vedas which prove
that the Supreme Godhead is not impersonal. In the Kaṭha Upaniṣad (2.2.13) it
is also said, nītyo nityānāṁ cetanaṁ cetanāṁ yo vidadhāti kāмаṁ:
"He is the supreme eternally conscious person who maintains all other living
entities." From all these Vedic references one can understand that the
Absolute Truth is a person, although no one can equal or excel Him. Although
there are many foolish Māyāvādī philosophers who think that they are even
greater than Kṛṣṇa, Kṛṣṇa is asamaurdhva: no one is equal to or above Him.
As stated in the Śvetāsvatara Upaniṣad (3.19), apāṇi-pādo javano grahītā.
This verse describes the Absolute Truth as having no legs or hands. Although
this is an impersonal description, however, it does not mean that the Absolute
Personality of Godhead has no form. He has a spiritual form that is distinct
from the forms of matter. In this verse Caitanya Mahāprabhu clarifies this
distinction.

TEXT 113

TEXT

cid-ānanda----teḥo, tāṁra sthāna, parivāra
tāṁre kahe----prākṛta-sattvera vikāra

SYNONYMS

cit-ānanda--spiritual bliss; teḥo--He is personally; tāṁra--His; sthāna--
abode; parivāra--entourage; tāṁre--unto Him; kahe--someone says; prākṛta--
material; sattvera--goodness; vikāra--transformation.

TRANSLATION

"The Supreme Personality of Godhead is full of spiritual potencies.
Therefore His body, name, fame and entourage are all spiritual. The Māyāvādī
philosopher, due to ignorance, says that these are all merely transformations of the material mode of goodness.

PURPORT

In the Seventh Chapter of the Bhagavad-gītā the Supreme Personality of Godhead has classified His energies in two distinct divisions—namely, prākṛta and aprākṛta, or parā-prakṛti and aparā-prakṛti. In the Viṣṇu Purāṇa the same distinction is made. The Māyāvādī philosophers cannot understand these two prakṛtis, or natures—material and spiritual—but one who is actually intelligent can understand them. Considering the many varieties and activities in material nature, why should the Māyāvādī philosophers deny the spiritual varieties of the spiritual world? The Bhāgavatam (10.2.32) says:

ye 'nve 'ravindākṣa vimukta-māninas
tvayy āsta-bhāvād aviṣuddha-buddhayāḥ

The intelligence of those who think themselves liberated but have no information of the spiritual world is not yet clear. In this verse the term aviṣuddha-buddhayāḥ refers to unclean intelligence. Due to unclean intelligence or a poor fund of knowledge, the Māyāvādī philosophers cannot understand the distinction between material and spiritual varieties; therefore they cannot even think of spiritual varieties because they take it for granted that all variety is material.

Śrī Caitanya Mahāprabhu, therefore, explains in this verse that Kṛṣṇa, the Supreme Personality of Godhead or the Absolute Truth, has a spiritual body that is distinct from material bodies, and thus His name, abode, entourage and qualities are all spiritual. The material mode of goodness has nothing to do with spiritual varieties. Māyāvādī philosophers, however, cannot clearly understand spiritual varieties; therefore they imagine a negation of the material world to be the spiritual world. The material qualities of goodness, passion and ignorance cannot act in the spiritual world, which is therefore called nīrguṇa, as clearly indicated in the Bhagavad-gītā (trai-guṇya- viśayā vedā nistrai-guṇyo bhavārjuna). The material world is a manifestation of the three modes of material nature, but one has to become free from these modes to come to the spiritual world, where their influence is completely absent. Now Lord Śrī Caitanya Mahāprabhu will disassociate Lord Śiva from Māyāvāda philosophy in the following verse.

TEXT 114

TEXT
tānra doṣa nāhi, teṅho ājñā-kaṁī dāsa
āra yei śune tāra haya sarva-nāsa

SYNONYMS
tānra—his (Lord Śiva’s); doṣa—fault; nāhi—there is none; teṅho—he; ājñā-kaṁī—obedient order-carrier; dāsa—servant; āra—others; yei—anyone; śune—hears (the Māyāvāda philosophy); tāra—of him; haya—becomes; sarva-nāsa—everything lost

TRANSLATION
Śaṅkarācārya, who is an incarnation of Lord Śiva, is faultless because he is a servant carrying out the orders of the Lord. But those who follow his Māyāvādī philosophy are doomed. They will lose all their advancement in spiritual knowledge.

**PURPORT**

Māyāvādī philosophers are very proud of exhibiting their Vedānta knowledge through grammatical jugglery, but in the Bhagavad-gitā Lord Śrī Kṛṣṇa certifies that they are māyayāpahṛta-jñāna, bereft of real knowledge due to māyā. Māyā has two potencies with which to execute her two functions—prakṣepātmikā-śakti, the power to throw the living entity into the ocean of material existence, and āvaraṇātmikā-śakti, the power to cover the knowledge of the living entity. The function of the āvaraṇātmikā-śakti is explained in the Bhagavad-gītā by the word māyayāpahṛta-jñānāḥ.

Why the daivī-māyā, or illusory energy of Kṛṣṇa, takes away the knowledge of the Māyāvādī philosophers is also explained in the Bhagavad-gītā by the use of the words āsuraṁ bhāvam āṣritāḥ, which refer to a person who does not agree to the existence of the Lord. The Māyāvādīs, who are not in agreement with the existence of the Lord, can be classified in two groups, exemplified by the impersonalist Śaṅkarites of Vaiṣṇavism and the Buddhists of Saranātha. Both groups are Māyāvādīs, and Kṛṣṇa takes away their knowledge due to their atheistic philosophies. Neither group agrees to accept the existence of a personal God. The Buddhist philosophers clearly deny both the soul and God, and although the Śaṅkarites do not openly deny God, they say that the Absolute is nirākāra, or formless. Thus both the Buddhists and the Śaṅkarites are aviśuddha-buddhayaḥ, or imperfect and unclean in their knowledge and intelligence.

The most prominent Māyāvādī scholar, Sadānanda Yogīndra, has written a book called Vedānta-sāra, in which he expounds the philosophy of Śaṅkarācārya, and all the followers of Śaṅkara's philosophy attribute great importance to his statements. In this Vedānta-sāra Sadānanda Yogīndra defines Brahman as sac-cid-ānanda combined with knowledge and without duality, and he defines ignorance (jaḍa) as knowledge distinct from that of sat and atat. This is almost inconceivable, but it is a product of the three material qualities. Thus he considers anything other than pure knowledge to be material. The center of ignorance is considered to be sometimes all-pervading and sometimes individual. Thus according to his opinion both the all-pervading Viṣṇu and the individual living entities are products of ignorance.

In simple language, it is the opinion of Sadānanda Yogīndra that since everything is nirākāra (formless), the conception of Viṣṇu and the conception of the individual soul are both products of ignorance. He also explains that the viśuddha-sattva conception of the Vaiṣṇavas is nothing but pradhāna, or the chief principle of creation. He maintains that when all-pervading knowledge is contaminated by the viśuddha-sattva, which consists of a transformation of the quality of goodness, there arises the conception of the Supreme Personality of Godhead, who is the omnipotent, omniscient supreme ruler, the Supersoul, the cause of all causes, the supreme Iśvara, etc. According to Sadānanda Yogīndra, because Iśvara, the Supreme Lord, is the reservoir of all ignorance, He may be called sarva-jñā, or omniscient, but one who denies the existence of the omnipotent Supreme Personality of Godhead is more than Iśvara, or the Lord. His conclusion, therefore, is that the Supreme Personality of Godhead (Iśvara) is a transformation of material ignorance and that the living entity (jīva) is covered by ignorance. Thus he describes both collective and individual existence in darkness. According to Māyāvādī
philosophers, the Vaiṣṇava conception of the Lord as the Supreme Personality of Godhead and of the jīva, or individual soul, as His eternal servant is a manifestation of ignorance. If we accept the judgment of Lord Kṛṣṇa in the Bhagavad-gītā, however, the Māyāvādīs are to be considered māyayāpahṛta-jñāna, or bereft of all knowledge, because they do not recognize the existence of the Supreme Personality of Godhead or they claim that His existence is a product of the material conception (māyā). These are characteristics of asuras, or demons.

Lord Śrī Caitanya Mahāprabhu, in His discourses with Sārvabhauma Bhaṭṭācārya, said:

\[
jīvera nistāra lāgi' sūtra kaila vyāsa
māyāvādi-bhāṣya śunile haya sarva-nāsa
\]

(Cc. Madhya 6.169)

Vyāsadeva composed the Vedānta-sūtra to deliver the conditioned souls from this material world, but Śaṅkarācārya, by presenting the Vedānta-sūtra in his own way, has clearly done a great disservice to human society, for one who follows his Māyāvāda philosophy is doomed. In the Vedanta-sūtra, devotional service is clearly indicated, but the Māyāvādī philosophers refuse to accept the spiritual body of the Supreme Absolute Person and refuse to accept that the living entity has an individual existence separate from that of the Supreme Lord. Thus they have created atheistic havoc all over the world, for such a conclusion is against the very nature of the transcendental process of pure devotional service. The Māyāvādī philosophers' unrealizable ambition to become one with the Supreme through denying the existence of the Personality of Godhead results in a most calamitous misrepresentation of spiritual knowledge, and one who follows this philosophy is doomed to remain perpetually in this material world. Therefore the Māyāvādīs are called aviṣuddha-buddhayaḥ, or unclean in knowledge. Because they are unclean in knowledge, all their austerities and penances end in frustration. Thus although they may be honored at first as very learned scholars, ultimately they descend to physical activities of politics, social work, etc. Instead of becoming one with the Supreme Lord, they again become one with these material activities. This is explained in Śrīmad-Bhāgavatam (10.2.32):

\[
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādrta-yuṣmad-āṅghrayaḥ
\]

In actuality the Māyāvādī philosophers very strictly follow the austerities and penances of spiritual life and in this way are elevated to the impersonal Brahman platform, but due to their negligence of the lotus feet of the Lord they again fall down to material existence.

TEXT 115

TEXT

prākṛta kariyā māne viṣṇu-kalevara
viṣṇu-nindā āra nāhi ihāra upara

SYNONYMS
prākṛta--material; kariyā--taking it to be so; māne--accepts; viṣṇu--Lord Viṣṇu's; kalevara--body; viṣṇu-nindā--defaming or blaspheming Lord Viṣṇu; āra--beyond this; nāhi--none; ihāra--of this; upara--above.

TRANSLATION

"One who considers the transcendental body of Lord Viṣṇu to be made of material nature is the greatest offender at the lotus feet of the Lord. There is no greater blasphemy against the Supreme Personality of Godhead.

PURPORT

Śrī Bhaktisiddhānta Sarasvatī Gosvāmī explains that the variegated personal feature of the Absolute Truth is the viṣṇu-tattva and that the material energy, which creates this cosmic manifestation, is the energy of Lord Viṣṇu. The creative force is merely the energy of the Lord, but the foolish conclude that because the Lord has distributed Himself in an impersonal form He has no separate existence. The impersonal Brahman, however, cannot possess energies, nor does the Vedic literature state that māyā (the illusory energy) is covered by another māyā. There are hundreds and thousands of references, however, to viṣṇu-māyā (parāśya śaktiḥ), or the energy of Lord Viṣṇu. In the Bhagavad-gītā (7.14) Kṛṣṇa refers to mama māyā ("My energy"). Māyā is controlled by the Supreme Personality of Godhead; it is not that He is covered by māyā. Therefore Lord Viṣṇu cannot be a product of the material energy. In the beginning of the Vedānta-sūtra it is said, janmādy asya yataḥ, indicating that the material energy is also an emanation of the Supreme Brahman. How then could He be covered by the material energy? If that were possible, material energy would be greater than the Supreme Brahman. Even these simple arguments, however, cannot be understood by the Māyāvādī philosophers, and therefore the term māyayāpahṛta-jñāna, which is applied to them in the Bhagavad-gītā, is extremely appropriate. Anyone who thinks that Lord Viṣṇu is a product of the material energy, as explained by Sadānanda Yogīndra, should immediately be understood to be insane, for his knowledge has been stolen by the illusory energy.

Lord Viṣṇu cannot be placed within the category of the demigods. Those who are actually bewildered by the Māyāvāda philosophy and are still in the darkness of ignorance consider Lord Viṣṇu to be a demigod, in defiance of the Rg-vedic mantra om tad viṣṇoḥ paramaḥ padam ("Viṣṇu is always in a superior position"). This mantra is also confirmed in the Bhagavad-gītā: mattaḥ parataram nänyat--there is no truth superior to Lord Kṛṣṇa, or Viṣṇu. Thus only those whose knowledge has been bewildered consider Lord Viṣṇu to be a demigod and therefore suggest that one may worship either Lord Viṣṇu, the goddess Kāli (Durgā) or whomever one likes and achieve the same result. This is an ignorant conclusion that is not accepted in the Bhagavad-gītā, which distinctly says, yānti deva-vratā devāṃ . . . yānti mad-yājino'pi mām: "The worshipers of the demigods will be promoted to the respective planets of the demigods, but devotees of the Supreme Lord will go back home, back to Godhead." (Bg. 9.25) Lord Kṛṣṇa explains very clearly in the Bhagavad-gītā that His material energy is very difficult to overcome: daivī hy eṣā guṇa-mayī mama māyā duratrayāyā. Māyā's influence is so strong that even learned scholars and spiritualists are also covered by māyā and think themselves to be as good as the Supreme Personality of Godhead. Actually, however, to free oneself from the influence of māyā one must surrender to the Supreme Personality of Godhead, as Kṛṣṇa also states in the Bhagavad-gītā: mām eva ye prapadyante māyām etāṁ taranti te. It is to be concluded, therefore, that Lord Viṣṇu does
not belong to this material creation but to the spiritual world. To misconceive Lord Viṣṇu to have a material body or to equate Him with the demigods is the most offensive blasphemy against Lord Viṣṇu, and offenders against the lotus feet of Lord Viṣṇu cannot advance in spiritual knowledge. They are called māyayāpahṛta-jñāṇa, or those whose knowledge has been stolen by the influence of illusion.

One who thinks that there is a difference between Lord Viṣṇu's body and His soul dwells in the darkest region of ignorance. There is no difference between Lord Viṣṇu's body and Viṣṇu's soul, for they are advaya-jñāna, one knowledge. In this world there is a difference between the material body and the spiritual soul, but in the spiritual world everything is spiritual, and there are no such differences. The greatest offense of the Māyāvādī philosophers is to consider Lord Viṣṇu and the living entities to be one and the same. In this connection the Padma Purāṇa states, arcye viṣṇau śilā-dhir guruṣu nara-matir vaiṣṇave jāti-buddhiḥ: "One who considers the arcā-mūrti, the worshipable Deity of Lord Viṣṇu, to be stone, the spiritual master to be an ordinary human being, and a Vaishnava to belong to a particular caste or creed, is possessed of hellish intelligence." One who follows such conclusions is doomed.

TEXT 116

TEXT

Iśvarera tattva----yena jvalita jvalana
jīvera svarūpa----yaiche sphulīṅgera kaṇa

SYNONYMS

Iśvarera tattva--the truth of the Supreme Personality of Godhead; yena--is like; jvalita--blazing; jvalana--fire; jīvera--of the living entities; svarūpa--identity; yaiche--is like; sphulīṅgera--of the spark; kaṇa--particle.

TRANSLATION

"The Lord is like a great blazing fire, and the living entities are like small sparks of that fire.

PURPORT

Although sparks and a big fire are both fire and both have the power to burn, the burning power of the fire and that of the spark are not the same. Why should one artificially try to become like a big fire although by constitution he is like a small spark? It is due to ignorance. One should therefore understand that neither the Supreme Personality of Godhead nor the small sparklike living entities have anything to do with matter, but when the spiritual spark comes in contact with the material world his fiery quality is extinguished. That is the position of the conditioned souls. Because they are in touch with the material world, their spiritual quality is almost dead, but because these spiritual sparks are all Kṛṣṇa’s parts and parcels, as the Lord states in the Bhagavad-gītā (mamaivaṁśaḥ), they can revive their original position by getting free from material contact. This is pure philosophical understanding. In the Bhagavad-gītā the spiritual sparks are declared to be sanātana (eternal); therefore the material energy, māyā, cannot affect their constitutional position.
Someone may argue, "Why is there a need to create the spiritual sparks?"
The answer can be given in this way: Since the Absolute Personality of Godhead
is omnipotent, He has both unlimited and limited potencies. This is the
meaning of omnipotent. To be omnipotent, He must have not only unlimited
potencies but limited potencies also. Thus to exhibit His omnipotency He
displays both. The living entities are endowed with limited potency although
they are part of the Lord. The Lord displays the spiritual world by His
unlimited potencies, whereas by His limited potencies the material world is
displayed. In the Bhagavad-gītā (7.5) the Lord says:

apareyam itas tv anyām
prakṛtiṁ viddhi me parāṁ
jīva-bhūtaṁ mahā-bāho
yayedaṁ dhāryate jagat

"Besides these inferior energies, O mighty-armed Arjuna, there is another,
superior energy of Mine, which comprises all living entities who are
exploiting the resources of this material, inferior nature." The jīva-bhūta,
the living entities, control this material world with their limited potencies.
Generally, people are bewildered by the activities of scientists and
technologists. Due to māyā they think that there is no need of God and that
they can do everything and anything, but actually they cannot. Since this
cosmic manifestation is limited, their existence is also limited. Everything
in this material world is limited, and for this reason there is creation,
sustenance and dissolution. However, in the world of unlimited energy, the
spiritual world, there is neither creation nor destruction.

If the Personality of Godhead did not possess both limited and unlimited
energies, He could not be called omnipotent. Anor anīyān mahato mahīyān: '
"The Lord is greater than the greatest and smaller than the smallest." He is
smaller than the smallest in the form of the living entities and greater than
the greatest in His form of Kṛṣṇa. If there were no one to control, there
would be no meaning to the conception of the supreme controller (īśvara), just
as there is no meaning to a king without his subjects. If all the subjects
became king, there would be no distinction between the king and an ordinary
citizen. Thus for the Lord to be the supreme controller there must be a
creation to control. The basic principle for the existence of the living
entities is called cid-vilāsa, or spiritual pleasure. The omnipotent Lord
displays His pleasure potency as the living entities. The Lord is described in
the Vedānta-sūtra (1.1.12) as ānanda-mayo 'bhyaśāt. He is by nature the
reservoir of all pleasures, and because He wants to enjoy pleasure, there must
be energies to give Him pleasure or supply Him the impetus for pleasure. This
is the perfect philosophical understanding of the Absolute Truth.

TEXT 117

TEXT

jīva-tattva----sakti, kṛṣṇa-tattva----saktimān
gītā-viṣṇupurāṇādi tāhāte pramāṇa

SYNONYMS

jīva-tattva--the truth of the living entities; sakti--energy; kṛṣṇa-tattva--
the truth of the Supreme Personality of Godhead; sakti-mān--the possessor of
the energies; gītā--the Bhagavad-gītā; viṣṇu-purāṇa-ādi--Viṣṇu Purāṇa and
other Purāṇas; tāhāte--in them; pramāṇa--there are evidences.

TRANSLATION

"The living entities are energies, not the energetic. The energetic is
Kṛṣṇa. This is very vividly described in the Bhagavad-gītā, the Viṣṇu Purāṇa
and other Vedic scriptures.

PURPORT

As already explained, there are three prasthānas on the path of advancement
in spiritual knowledge--namely, nyāya-prasthāna (Vedānta philosophy), śruti-
prasthāna (the Upaniṣads and Vedic mantras) and smṛti-prasthāna (the Bhagavad-
gītā, Mahābhārata, Purāṇas, etc.). Unfortunately, Māyāvādī philosophers do not
accept the smṛti-prasthāna. Śrī Caitanya Mahāprabhu cites evidence from the
Vedic literature, one must accept all the Vedic scriptures recognized by the great ācāryas, but these
Māyāvādī philosophers accept only the nyāya-prasthāna and śruti-prasthāna, rejecting the
smṛti-prasthāna. Here, however, Śrī Caitanya Mahāprabhu cites evidence from the Gītā, Viṣṇu Purāṇa, etc., which are smṛti-prasthāna. No one
can avoid the Personality of Godhead in the statements of the Bhagavad-gītā
and other Vedic scriptures such as the Mahābhārata and the Purāṇas. Lord
Caitanya therefore quotes a passage from the Bhagavad-gītā (7.5).

TEXT 118

TEXT

apareyam itas tv anyām
prakṛtim viddhi me parām
jīva-bhūtām mahā-bāho
yayedaṁ dhāryate jagat

SYNONYMS

aparā--inferior energy; iyam--this material world; itah--beyond this; tu--
but; anyām--another; prakṛtim--energy; viddhi--you must know; me--of Me;
parām--which is superior energy; jīva-bhūtām--they are the living entities;
mahā-bāho--O mighty-armed; yayā--by which; idam--this material world;
dhāryate--is being conducted; jagat--the cosmic manifestation.

TRANSLATION

"'Besides these inferior energies, O mighty-armed Arjuna, there is
another, superior energy of Mine, which comprises all living entities who are
exploiting the resources of this material, inferior nature.'"
In the Bhagavad-gītā it is explained that the five elements earth, water, fire, air and ether constitute the gross energy of the Absolute Truth and that there are also three subtle energies, namely, the mind, intelligence and false ego, or identification with the phenomenal world. Thus the entire cosmic manifestation is divided into eight energies, all of which are inferior. As explained in the Bhagavad-gītā (mama māyā duratyayā), the inferior energy, known as māyā, is so strong that although the living entity does not belong to this energy, due to the superior strength of the inferior energy the living entity (jīva-bhūta) forgets his real position and identifies with it. Kṛṣṇa says distinctly that beyond the material energy there is a superior energy which is known as the jīva-bhūta, or living entities. When in contact with the material energy, this superior energy conducts all the activities of the entire material, phenomenal world.

The supreme cause is Kṛṣṇa (janmādy asya yataḥ), who is the origin of all energies, which work variously. The Supreme Personality of Godhead has both inferior and superior energies, and the difference between them is that the superior energy is factual whereas the inferior energy is a reflection of the superior. A reflection of the sun in a mirror or on water appears to be the sun but is not. Similarly, the material world is but a reflection of the spiritual world. Although it appears to be factual, it is not; it is only a temporary reflection, whereas the spiritual world is a factual reality. The material world, with its gross and subtle forms, is merely a reflection of the spiritual world.

The living entity is not a product of the material energy; he is spiritual energy, but in contact with matter he forgets his identity. Thus the living entity identifies himself with matter and enthusiastically engages in material activities in the guises of a technologist, scientist, philosopher, etc. He does not know that he is not at all a material product but is spiritual. His real identity thus being lost, he struggles very hard in the material world, and the Hare Kṛṣṇa movement, or Kṛṣṇa consciousness movement, tries to revive his original consciousness. His activities in manufacturing big skyscrapers are evidence of intelligence, but this kind of intelligence is not at all advanced. One should know that his only real concern is how to get free from material contact, for by absorbing his mind in material activities he takes material bodies again and again, and although he falsely claims to be very intelligent, in material consciousness he is not at all intelligent. When we speak about the Kṛṣṇa consciousness movement, which is meant to make people intelligent, the conditioned living entity therefore misunderstands it. He is so engrossed in the material concept of life that he does not think that there can be any activities that are actually based on intelligence beyond the construction of skyscrapers and big roads and the manufacturing of cars. This is proof of māyāpahāṛta-jñāna, or loss of all intelligence due to the influence of māyā. When a living entity is freed from such misconceptions, he is called liberated. When one is actually liberated he no longer identifies with the material world. The symptom of mukti (liberation) is that one engages in spiritual activities instead of falsely engaging in material activities.

Transcendental loving devotional service is the spiritual activity of the spirit soul. Māyāvādī philosophers confuse such spiritual activity with material activity, but the Bhagavad-gītā (14.26) confirms:

mām ca yo 'vyahicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate
One who engages in the spiritual activities of unalloyed devotional service (avyabhicārīnī-bhakti) is immediately elevated to the transcendental platform, and he is to be considered brahma-bhūta, which indicates that he is no longer in the material world but in the spiritual world. Devotional service is enlightenment or awakening. When the living entity perfectly performs spiritual activities under the direction of the spiritual master, he becomes perfect in knowledge and understands that he is not God but a servant of God. As explained by Caitanya Mahāprabhu, jīvera 'svarūpa' haya--kṛṣṇera 'nitya-dāsa': the real identity of the living entity is that he is an eternal servant of the Supreme (Cc. Madhya 20.108). As long as one does not come to this conclusion, he must be in ignorance. This is also confirmed by the Lord in the Bhagavad-gītā (7.19): bahūnāṁ janmanāṁ ante jñānavān māṁ prapadyate. "After many births of struggling for existence and cultivating knowledge, when one comes to the point of real knowledge he surrenders unto Me." Such an advanced mahātmā, or great soul, is very rarely to be seen. Thus although the Māyāvādī philosophers appear to be very advanced in knowledge, they are not yet perfect. To come to the point of perfection they must voluntarily surrender to Kṛṣṇa.

TEXT 119

TEXT

viṣṇu-śaktiḥ parā proktā
kṣetra-jñākhyā tathā parā
avidyā-karma-samjñānyā
tṛtiyā śaktir iṣyate

SYNONYMS

viṣṇu-śaktiḥ--the potency of Lord Viṣṇu; parā--spiritual; proktā--it is said; kṣetra-jña-ākhyā--the potency known as kṣetra-jña; tathā--as well as; parā--spiritual; avidyā--ignorance; karma--fruitive activities; samjñā--known as; anyā--other; tṛtiyā--third; śaktiḥ--potency; iṣyate--known thus.

TRANSLATION

"'The potency of Lord Viṣṇu is summarized in three categories--namely, the spiritual potency, the living entities and ignorance. The spiritual potency is full of knowledge; the living entities, although belonging to the spiritual potency, are subject to bewilderment; and the third energy, which is full of ignorance, is always visible in fruitive activities.'"

PURPORT

This is a quotation from the Viṣṇu Purāṇa (6.7.61).

In the previous verse, quoted from the Bhagavad-gītā, it has been established that the living entities are to be categorized among the Lord's potencies. The Lord is potent, and there are varieties of potencies (parāṣya śaktir vividhaiva śrūyate). Now, in this quotation from the Viṣṇu Purāṇa, this is further confirmed. There are varieties of potencies, and they have been divided into three categories--namely, spiritual, marginal and external.

The spiritual potency is manifested in the spiritual world. Kṛṣṇa's form, qualities, activities and entourage are all spiritual. This is also confirmed in the Bhagavad-gītā (4.5):
"Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all living entities, by My spiritual potency I still appear in every millennium in My original transcendental form." Ātma-māyā refers to the spiritual potency. When Kṛṣṇa comes to this or any other universe, He does so with His spiritual potency. We take birth by the force of the material potency, but as stated here with reference to the Viṣṇu Purāṇa, the kṣetra-jña, or living entity, belongs to the spiritual potency; thus when we free ourselves from the clutches of the material potency we can also enter the spiritual world.

The material potency is the energy of darkness, or complete ignorance of spiritual activities. In the material potency, the living entity engages himself in fruitive activities, thinking that he can be happy through expansion in terms of material energy. This fact is prominently manifest in this Age of Kali because human society, not understanding the spiritual nature, is busily expanding in material activities. The men of the present day are almost unaware of their spiritual identity. They think that they are products of the elements of the material world and that everything will end with the annihilation of the body. Therefore they conclude that as long as one has a material body consisting of material senses, one should enjoy the senses as much as possible. Since they are atheists, they do not care whether there is a next life. Such activities are described in this verse as avidyā-karma-saṁjñānyā.

The material energy is separated from the spiritual energy of the Supreme Personality of Godhead. Thus although it is originally created by the Supreme Lord, He is not actually present within it. The Lord also confirms in the Bhagavad-gītā (9.4), mat-sthāni sarva-bhūtāni: "Everything is resting on Me." This indicates that everything is resting on His own energy. For example, the planets are resting within outer space, which is the separated energy of Kṛṣṇa. The Lord explains in the Bhagavad-gītā (7.4):

bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahāṅkāra itīyaṁ me
bhinnā prakṛṭir aṣṭadhā

"Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight constitute My separated material energies." The separated energy acts as if it were independent, but here it is said that although such energies are certainly factual, they are not independent but merely separated.

The separated energy can be understood from a practical example. I compose books by speaking into a dictaphone, and when the dictaphone is replayed, it appears that I am speaking personally, but actually I am not. I spoke personally, but then the dictaphone tape, which is separate from me, acts exactly like me. Similarly, the material energy originally emanates from the Supreme Personality of Godhead, but it acts separately, although the energy is supplied by the Lord. This is also explained in the Bhagavad-gītā (9.10): mayādhyaśeṣa prakṛtiḥ sūyate sa-carācaram. "This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings." Under the guidance or superintendence of the Supreme
Personality of Godhead, the material energy works as if independent, although it is not actually independent.

In this verse from the Viṣṇu Purāṇa the total energy of the Supreme Personality of Godhead is classified in three divisions—namely, the spiritual or internal potency of the Lord, the marginal potency, or kṣetra-jīva (the living entity), and the material potency, which is separated from the Supreme Personality of Godhead and appears to act independently. When Śrīla Vyāsadeva, by meditation and self-realization, saw the Supreme Personality of Godhead, he also saw the separated energy of the Lord standing behind Him (apaṣyat puruṣam pūrṇam māyām ca tad-apāśrayam). Vyāsadeva also realized that it is this separated energy of the Lord, the material energy, that covers the knowledge of the living entities (yāyā sammohito jīva ātmānaṁ tri-guṇātmakam). The separated, material energy bewilders the living entities (jīvas), and thus they work very hard under its influence, not knowing that they are not fulfilling their mission in life. Unfortunately, most of them think that they are the body and should therefore enjoy the material senses irresponsibly, since when death comes everything will be finished. This atheistic philosophy also flourished in India, where it was sometimes propagated by Cārvāka Muni, who said:

\[
\text{ṛṇāṁ kṛtvā ghṛtāṁ pibet} \\
\text{yāvaj āvēt sukham āvēt} \\
\text{bhasmī-bhūtasya dehasya kutaḥ} \\
\text{punar āgamano bhavet}
\]

His theory was that as long as one lives one should eat as much ghee as possible. In India, ghee (clarified butter) is a basic ingredient in preparing many varieties of food. Since everyone wants to enjoy nice food, Cārvāka Muni advised that one eat as much ghee as possible. One may say, "I have no money. How shall I purchase ghee?" Cārvāka Muni, however, says, "If you have no money, then beg borrow or steal, but in some way secure ghee and enjoy life." For one who further objects that he will be held accountable for such unauthorized activities as begging, borrowing and stealing, Cārvāka Muni replies, "You will not be held responsible. As soon as your body is burned to ashes after death, everything is finished." This is called ignorance. From the Bhagavad-gītā it is understood that one does not die with the annihilation of his body (na hanyate hanyamāne śārire). The annihilation of one body involves changing to another (tathā dehāntara-prāptih). Therefore, to perform irresponsible activities in the material world is very dangerous. Without knowledge of the spirit soul and its transmigration, people are allured by the material energy to engage in many such activities, as if one could become happy simply by dint of material knowledge, without reference to spiritual existence. Therefore the entire material world and its activities are referred to as avidyā-karma-saṁjñānyā.

In order to dissipate the ignorance of the human beings who work under the material energy, which is separated from the Supreme Personality of Godhead, the Lord comes down to revive their original nature of spiritual activities (yadā yadā hi dharmasya glānir bhavati bhārata). As soon as they deviate from their original nature, the Lord comes to teach them, sarva-dharmān parityājya mām ēkaṁ śaraṇam vraja: "My dear living entities, give up all material activities and simply surrender unto Me for protection." (Bg. 18.66)

It is the statement of Cārvāka Muni that one should beg, borrow or steal money to purchase ghee and enjoy life (ṛṇāṁ kṛtvā ghṛtāṁ pibet). Thus even the greatest atheist of India recommends that one eat ghee, not meat. No one could conceive of human beings' eating meat like tigers and dogs, but men have
become so degraded that they are just like animals and can no longer claim to have a human civilization.

TEXT 120

TEXT
hena jīva-tattva lañā likhi' para-tattva
ācchanna karila śreṣṭha Īśvara-mahattva

SYNONYMS

hena--such degraded; jīva-tattva--the living entities; lañā--taking them; likhi'--having written; para-tattva--as the Supreme; ācchanna--covering; karila--did; śreṣṭha--the Supreme Personality of Godhead; Īśvara--the Lord's; mahattva--glories.

TRANSLATION

"The Māyāvāda philosophy is so degraded that it has taken the insignificant living entities to be the Lord, the Supreme Truth, thus covering the glory and supremacy of the Absolute Truth with monism.

PURPORT

Śrīla Bhaktivinoda Ṭhākura comments in this connection that in all Vedic scriptures the jīva-tattva, the truth of the living entities, is mentioned to be one of the energies of the Lord. If one does not accept the living entity to be a minute, infinitesimal spark of the Supreme but equates the jīva-tattva with the Supreme Brahman or Supreme Personality of Godhead, it must be understood that his entire philosophy is based on a misunderstanding. Unfortunately, Śrīpāda Śaṅkarācārya purposely claimed the jīva-tattva, or living entities, to be equal to the Supreme God. Therefore his entire philosophy is based on a misunderstanding, and it misguides people to become atheists whose mission in life is unfulfilled. The mission of human life, as described in the Bhagavad-gītā, is to surrender unto the Supreme Lord and become His devotee, but the Māyāvāda philosophy misleads one to defy the existence of the Supreme Personality of Godhead and pose oneself as the Supreme Lord. Thus it has misguided hundreds and thousands of innocent men.

In the Vedānta-sūtra, Vyāsadeva has described that the Supreme Personality of Godhead is potent and that everything, material or spiritual, is but an emanation of His energy. The Lord, the Supreme Brahman, is the origin or source of everything (janmādy asya yataḥ), and all other manifestations are emanations of different energies of the Lord. This is also confirmed in the Viṣṇu Purāṇa:

ekadeśa-sthitasyāgner
jyotsnā vistāriniḥ yathā
parasya brahmaṇaḥ śaktis
tathedam akhilāṁ jagat

"Whatever we see in this world is simply an expansion of different energies of the Supreme Personality of Godhead, who is exactly like a fire that spreads illumination for a long distance although it is situated in one place." This is a very vivid example. Similarly, it is stated that just as everything in
the material world exists in the sunshine, which is the energy of the sun, so
everything exists on the basis of the spiritual and material energies of the
Supreme Personality of Godhead. Thus although Kṛṣṇa is situated in His own
abode (goloka eva nivasaty akhilaṁta-bhūtaḥ), where He enjoys His
transcendental pastimes with the cowherd boys and gopīs, He is nevertheless
present everywhere, even within the atoms of this universe (anāṁtara-stha-
paramāṇu-cayāntara-stham). This is the verdict of the Vedic literature.

Unfortunately, the Māyāvāda philosophy, misguiding people by claiming the
living entity to be the Lord, has created havoc throughout the entire world
and led almost everyone to godlessness. By thus covering the glories of the
Supreme Lord, the Māyāvādī philosophers have done the greatest disservice to
human society. It is to counteract these most abominable activities of the
Māyāvādī philosophers that Lord Caitanya has introduced the Hare Kṛṣṇa mahā-
mantra.

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

"In this age of quarrel and hypocrisy, the only means of deliverance is
chanting the holy name of the Lord. There is no other way. There is no other
way. There is no other way." People should simply engage in the chanting of
the Hare Kṛṣṇa mahā-mantra, for thus they will gradually come to understand
that they are not the Supreme Personality of Godhead, as they have been taught
by the Māyāvādī philosophers, but are eternal servants of the Lord. As soon as
one engages himself in the transcendental service of the Lord, he becomes
free.

māṁ ca yo 'vyabhirēṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service, unfailing in all
circumstances, at once transcends the modes of material nature and thus comes
to the level of Brahman." (Bg. 14.26) Therefore the Hare Kṛṣṇa movement, or
Kṛṣṇa consciousness movement, is the only light for the foolish living
entities who think either that there is no God or that if God exists He is
formless and they themselves are also God. These misconceptions are very
dangerous, and the only way to counteract them is to spread the Hare Kṛṣṇa
movement.
TRANSLATION

"In his Vedānta-sūtra Śrīla Vyāsadeva has described that everything is but a transformation of the energy of the Lord. Śaṅkarācārya, however, has misled the world by commenting that Vyāsadeva was mistaken. Thus he has raised great opposition to theism throughout the entire world.

PURPORT

Śrīla Bhaktivinoda Thākura explains, "In the Vedanta-sūtra of Śrīla Vyāsadeva it is definitely stated that all cosmic manifestations result from transformations of various energies of the Lord. Śaṅkarācārya, however, not accepting the energy of the Lord, thinks that it is the Lord who is transformed. He has taken many clear statements from the Vedic literature and twisted them to try to prove that if the Lord, or the Absolute Truth, were transformed, His oneness would be disturbed. Thus he has accused Śrīla Vyāsadeva of being mistaken. In developing his philosophy of monism, therefore, he has established vivarta-vāda, or the Māyāvāda theory of illusion."

In the Brahma-sūtra, Second Chapter, the first quote is as follows: tad-ananyatvam ārāmblaśa-śabdādībhyaḥ. Commenting on this sūtra in his Śārīraka-bhāṣya, Śaṅkarācārya has introduced the statement vācārāmblaśaṁ viṅkaro nāmadheyaṁ from the Chāndogya Upaniṣad (6.1.4) to try to prove that acceptance of the transformation of the energy of the Supreme Lord is faulty. He has tried to defy this transformation of energy in a misguided way, which will be explained later. Since his conception of God is impersonal, he does not believe that the entire cosmic manifestation is a transformation of the energies of the Lord, for as soon as one accepts the various energies of the Absolute Truth, one must immediately accept the Absolute Truth to be personal, not impersonal. A person can create many things by the transformation of his energy. For example, a businessman transforms his energy by establishing many big factories or business organizations, yet he remains a person although his energy has been transformed into these many factories or business concerns. The Māyāvāda philosophers do not understand this simple fact. Their tiny brains and poor fund of knowledge cannot afford them sufficient enlightenment to realize that when a man's energy is transformed, the man himself is not transformed but remains the same person.

Not believing in the fact that the energy of the Absolute Truth is transformed, Śaṅkarācārya has propounded his theory of illusion. This theory states that although the Absolute Truth is never transformed, we think that it is transformed, which is an illusion. Śaṅkarācārya does not believe in the transformation of the energy of the Absolute Truth, for he claims that everything is one and that the living entity is therefore also one with the Supreme. This is the Māyāvāda theory.

Śrīla Vyāsadeva has explained that the Absolute Truth is a person who has different potencies. Merely by His desire that there be creation and by His glance (sa aikṣata), He created this material world (sa asṛjata). After creation, He remains the same person; He is not transformed into everything. One should accept that the Lord has inconceivable energies and that it is by His order and will that varieties of manifestation have come into existence. In the Vedic literature it is said, sa-tattvato 'nyathā-buddhir viṅkara ity udāhṛtaḥ. This mantra indicates that from one fact another fact is generated. For example, a father is one fact, and a son generated from the father is a second fact. Thus both of them are truths, although one is generated from the
other. This generation of a second, independent truth from a first truth is called vikāra, or transformation resulting in a by-product. The Supreme Brahman is the Absolute Truth, and the energies that have emanated from Him and are existing separately, such as the living entities and the cosmic manifestation, are also truths. This is an example of transformation, which is called vikāra or pariṇāma. To give another example of vikāra, milk is a truth, but the same milk may be transformed into yogurt. Thus yogurt is a transformation of milk, although the ingredients of yogurt and milk are the same.

In the Chāndogya Upaniṣad there is the following mantra: aitad-ātmyam idaṁ sarvam. This mantra indicates without a doubt that the entire world is Brahman. The Absolute Truth has inconceivable energies, as confirmed in the Śvetāsvatara Upaniṣad (parāśya śaktir vividhaiva śrūyate), and the entire cosmic manifestation is evidence of these different energies of the Supreme Lord. The Supreme Lord is a fact, and therefore whatever is created by the Supreme Lord is also factual. Everything is true and complete (pūrṇam), but the original pūrṇam, the complete Absolute Truth, always remains the same. Pūrṇat pūrṇam udacyate pūrṇasya pūrṇam ādāya. The Absolute Truth is so perfect that although innumerable energies emanate from Him and manifest creations which appear to be different from Him, He nevertheless maintains His personality. He never deteriorates under any circumstances.

It is to be concluded that the entire cosmic manifestation is a transformation of the energy of the Supreme Lord, not of the Supreme Lord or Absolute Truth Himself, who always remains the same. The material world and the living entities are transformations of the energy of the Lord, the Absolute Truth or Brahman, who is the original source. In other words, the Absolute Truth, Brahman, is the original ingredient, and the other manifestations are transformations of this ingredient. This is also confirmed in the Taittirīya Upaniṣad (3.1): yato vā imāni bhūtani jāyante. "This entire cosmic manifestation is made possible by the Absolute Truth, the Supreme Personality of Godhead." In this verse it is indicated that Brahman, the Absolute Truth, is the original cause and that the living entities (jīvas) and the cosmic manifestation are effects of this cause. The cause being a fact, the effects are also factual. They are not illusion. Śaṅkarācārya has inconsistently tried to prove that acceptance of the material world and the jīvas to be by-products of the Supreme Lord is an illusion because in this conception the existence of the material world and the jīvas is different and separate from that of the Absolute Truth. With this jugglery of understanding, Māyāvādī philosophers have propagated the slogan brahma satyaṁ jagan mithyā, which declares that the Absolute Truth is fact but the cosmic manifestation and the living entities are simply illusions, or that all of them are in fact the Absolute Truth and that the material world and living entities do not separately exist.

It is therefore to be concluded that Śaṅkarācārya, in order to present the Supreme Lord, the living entities and the material nature as indivisible and ignorant, tries to cover the glories of the Supreme Personality of Godhead. He maintains that the material cosmic manifestation is mithyā, or false, but this is a great blunder. If the Supreme Personality of Godhead is a fact, how can His creation be false? Even in ordinary dealings, one cannot think the material cosmic manifestation to be false. Therefore Vaishnava philosophers say that the cosmic creation is not false but temporary. It is separated from the Supreme Personality of Godhead, but since it is wonderfully created by the energy of the Lord, to say that it is false is blasphemous.

Nondevotees factually appreciate the wonderful creation of material nature, but they cannot appreciate the intelligence and energy of the Supreme
Personality of Godhead who is behind this material creation. Śrīpāda Rāmānujācārya, however, refers to a sūtra from the Aitareya Upaniṣad (1.1.1), ātmā vā idam agra āsīt, which points out that the supreme ātma, the Absolute Truth, existed before the creation. One may argue, "If the Supreme Personality of Godhead is completely spiritual, how is it possible for Him to be the origin of creation and have within Himself both material and spiritual energies?" To answer this challenge, Śrīpāda Rāmānujācārya quotes a mantra from the Taittirīya Upaniṣad (3.1) that states:

yato vā imāni bhūtāni jāyante yena jātāni jīvanti yat prayanty abhisamviṣanti

This mantra confirms that the entire cosmic manifestation emanates from the Absolute Truth, rests upon the Absolute Truth and after annihilation again reenters the body of the Absolute Truth, the Supreme Personality of Godhead. The living entity is originally spiritual, and when he enters the spiritual world or the body of the Supreme Lord, he still retains his identity as an individual soul. In this connection Śrīpāda Rāmānujācārya gives the example that when a green bird enters a green tree it does not become one with the tree: it retains its identity as a bird, although it appears to merge in the greenness of the tree. To give another example, an animal that enters a forest keeps its individuality, although apparently the beast merges in the forest. Similarly, in material existence, both the material energy and the living entities of the marginal potency maintain their individuality. Thus although the energies of the Supreme Personality of Godhead interact within the cosmic manifestation, each keeps its separate individual existence. Merging in the material or spiritual energies, therefore, does not involve loss of individuality. According to Śrī Rāmānuja-pāda's theory of Viśiṣṭādvaita, although all the energies of the Lord are one, each keeps its individuality (vaiśiṣṭya).

Śrīpāda Śaṅkarācārya has tried to mislead the readers of the Vedānta-sūtra by misinterpreting the words ānanda-mayo 'bhyāsāt, and he has even tried to find fault with Vyāsadeva. All the aphorisms of the Vedānta-sūtra need not be examined here, however, since we intend to present the Vedānta-sūtra in a separate volume.

TEXT 122

TEXT

parināma-vāde Īśvara hayena vikārī
etā kahi' 'vivarta'-vāda sthāpanā ye kari

SYNONYMS

parināma-vāde--by accepting the theory of transformation of energy; Īśvara-the Supreme Lord; hayena-becomes; vikārī--transformed; etā kahi'--saying this; vivarta--illusion; vāda--theory; sthāpanā--establishing; ye--what; kari--do.

TRANSLATION

"According to Śaṅkarācārya, by accepting the theory of the transformation of the energy of the Lord, one creates an illusion by indirectly accepting that the Absolute Truth is transformed."
Śrīla Bhaktivinoda Ṭhākura comments that if one does not clearly understand the meaning of parināma-vāda, or transformation of energy, one is sure to misunderstand the truth regarding this material cosmic manifestation and the living entities. In the Chāndogya Upaniṣad (6.8.4) it is said, san-mūlāḥ saumyemāḥ prajāḥ sad-āyatanāḥ sat-pratiṣṭhāḥ. The material world and the living entities are separate beings, and they are eternally true, not false. Śaṅkarācārya, however, unnecessarily fearing that by parināma-vāda (transformation of energy) Brahman would be transformed (vikāri), has imagined both the material world and the living entities to be false and to have no individuality. By word jugglery he has tried to prove that the individual identities of the living entities and the material world are illusory, and he has cited the examples of mistaking a rope for a snake or an oyster shell for gold. Thus he has most abominably cheated people in general.

The example of misunderstanding a rope to be a snake is mentioned in the Māṇḍūkya Upaniṣad, but it is meant to explain the error of identifying the body with the soul. Since the soul is actually a spiritual particle, as confirmed in the Bhagavad-gītā (mamaitvāṁśo jīva-loke), it is due to illusion (vivarta-vāda) that a human being, like an animal, identifies the body with the self. This is a proper example of vivarta, or illusion. The verse atattvato 'nyathā-buddhir vivarta ity udāhṛtaḥ describes such an illusion. To not know actual facts and thus to mistake one thing for another (as, for example, to accept the body as oneself) is called vivarta-vāda. Every conditioned living entity who considers the body to be the soul is deluded by this vivarta-vāda. One can be attacked by this vivarta-vāda philosophy when he forgets the inconceivable power of the omnipotent Personality of Godhead.

How the Supreme Personality of Godhead remains as He is, never changing, is explained in the Īśopaniṣad: pūrṇasya pūrṇam ādāya pūrṇam evāvaśisyate. God is complete. Even if a complete manifestation is taken away from Him, He continues to be complete. The material creation is manifested by the energy of the Lord, but He is still the same person. His form, entourage, qualities and so on never deteriorate. Śrīla Jīva Gosvāmi, in his Paramātma-sandarbha, comments regarding the vivarta-vāda as follows: "Under the spell of vivarta-vāda one imagines the separate entities, namely, the cosmic manifestation and the living entities, to be one with Brahman. This is due to complete ignorance regarding the actual fact. The Absolute Truth, or Parabrahman, is always one and always the same. He is completely free from all other conceptions of existence. He is completely free from false ego, for He is the full spiritual identity. It is absolutely impossible for Him to be subjected to ignorance and fall under the spell of a misconception (vivarta-vāda). The Absolute Truth is beyond our conception. One must admit that He has unblemished qualities that He does not share with every living entity. He is never tainted in the slightest degree by the flaws of ordinary living beings. Everyone must therefore understand the Absolute Truth to possess inconceivable potencies."

TEXT 123

TEXT

vastutaḥ parināma-vāda----sei se pramāṇa
dehe ātma-buddhi----ei vivartera sthāna

SYNONYMS
vastutaḥ—factually; pariṇāma-vāda—transformation of the energy; sei—that; se—only; pramāṇa—proof; dehe—in the body; ātmā-buddhi—concept of self; ei—this; vivartera—of illusion; sthāna—place.

TRANSLATION

"Transformation of energy is a proven fact. It is the false bodily conception of the self that is an illusion.

PURPORT

The jīva, or living entity, is a spiritual spark who is part of the Supreme Personality of Godhead. Unfortunately, he thinks the body to be the self, and that misunderstanding is called vivarta, or acceptance of untruth to be truth. The body is not the self, but animals and foolish people think that it is. Vivarta (illusion) does not, however, denote a change in the identity of the spirit soul; it is the misconception that the body is the self that is an illusion. Similarly, the Supreme Personality of Godhead does not change when His external energy, consisting of the eight gross and subtle material elements listed in the Bhagavad-gītā (bhūmir āpo 'nalo vāyuḥ, etc.), acts and reacts in different phases.

TEXT 124

TEXT
avicintya-śakti-yukta śrī-bhagavān icchāya jagat-rūpe pāya pariṇāma

SYNONYMS
avicintya—inconceivable; śakti—potency; yūkta—possessed of; śrī—the affluent; bhagavān—Personality of Godhead; icchāya—by His wish; jagat-rūpe—in the form of the cosmic manifestation; pāya—becomes; pariṇāma—transformed by His energy.

TRANSLATION

"The Supreme Personality of Godhead is opulent in all respects. Therefore by His inconceivable energies He has transformed the material cosmic manifestation.

TEXT 125

TEXT
tathāpi acintya-śaktye haya avikārī prākṛta cintāmaṇi tāhe dṛṣṭānta ye dhari

SYNONYMS
tathāpi—yet; acintya-śaktye—by inconceivable potency; haya—remains; avikārī—without change; prākṛta—material; cintāmaṇi—touchstone; tāhe—in that respect; dṛṣṭānta—example; ye—which; dhari—we accept.
"Using the example of a touchstone, which by its energy turns iron to gold and yet remains the same, we can understand that although the Supreme Personality of Godhead transforms His innumerable energies, He remains unchanged.

TEXT 126

TEXT
nānā ratna-rāśi haya cintāmaṇi haite
tathāpiha maṇi rahe svarūpe avikṛte

SYNONYMS
nānā--varieties; ratna-rāśi--valuable jewels; haya--become possible;
cintāmaṇi--the touchstone; haite--from; tathāpiha--still, certainly; maṇi--the
touchstone; rahe--remains; svarūpe--in its original form; avikṛte--without
change.

TRANSLATION

"Although a touchstone produces many varieties of valuable jewels, it nevertheless remains the same. It does not change its original form.

TEXT 127

TEXT
prākṛta-vastute yadi acintya-śakti haya
Īśvarera acintya-śakti,----ithe ki vismaya

SYNONYMS
prākṛta-vastute--in material things; yadi--if; acintya--inconceivable;
śakti--potency; haya--becomes possible; Īśvarera--of the Supreme Lord;
acintya--inconceivable; śakti--potency; ithe--in this; ki--what; vismaya--
wonderful.

TRANSLATION

"If there is such inconceivable potency in material objects, why should we not believe in the inconceivable potency of the Supreme Personality of Godhead?

PURPORT

The argument of Śrī Caitanya Mahāprabhu described in this verse can be very easily understood even by a common man if he simply thinks of the activities of the sun, which has been giving off unlimited amounts of heat and light since time immemorial and yet has not even slightly decreased in power. Modern science believes that it is by sunshine that the entire cosmic manifestation is maintained, and actually one can see how the actions and reactions of sunshine maintain order throughout the universe. The growth of vegetables and
even the rotation of the planets take place due to the heat and light of the sun. Sometimes, therefore, modern scientists consider the sun to be the original cause of creation, not knowing that the sun is only a medium, for it is also created by the supreme energy of the Supreme Personality of Godhead. Aside from the sun and the touchstone, there are many other material things that transform their energy in different ways and yet remain as they are. It is not necessary, therefore, for the original cause, the Supreme Personality of Godhead, to change due to the changes or transformations of His different energies.

The falsity of Śrīpāda Śaṅkarācārya's explanation of vivarta-vāda and parināma-vāda has been detected by the Vaiṣṇava ācāryas, especially Jīva Gosvāmī, whose opinion is that actually Śaṅkara did not understand the Vedānta-sūtra. In Śaṅkara's explanation of one sūtra, ānanda-mayo 'bhyāsāt, he has interpreted the affix mayaḥ with such word jugglery that this very explanation proves that he had little knowledge of the Vedānta-sūtra but simply wanted to support his impersonalism through the aphorisms of the Vedānta philosophy. Actually, however, he failed to do so because he could not put forward strong arguments. In this connection, Śrīla Jīva Gosvāmī cites the phrase brahma pucchaṁ pratiśṭhā (Taittirīya Upaniṣad 2.5), which gives Vedic evidence that Brahma is the origin of everything. In explaining this verse, Śrīpāda Śaṅkarācārya interpreted various Sanskrit words in such a way that he implied, according to Jīva Gosvāmī, that Vyāsadeva had very little knowledge of higher logic. Such unscrupulous deviation from the real meaning of the Vedānta-sūtra has created a class of men who by word jugglery try to derive various indirect meanings from the Vedic literatures, especially the Bhagavad-gītā. One of them has even explained that the word kurukṣetra refers to the body. Such interpretations imply, however, that neither Lord Kṛṣṇa nor Vyāsadeva had a proper sense of word usage or etymological adjustment. They lead one to assume that since Lord Kṛṣṇa could not personally sense the meaning of what He was speaking and Vyāsadeva did not know the meaning of what he was writing, Lord Kṛṣṇa left His book to be explained later by the Māyāvādīs. Such interpretations merely prove, however, that their proponents have very little philosophical sense.

Instead of wasting one's time falsely deriving such indirect meanings from the Vedānta-sūtra and other Vedic scriptures, one should accept the words of these books as they are. In presenting the Bhagavad-gītā As It Is, therefore, we have not changed the meaning of the original words. Similarly, if one studies the Vedānta-sūtra as it is, without whimsical and capricious adulteration, one can understand the Vedanta-sūtra very easily. Śrīla Vyāsadeva therefore explains the Vedānta-sūtra, beginning from the first sūtra, janmādy asya yataḥ, in his Śrīmad-Bhāgavatam (1.1.1):

janmādy asya yato 'nvayād itaratāś cārtheṣv abhijñaḥ sva-rāṭ

"I meditate upon Him [Lord Śrī Kṛṣṇa], the transcendent reality, who is the primeval cause of all causes, from whom all manifested universes arise, in whom they dwell, and by whom they are destroyed. I meditate upon that eternally effulgent Lord, who is directly and indirectly conscious of all manifestations and yet is fully independent." The Supreme Personality of Godhead knows very well how to do everything perfectly. He is abhijña, always fully conscious. The Lord therefore says in the Bhagavad-gītā (7.26) that He knows everything, past, present and future, but that no one but a devotee knows Him as He is. Therefore, the Absolute Truth, the Personality of Godhead, is at least partially understood by devotees of the Lord, but the Māyāvādī
philosophers, who unnecessarily speculate to understand the Absolute Truth, simply waste their time.

TEXT 128

TEXT

'praṇava' se mahāvākya—vedera nidāna
Īśvara-svarūpa praṇava sarva-viśva-dhāma

SYNONYMS

praṇava—the oṁkāra; se—that; mahā-vākya—transcendental sound vibration; vedera—of the Vedas; nidāna—basic principle; īśvara-svarūpa—direct representation of the Supreme Personality of Godhead; praṇava—oṁkāra; sarva-viśva—of all universes; dhāma—is the reservoir.

TRANSLATION

"The Vedic sound vibration oṁkāra, the principal word in the Vedic scriptures, is the basis of all Vedic vibrations. Therefore one should accept oṁkāra as the sound representation of the Supreme Personality of Godhead and the reservoir of the cosmic manifestation.

PURPORT

In the Bhagavad-gītā (8.13) the glories of oṁkāra are described as follows:

oṁ ity ekākṣaram brahma
vyāharaṁ māṁ anusmaran
yaḥ prayāti tyajan dehaṁ
sa yāti paramāṁ gatim

This verse indicates that oṁkāra, or praṇava, is a direct representation of the Supreme Personality of Godhead. Therefore if at the time of death one simply remembers oṁkāra, he remembers the Supreme Personality of Godhead and is therefore immediately transferred to the spiritual world. Oṁkāra is the basic principle of all Vedic mantras, for it is a representation of Lord Kṛṣṇa, understanding of whom is the ultimate goal of the Vedas, as stated in the Bhagavad-gītā (vedaiṣ ca sarvair aham eva vedyaha). Māyāvādī philosophers cannot understand these simple facts explained in the Bhagavad-gītā, and yet they are very proud of being Vedāntīs. Sometimes, therefore, we refer to the Vedāntī philosophers as Vidantīs, those who have no teeth (vi means "without," and dantī means "possessing teeth"). The statements of the Śaṅkara philosophy, which are the teeth of the Māyāvādī philosopher, are always broken by the strong arguments of Vaishnava philosophers such as the great ācāryas, especially Rāmānujācārya. Śrīpāda Rāmānujācārya and Madhvācārya break the teeth of the Māyāvādī philosophers, who can therefore be called Vidantīs, "toothless."

The transcendental vibration oṁkāra is explained in the Bhagavad-gītā, Chapter Eight, verse thirteen:

oṁ ity ekākṣaram brahma
vyāharaṁ māṁ anusmaran
yaḥ prayāti tyajan dehaṁ
"After being situated in this yoga practice and vibrating the sacred syllable oṁ, the supreme combination of letters, if one thinks of the Supreme Personality of Godhead and quits his body, he will certainly reach the spiritual planets."

If one actually understands that oṁkāra is the sound representation of the Supreme Personality of Godhead, whether he chants oṁkāra or the Hare Kṛṣṇa mantra, the result is certainly the same.

The transcendental vibration of oṁkāra is further explained in the Bhagavad-gītā, Chapter Nine, verse seventeen:

\[
\begin{align*}
\text{pitāham asya jagato} \\
\text{mātā dhātā pitāmahaḥ} \\
\text{vedyāṁ pavitram oṁkāra} \\
\text{ṛk sāma yajur eva ca}
\end{align*}
\]

"I am the father of this universe, the mother, the support, and the grandsire. I am the object of knowledge, the purifier and the syllable oṁ. I am also the Rg, the Sāma and the Yajur Vedas."  

Similarly, the transcendental sound oṁ is further explained in the Bhagavad-gītā, Chapter Seventeen, verse twenty-three:

\[
\begin{align*}
oṁ tat sad iti nirdeśo \\
brāhmaṇas tri-vidhaḥ smṛtaḥ \\
brāhmaṇas tena vedās ca \\
yajnās ca vihitāḥ purā
\end{align*}
\]

"From the beginning of creation, the three syllables oṁ tat sat have been used to indicate the Supreme Absolute Truth [Brahman]. They were uttered by brāhmaṇas while chanting Vedic hymns and during sacrifices for the satisfaction of the Supreme."

Throughout all the Vedic scriptures the glories of oṁkāra are specifically mentioned. Śrīla Jīva Gosvāmī, in his thesis Bhagavat-sandarbha, says that in the Vedic literature oṁkāra is considered to be the sound vibration of the holy name of the Supreme Personality of Godhead. Only this vibration of transcendental sound can deliver a conditioned soul from the clutches of māyā. Sometimes oṁkāra is also called the deliverer (tāra). Śrīmad-Bhāgavatam begins with the oṁkāra vibration: oṁ namo bhagavate vāsudevāya. Therefore oṁkāra has been described by the great commentator Śrīdhara Svāmī as tārāṅkura, the seed of deliverance from the material world. Since the Supreme Godhead is absolute, His holy name and His sound vibration oṁkāra are as good as He Himself. Caitanya Mahāprabhu says that the holy name, or oṁkāra, the transcendental representation of the Supreme Personality of Godhead, has all the potencies of the Personality of Godhead.

\[
\begin{align*}
nāmnām akāri bahudhā nija-sarva-ṣaktis \\
tatrārpitā niyamitaḥ smaraṇe na kālaḥ
\end{align*}
\]

All potencies are invested in the holy vibration of the holy name of the Lord. There is no doubt that the holy name of the Lord, or oṁkāra, is the Supreme Personality of Godhead Himself. In other words, anyone who chants oṁkāra and the holy name of the Lord, Hare Kṛṣṇa, immediately meets the Supreme Lord directly in His sound form. In the Nārada-pañcarātra it is clearly said that the Supreme Personality of Godhead Nārāyaṇa personally
appears before the chanter who engages in chanting the aṣṭākṣara, or eight-syllable mantra, om namo nārāyaṇaṁya. A similar statement in the Māṇḍūkya Upaniṣad declares that whatever one sees in the spiritual world is all an expansion of the spiritual potency of omkāra.

On the basis of all the Upaniṣads, Śrīla Jīva Gosvāmī says that omkāra is the Supreme Absolute Truth and is accepted as such by all the ācāryas and authorities. Omkāra is beginningless, changeless, supreme and free from deterioration and external contamination. Omkāra is the origin, middle and end of everything, and any living entity who thus understands omkāra attains the perfection of spiritual identity in omkāra. Omkāra, being situated in everyone’s heart, is Īśvara, the Supreme Personality of Godhead, as confirmed in the Bhagavad-gītā (18.61): Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'ṛjuna tiṣṭhati. Omkāra is as good as Viṣṇu because omkāra is as all-pervasive as Viṣṇu. One who knows omkāra and Lord Viṣṇu to be identical no longer has to lament or hanker. One who chants omkāra no longer remains a śūdra but immediately comes to the position of a brāhmaṇa. Simply by chanting omkāra one can understand the whole creation to be one unit, or an expansion of the energy of the Supreme Lord: idam hi viṣvam bhagavān ivetaro yato jagat-sthāna-nirodha-sambhavāḥ. "The Supreme Lord Personality of Godhead is Himself this cosmos, and still He is aloof from it. From Him only this cosmic manifestation has emanated, in Him it rests, and unto Him it enters after annihilation." (Bhāg. 1.5.20) Although one who does not understand concludes otherwise, Śrīmad-Bhagavatam states that the entire cosmic manifestation is but an expansion of the energy of the Supreme Lord. Realization of this is possible simply by chanting the holy name of the Lord, omkāra.

One should not, however, foolishly conclude that because the Supreme Personality of Godhead is omnipotent, we have manufactured a combination of letters—a, u and m—to represent Him. Factually the transcendental sound omkāra, although a combination of the three letters a, u and m, has transcendental potency, and one who chants omkāra will very soon realize omkāra and Lord Viṣṇu to be nondifferent. Kṛṣṇa declares, praṇavaḥ sarva-vedeṣu: "I am the syllable om in the Vedic mantras." (Bg. 7.8) One should therefore conclude that among the many incarnations of the Supreme Personality of Godhead, omkāra is the sound incarnation. All the Vedas accept this thesis. One should always remember that the holy name of the Lord and the Lord Himself are always identical (abhinnatvān nāma-nāminoḥ). Since omkāra is the basic principle of all Vedic knowledge, it is uttered before one begins to chant any Vedic hymn. Without omkāra, no Vedic mantra is successful. The Gosvāmīs therefore declare that praṇava (omkāra) is the complete representation of the Supreme Personality of Godhead, and they have analyzed omkāra in terms of its alphabetical constituents as follows:

a-kāreṇocyate kṛṣṇah
sarva-lokaika-nāyakaḥ
u-kāreṇocyate rādhā
ma-kāro jīva-vācakaḥ

Omkāra is a combination of the letters a, u and m. A-kāreṇocyate kṛṣṇah: the letter a (a-kāra) refers to Kṛṣṇa, who is sarva-lokaika-nāyakaḥ, the master of all living entities and planets, material and spiritual. Nāyaka means "leader." He is the supreme leader (nityo nityānāṁ cetanaś cetanānāṁ). The letter u (u-kāra) indicates Śrīmatī Rādhārāṇī, the pleasure potency of Kṛṣṇa, and m (ma-kāra) indicates the living entities (jīvas). Thus om is the complete combination of Kṛṣṇa, His potency and His eternal servitors. In other words, omkāra represents Kṛṣṇa, His name, fame, pastimes, entourage,
expansions, devotees, potencies and everything else pertaining to Him. As Caitanya Mahaprabhu states in the present verse of Sri Caitanya-caritamrta, sarva-viśva-dhāma: omkāra is the resting place of everything, just as Kṛṣṇa is the resting place of everything (brahmano hi pratiṣṭhāham).

The Māyāvādī philosophers consider many Vedic mantras to be the mahā-vākya, or principal Vedic mantra, such as tat tvam asi (Chāndogya Upaniṣad 6.8.7), idam sarvaṁ yad ayam ātmā and brahmaṁ sarvam (Ṛṣhād-āranyaka Upaniṣad 2.5.1), ātmaivedam sarvam (Chāndogya Upaniṣad 7.25.2) and neha nānāsti kiñcana (Kaṭha Upaniṣad 2.1.11). That is a great mistake. Only omkāra is the mahā-vākya. All these other mantras that the Māyāvādīs accept as the mahā-vākya are only incidental. They cannot be taken as the mahā-vākya, or mahā-mantra. The mantra tat tvam asi indicates only a partial understanding of the Vedas, unlike omkāra, which represents the full understanding of the Vedas. Therefore the transcendental sound that includes all Vedic knowledge is omkāra (praṇava).

Aside from omkāra, none of the words uttered by the followers of Śaṅkarācārya can be considered the mahā-vākya. They are merely passing remarks. Śaṅkarācārya, however, has never stressed chanting of the mahā-vākya omkāra; he has accepted only tat tvam asi as the mahā-vākya. Imagining the living entity to be God, he has misrepresented all the mantras of the Vedānta-sūtra with the motive of proving that there is no separate existence of the living entities and the Supreme Absolute Truth. This is similar to the politician’s attempt to prove nonviolence from the Bhagavad-gītā. Kṛṣṇa is violent to demons, and to attempt to prove that Kṛṣṇa is not violent is ultimately to deny Kṛṣṇa. As such explanations of the Bhagavad-gītā are absurd, so also is Śaṅkarācārya’s explanation of the Vedānta-sūtra, and no sane and reasonable man will accept it. At present, however, the Vedānta-sūtra is misrepresented not only by the so-called Vedāntins but also by other unscrupulous persons who are so degraded that they even recommend that sannyāsīs eat meat, fish and eggs. In this way Śaṅkara’s so-called followers, the impersonalist Māyāvādīs, are sinking lower and lower. How can these degraded men explain the Vedānta-sūtra, which is the essence of all Vedic literature?

Lord Śrī Caitanya Mahāprabhu has declared, māyāvādi-bhāṣya śunile haya sarva-nāśa: "Anyone who hears commentary on the Vedānta-sūtra from the Māyāvāda school is completely doomed." As explained in the Bhagavad-gītā (15.15), vedaiś ca sarvair aham eva vedyah: all Vedic literature aims to understand Kṛṣṇa. Māyāvāda philosophy, however, has deviated everyone from Kṛṣṇa. Therefore there is a great need for the Kṛṣṇa consciousness movement all over the world to save the world from degradation. Every intelligent and sane man must abandon the philosophical explanation of the Māyāvādīs and accept the explanation of Vaiṣṇava ācāryas. One should read Bhagavad-gītā As It Is to try to understand the real purpose of the Vedas.

TEXT 129

TEXT

sarvāśraya Īśvarera praṇava uddeśa
tat tvam asi----vākya haya vedera ekadeśa

SYNONYMS

sarvāśraya—the reservoir of everything; Īśvarera—of the Supreme Personality of Godhead; praṇava—omkāra; uddeśa—purpose; tat tvam asi—the
Vedic mantra tat tvam asi ("you are the same"); vākya--statement; haya--becomes; vēdera--of the Vedic literature; eka-deśa--partial understanding.

**TRANSLATION**

"It is the purpose of the Supreme Personality of Godhead to present praṇava [ōmkāra] as the reservoir of all Vedic knowledge. The words tat tvam asi are only a partial explanation of the Vedic knowledge.

**PURPORT**

Tat tvam asi means "you are the same spiritual identity."

**TEXT 130**

**TEXT**

'praṇava, mahā-vākya----tāhā kari' ācchādana
mahāvākye kari 'tat tvam asi'ra sthāpana

**SYNONYMS**

praṇava--ōmkāra; mahā-vākya--principal mantra; tāhā--that; kari'--making; ācchādana--covered; mahā-vākye--in place of the principal mantra; kari--I do; 'tat tvam asi'ra sthāpana--establishment of the statement tat tvam asi.

**TRANSLATION**

"Praṇava [ōmkāra] is the mahā-vākya [mahā-mantra] in the Vedas. Śaṅkarācārya's followers cover this to stress without authority the mantra tat tvam asi.

**PURPORT**

The Māyāvādī philosophers stress the statements tat tvam asi, so 'ham, etc., but they do not stress the real mahā-mantra, praṇava (ōmkāra). Therefore, because they misrepresent Vedic knowledge, they are the greatest offenders to the lotus feet of the Lord. Caitanya Mahāprabhu says clearly, māyāvādī kṛṣṇe aparādhī: "Māyāvādī philosophers are the greatest offenders to Lord Kṛṣṇa." Lord Kṛṣṇa declares:

tān aham dvīṣataḥ kṛūrān
saṁsāreṣu narādhamān
kṣipāmy ajāsram asubhān
āsurīśv eva yoniṣu

"Those who are envious and mischievous, who are the lowest among mankind, I perpetually cast into the ocean of material existence, into various demoniac species of life." (Bg. 16.19) Life in demoniac species awaits the Māyāvādī philosophers after death because they are envious of Kṛṣṇa. When Kṛṣṇa says in the Bhagavad-gītā (9.34), man- manaḥ bhava mad-bhakto mad-yājī mām namaskuru ("Engage your mind always in thinking of Me, become My devotee, offer obeisances to Me and worship Me"), one demoniac scholar says that it is not Kṛṣṇa to whom one must surrender. This scholar is already suffering in this life, and he will have to suffer again in the next if in this life he does not
complete his prescribed suffering. One should be very careful not to be
envious of the Supreme Personality of Godhead. In the next verse, therefore,
Śrī Caitanya Mahāprabhu clearly states the purpose of the Vedas.

TEXT 131

TEXT

sarva-veda-sūtre kare kṛṣnera abhidhāna
mukhya-vṛtti chādi' kaila lakṣaṇā-vyākhyāna

SYNONYMS

sarva-veda-sūtre—in all the aphorisms of the Vedānta-sūtra; kare—
establishes; kṛṣnera—of Lord Kṛṣṇa; abhidhāna—explanation; mukhya-vṛtti—
direct interpretation; chādi'—giving up; kaila—made; lakṣaṇā—indirect;
vyākhyāna—explanation.

TRANSLATION

"In all the Vedic sūtras and scriptures, it is Lord Kṛṣṇa who is to be
understood, but the followers of Śaṅkarācārya have covered the real meaning of
the Vedas with indirect explanations.

PURPORT

It is said:

vede rāmāyaṇe caiva
purāṇe bhārata tathā
ādāv ante ca madhye ca
hariḥ sarvatra ghiyate

In the Vedic literature, including the Rāmāyaṇa, Purāṇas and Mahābhārata,
from the very beginning (ādau) to the end (ante ca), as well as within the
middle (madhye ca), only Hari, the Supreme Personality of Godhead, is
explained.

TEXT 132

TEXT

svataḥ-pramāṇa veda----pramāṇa-śiromaṇi
lakṣaṇā karile svataḥ-pramāṇatā-hāni

SYNONYMS

svataḥ-pramāṇa—self-evident; veda—the Vedic literature; pramāṇa—
evidence; śiromaṇi—topmost; lakṣaṇā—interpretation; karile—doing; svataḥ-
pramāṇatā—self-evidence; hāni—lost.

TRANSLATION

"The self-evident Vedic scriptures are the highest evidence of all, but if
these scriptures are interpreted, their self-evident nature is lost.
PURPORT

We quote Vedic evidence to support our statements, but if we interpret it according to our own judgment, the authority of the Vedic literature is rendered imperfect or useless. In other words, by interpreting the Vedic version one minimizes the value of Vedic evidence. When one quotes from Vedic literature, it is understood that the quotations are authoritative. How can one bring the authority under his own control? That is a case of principiis obsta.

TEXT 133

TEXT

ei mata pratisūtre sahajārtha chādiyā
gauṇārtha vyākhyā kare kalpanā kariyā

SYNONYMS

ei mata--like this; prati-sūtre--in every sūtra, or aphorism, of the Vedānta-sūtra; sahaja-artha--the clear, simple meaning; chādiyā--giving up; gauṇa-artha--indirect meaning; vyākhyā--explanation; kare--he makes; kalpanā kariyā--by imagination.

TRANSLATION

"To prove their philosophy, the members of the Māyāvāda school have given up the real, easily understood meaning of the Vedic literature and introduced indirect meanings based on their imaginative powers."

PURPORT

Unfortunately, the Śaṅkarite interpretation has covered almost the entire world. Therefore there is a great need to present the original, easily understood natural import of the Vedic literature. We have therefore begun by presenting Bhagavad-gītā As It Is, and we propose to present all the Vedic literature in terms of the direct meaning of its words.

TEXT 134

TEXT

ei mata pratisūtre kareṇa dūṣaṇa
śuni' camatkāra haila sannyāsīra gaṇa

SYNONYMS

ei mata--in this way; prati-sūtre--in each and every aphorism; kareṇa--shows; dūṣaṇa--defects; śuniyā--hearing; camatkāra--struck with wonder; haila--they became; sannyāsīra--of all the Māyāvādīs; gaṇa--the group.

TRANSLATION
When Śrī Caitanya Mahāprabhu thus showed for each and every sūtra the defects in Śaṅkarācārya's explanations, all the assembled Māyāvādī sannyāsīs were struck with wonder.

TEXT 135

TEXT

sakala sannyāsī kahe,----'sunaha śrīpāda
tumi ye khaṇḍile artha, e nahe vivāda

SYNONYMS

sakala--all; sannyāsī--the Māyāvādī sannyāsīs; kahe--say; śunaha--please hear; śrīpāda--Your Holiness; tumi--You; ye--that; khaṇḍile--refuted; artha--meaning; e--this; nahe--not; vivāda--quarrel.

TRANSLATION

All the Māyāvādī sannyāsīs said, "Your Holiness, kindly know from us that we actually have no quarrel with Your refutation of these meanings, for You have given a clear understanding of the sūtras.

TEXT 136

TEXT

ācārya-kalpita artha,----ihā sabhe jāni
sampradāya-anurodhe tabu tāhā māni

SYNONYMS

ācārya--Śaṅkarācārya; kalpita--imaginative; artha--meaning; ihā--this; sabhe--all of us; jāni--know; sampradāya-anurodhe--but for the sake of our party; tabu--still; tāhā--that; māni--we accept.

TRANSLATION

"We know that all this word jugglery springs from the imagination of Śaṅkarācārya, and yet because we belong to his sect, we accept it although it does not satisfy us.

TEXT 137

TEXT

mukhyārtha vyākhyā kara, dekhi tomāra balā'
mukhyārthe lāgāla prabhu sūtra-sakala

SYNONYMS

mukhyārtha--direct meaning; vyākhyā--explanation; kara--You do; dekhi--let us see; tomāra--Your; balā--strength; mukhyā-arthe--direct meaning; lāgāla--began; prabhu--the Lord; sūtra-sakala--all the aphorisms of the Vedānta-sūtra.
"Now let us see," the Māyāvādī sannyāsīs continued, "how well You can describe the sūtras in terms of their direct meaning." Hearing this, Lord Caitanya Mahāprabhu began His direct explanation of the Vedānta-sūtra.

**TEXT 138**

**TEXT**

bṛhat-vastu 'brahma' kahi----'śrī-bhagavān'
ṣaḍ-vidhaśvarya-pūrṇa, para-tattva-dhāma

**SYNONYMS**

bṛhat-vastu--the substance, which is greater than the greatest; brahma--called by the name Brahman; kahi--we call; śrī-bhagavān--the Supreme Personality of Godhead; ṣaṭ--six; vidha--varieties; aiśvarya--opulences; pūrṇa--full; para-tattva--Absolute Truth; dhāma--reservoir.

**TRANSLATION**

"Brahman, who is greater than the greatest, is the Supreme Personality of Godhead. He is full of six opulences, and therefore He is the reservoir of ultimate truth and absolute knowledge.

**PURPORT**

In Śrīmad-Bhāgavatam it is said that the Absolute Truth is understood in three phases of realization: the impersonal Brahman, the localized Paramātma and ultimately the Supreme Personality of Godhead. The impersonal Brahman and localized Paramātma are expansions of the potency of the Supreme Personality of Godhead, who is complete in six opulences, namely, wealth, fame, strength, beauty, knowledge and renunciation. Since He possesses His six opulences, the Personality of Godhead is the ultimate truth in absolute knowledge.

**TEXT 139**

**TEXT**

svarūpa-aiśvarye tāṅra nāhi māyā-gandha
sakala vedera haya bhagavān se 'sambandha'

**SYNONYMS**

svarūpa--in His original form; aiśvarye--opulence; tāṅra--His; nāhi--there is none; māyā-gandha--contamination of the material world; sakala--in all; vedera--Vedas; haya--it is so; bhagavān--the Supreme Personality of Godhead; se--that; sambandha--relationship.

**TRANSLATION**

"In His original form the Supreme Personality of Godhead is full of transcendental opulences, which are free from the contamination of the
material world. It is to be understood that in all Vedic literature the Supreme Personality of Godhead is the ultimate goal.

TEXT 140

TEXT

tānre 'nirviśeṣa' kahi, cic-chakti nā māni
ardha-svarūpa nā mānile pūrṇatā haya hāni

SYNONYMS

tānre--unto Him; nirviśeṣa--impersonal; kahi--we say; cit-śakti--spiritual energy; nā--do not; māni--accept; ardha--half; svarūpa--form; nā--not; mānile--accepting; pūrṇatā--fullness; haya--becomes; hāni--defective.

TRANSLATION

"When we speak of the Supreme as impersonal, we deny His spiritual potencies. Logically, if you accept half of the truth, you cannot understand the whole.

PURPORT

In the Upaniṣads it is said:

om pūrṇam adāḥ pūrṇam idaṁ
pūrṇat pūrṇam udacyate
pūrṇasya pūrṇam ādāya
pūrṇam evāvaśaśyate

This verse, which is mentioned in the Īsopaniṣad, Bṛhad-āraṇyaka Upaniṣad and many other Upaniṣads, indicates that the Supreme Personality of Godhead is full in six opulences. His position is unique, for He possesses all riches, strength, influence, beauty, knowledge and renunciation. Brahman means the greatest, but the Supreme Personality of Godhead is greater than the greatest, just as the sun globe is greater than the sunshine, which is all-pervading in the universe. Although the sunshine that spreads all over the universes appears very great to the less knowledgeable, greater than the sunshine is the sun itself, and greater than the sun is the sun-god. Similarly, impersonal Brahman is not the greatest, although it appears to be so. Impersonal Brahman is only the bodily effulgence of the Supreme Personality of Godhead, but the transcendental form of the Lord is greater than both the impersonal Brahman and localized Paramātmā. Therefore whenever the word Brahman is used in the Vedic literature, it is understood to refer to the Supreme Personality of Godhead.

In the Bhagavad-gītā the Lord is also addressed as Parabrahman. Māyāvādīs and others sometimes misunderstand Brahman because every living entity is also Brahman. Therefore Kṛṣṇa is referred to as Parabrahman (the Supreme Brahman). In the Vedic literature, whenever the words Brahman or Parabrahman are used, they are to be understood to refer to the Supreme Personality of Godhead, Kṛṣṇa. This is their real meaning. Since the entire Vedic literature deals with the subject of Brahman, Kṛṣṇa is therefore the ultimate goal of Vedic understanding. The impersonal brahmajyoti rests on the personal form of the Lord. Therefore although the impersonal effulgence, the brahmajyoti, is the
first realization, one must enter into it, as mentioned in the Īsopaniṣad, to find the Supreme Person, and then one's knowledge is perfect. The Bhagavad-gītā (7.19) also confirms this: bahūnāṁ janmanāṁ ante jñānavān māṁ prapadyate. One's search for the Absolute Truth by dint of speculative knowledge is complete when one comes to the point of understanding Kṛṣṇa and surrenders unto Him. That is the real point of perfectional knowledge.

Partial realization of the Absolute Truth as impersonal Brahman denies the complete opulences of the Lord. This is a hazardous understanding of the Absolute Truth. Unless one accepts all the features of the Absolute Truth—namely, impersonal Brahman, localized Paramātmā and ultimately the Supreme Personality of Godhead—his knowledge is imperfect. Śrīpāda Rāmānujacārya, in his Vedaṛtha-saṁgraha, says: jñānena dharmaṇa svarūpam api nirūpitam, na tu jñāna-mātraṁ brahmeti katham idam avagamyate. He thus indicates that the real absolute identity must be understood in terms of both His knowledge and His characteristics. Simply to understand the Absolute Truth to be full of knowledge is not sufficient. In the Vedic literature (Munḍaka Upaniṣad 1.1.9) we find the statement yaḥ sarva-jñaḥ sarva-vit, which means that the Absolute Truth knows everything perfectly, but we also learn from the Vedic description parāṣya śaktir vividhaiva śrūyate that not only does He know everything, but He also acts accordingly by utilizing His different energies. Thus to understand that Brahman, the Supreme, is conscious is not sufficient. One must know how He consciously acts through His different energies. Māyāvāda philosophy simply informs us of the consciousness of the Absolute Truth but does not give us information of how He acts with His consciousness. That is the defect of that philosophy.

TEXT 141

TEXT

bhagavān-prāpti-hetu ye kari upāya
śravaṇādi bhakti----kṛṣṇa-prāptira sahāya

SYNONYMS

bhagavān--the Supreme Personality of Godhead; prāpti-hetu--the means by which He can be approached; ye--what; kari--I do; upāya--means; śravaṇā-ādi--devotional service, beginning with hearing; bhakti--devotional service; kṛṣṇa--the Supreme Lord; prāptira--to approach Him; sahāya--means.

TRANSLATION

"It is only by devotional service, beginning with hearing, that one can approach the Supreme Personality of Godhead. That is the only means to approach Him.

PURPORT

Māyāvāda philosophers are satisfied simply to understand Brahman to be the sum total of knowledge, but Vaishnava philosophers not only know in detail about the Supreme Personality of Godhead but also know how to approach Him directly. The method for this is described by Śrī Caitanya Mahāprabhu as nine kinds of devotional service, beginning with hearing:

śravaṇām kīrtanaṁ viṣṇoḥ
>One can directly approach the Supreme Personality of Godhead simply by executing the nine kinds of devotional service, of which hearing about the Lord is the most important (śravaṇādi). Śrī Caitanya Mahāprabhu has very favorably stressed the importance of this process of hearing. According to His method, if people are simply given a chance to hear about Kṛṣṇa, certainly they will gradually develop their dormant awareness or love of Godhead. Śravaṇādi-śuddha-citte karaye udaya (Cc. Madhya 22.107). Love of God is dormant in everyone, but if one is given a chance to hear about the Lord, certainly that love develops. Our Kṛṣṇa consciousness movement acts on this principle. We simply give people the chance to hear about the Supreme Personality of Godhead and give them prasāda to eat, and the actual result is that all over the world people are responding to this process and becoming pure devotees of Lord Kṛṣṇa. We open hundreds of centers all over the world just to give people in general a chance to hear about Kṛṣṇa and accept Kṛṣṇa's prasāda. These two processes can be accepted by anyone, even a child. It doesn't matter whether one is poor or rich, learned or foolish, black or white, old or still a child--anyone who simply hears about the Supreme Personality of Godhead and takes prasāda is certainly elevated to the transcendental position of devotional service.

TEXT 142

TEXT

sei sarva-vedera 'abhidheya' nāma
sādhana-bhakti haite haya premera udgama

SYNONYMS

sei sarva-vedera--that is the essence of all Vedic literature; abhidheya nāma--the process called abhidheya, or devotional activities; sādhana-bhakti--another name of this process, "devotional service in practice"; haite--from this; haya--there is; premera--of love of Godhead; udgama--awakening.

TRANSLATION

"By practicing this regulated devotional service under the direction of the spiritual master, certainly one awakens his dormant love of Godhead. This process is called abhidheya.

PURPORT

By the practice of devotional service, beginning with hearing and chanting, the impure heart of a conditioned soul is purified, and thus he can understand his eternal relationship with the Supreme personality of Godhead. That eternal relationship is described by Śrī Caitanya Mahāprabhu: jīvera 'svārūpa' haya kṛṣṇera 'nitya-dāsa'. "The living entity is an eternal servitor of the Supreme Personality of Godhead." When one is convinced about this relationship, which is called sambandha, he then acts accordingly. That is called abhidheya. The next step is prayojana-siddhi, or fulfillment of the ultimate goal of one's
life. If one can understand his relationship with the Supreme Personality of Godhead and act accordingly, automatically his mission in life is fulfilled. The Māyāvādī philosophers miss even the first stage in self-realization because they have no conception of God's being personal. He is the master of all, and He is the only person who can accept the service of all living entities, but since this knowledge is lacking in Māyāvāda philosophy, Māyāvādīs do not have knowledge even of their relationship with God. They wrongly think that everyone is God or that everyone is equal to God. Therefore, since the real position of the living entity is not clear to them, how can they advance further? Although they are very puffed-up at being liberated, Māyāvādī philosophers very shortly fall down again to material activities due to their neglecting the lotus feet of the Lord. That is called patanty adhaḥ.

āruhya kṛcchreṇa param padam tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

(Bhāg. 10.2.32)

>It is the statement of Prahlāda Mahārāja that persons who think themselves liberated but do not execute devotional service, not knowing their relationship with the Lord, are certainly misled. One must know his relationship with the Lord and act accordingly. Then the fulfillment of his life's mission will be possible.

TEXT 143

TEXT

kṛṣṇera caraṇe haya yadi anurāga
kṛṣṇa vinu anyatra tāra nāhi rahe rāga

SYNONYMS

kṛṣṇera--of Kṛṣṇa; caraṇe--at the lotus feet; haya--becomes; yadi--if; anurāga--attachment; kṛṣṇa--the Supreme Personality of Godhead; vinu--without; anyatra--anywhere else; tāra--his; nāhi--there does not; rahe--remain; rāga--attachment.

TRANSLATION

"If one develops his love of Godhead and becomes attached to the lotus feet of Kṛṣṇa, gradually he loses his attachment to everything else.

PURPORT

This is a test of advancement in devotional service. As stated in Śrīmad-Bhāgavatam (11.2.42), bhaktir pāreśānubhavo viraktir anyatra ca: in bhakti, a devotee's only attachment is Kṛṣṇa; he no longer wants to maintain his attachments to many other things. Although Māyāvādī philosophers are supposed to be very advanced on the path of liberation, we see that after some time they descend to politics and philanthropic activities. Many big sannyāsīs who were supposedly liberated and very advanced have come down again to materialistic activities, although they left this world as mithyā (false). When a devotee develops in devotional service, however, he no longer has attachments to such philanthropic activities. He is simply inspired to serve
the Lord, and he engages his entire life in such service. This is the
difference between Vaishnava and Mayavadi philosophers. Devotional service,
therefore, is practical, whereas Mayavada philosophy is merely mental
speculation.

TEXT 144

TEXT

pañcama puruṣārtha sei prema-mādhana
krṣnera mādhurya-rasa karāya āsvādana

SYNONYMS

pañcama--fifth; puruṣa-artha--goal of life; sei--that; prema--love of God;
mādhana--foremost wealth; krṣnera--of Lord Kṛṣṇa; mādhurya--conjugal love;
rasa--mellow; karāya--causes; āsvādana--taste.

TRANSLATION

"Love of Godhead is so exalted that it is considered to be the fifth goal
of human life. By awakening one's love of Godhead, one can attain the platform
of conjugal love, tasting it even during the present span of life.

PURPORT

The Mayavadi philosophers consider the highest goal of perfection to be
liberation (mukti), which is the fourth perfectional platform. Generally
people are aware of four principal goals of life--religiosity (dharma),
economic development (artha), sense gratification (kama) and ultimately
liberation (mokṣa)--but devotional service is situated on the platform above
liberation. In other words, when one is actually liberated (mukta) he can
understand the meaning of love of Godhead (krṣṇa-prema). While teaching Rūpa
Gosvāmī, Śrī Caitanya Mahāprabhu stated, koṭi-mukta-madhya 'durlabha' eka
krṣṇa-bhakta: "Out of millions of liberated persons, one may become a devotee
of Lord Kṛṣṇa."

The most elevated Mayavadi philosopher can rise to the platform of
liberation, but krṣṇa-bhakti, devotional service to Kṛṣṇa, is transcendental
to such liberation. Śrīla Vyāsadeva explains this fact in Śrīmad-Bhāgavatam
(1.1.2):

dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satāṁ
vedyāṁ vāstavam atra vastu śiva-daṁ tāpa-trayonmūlanam

"Completely rejecting all religions which are materially motivated, the
Bhāgavata Purāṇa propounds the highest truth, which is understandable by those
devotees who are pure in heart. The highest truth is reality distinguished
from illusion for the welfare of all. Such truth uproots the threefold
miseries." Śrīmad-Bhāgavatam, the explanation of the Vedānta-sūtra, is meant
for paramo nirmatsarāṇāṁ, those who are completely aloof from jealousy.
Mayavādī philosophers are jealous of the existence of the Personality of
Godhead. Therefore the Vedānta-sūtra is not actually meant for them. They
unnecessarily poke their noses into the Vedanta-sūtra, but they have no
ability to understand it because the author of the Vedānta-sūtra writes in his
commentary, Śrīmad-Bhāgavatam, that it is meant for those who are pure in
heart (paramo nirmatsarānām). If one is envious of Kṛṣṇa, how can he understand the Vedānta-sūtra or Śrīmad-Bhagavatam? The Māyāvādīs' primary occupation is to offend the Supreme Personality of Godhead, Kṛṣṇa. For example, although Kṛṣṇa demands our surrender in the Bhagavad-gītā, the greatest scholar and so-called philosopher in India has protested that it is "not to Kṛṣṇa" that we have to surrender. Therefore, he is envious. Since Māyāvādīs of all different descriptions are envious of Kṛṣṇa, they have no scope to understand the meaning of the Vedānta-sūtra. Even if they were on the liberated platform, as they falsely claim, here Kṛṣṇadāsa Kavirāja Gosvāmī repeats the statement of Śrī Caitanya Mahāprabhu that love of Kṛṣṇa is beyond the state of liberation.

TEXT 145

TEXT

premā haite kṛṣṇa haya nija bhakta-vaśa
premā haite pāya kṛṣnera sevā-sukha-rasa

SYNONYMS

premā--love of Kṛṣṇa; haite--from; kṛṣṇa--the Supreme Personality of Godhead; haya--becomes; nija--His own; bhakta-vaśa--submissive to devotees; premā--love of God; haite--from; pāya--he gets; kṛṣnera--of Lord Kṛṣṇa; sevā-sukha-rasa--the mellow of devotional service.

TRANSLATION

"The Supreme Lord, who is greater than the greatest, becomes submissive to even a very insignificant devotee because of his devotional service. It is the beautiful and exalted nature of devotional service that the infinite Lord becomes submissive to the infinitesimal living entity because of it. In reciprocal devotional activities with the Lord, the devotee actually enjoys the transcendental mellow quality of devotional service.

PURPORT

Becoming one with the Supreme Personality of Godhead is not very important for a devotee. Muktiḥ svayaṁ mukulitājanī sevate 'smān (Kṛṣṇa-karṇāmṛta 107). Speaking from his actual experience, Śrīla Bilvamaṅgala Ṭhākura says that if one develops love of Godhead, mukti (liberation) becomes subservient and unimportant to him. Mukti stands before the devotee and is prepared to render all kinds of services. The Māyāvādī philosophers' standard of mukti is very insignificant for a devotee, for by devotional service even the Supreme Personality of Godhead becomes subordinate to him. An actual example is that the Supreme Lord Kṛṣṇa became the chariot driver of Arjuna, and when Arjuna asked Him to draw his chariot between the two armies (senayor ubhayor madhye ratham sthāpaye me 'cyuta), Kṛṣṇa executed his order. Such is the relationship between the Supreme Lord and a devotee that although the Lord is greater than the greatest, He is prepared to render service to the insignificant devotee by dint of his sincere and unalloyed devotional service.

TEXT 146

TEXT
sambandha, abhidheya, prayojana nāma
ei tina artha sarva-sūtre paryavasāna

SYNONYMS

sambandha--relationship; abhidheya--functional duties; prayojana--the goal of life; nāma--name; ei--there; tina--three; artha--purport; sarva--all; sūtre--in the aphorisms of the Vedānta; paryavasāna--culmination.

TRANSLATION

"One's relationship with the Supreme Personality of Godhead, activities in terms of that relationship, and the ultimate goal of life [to develop love of God]--these three subjects are explained in every aphorism of the Vedānta-sūtra, for they form the culmination of the entire Vedānta philosophy."

PURPORT

In Śrīmad-Bhāgavatam (5.5.5) it is said:

parābhavas tāvad abodha-jāto
yāvan na jijñāsata ātma-tattvam

"A human being is defeated in all his activities as long as he does not know the goal of life, which can be understood when one is inquisitive about Brahman." It is such inquiry that begins the Vedānta-sūtra: athāto brahma-jijñāsā. A human being should be inquisitive to know who he is, what the universe is, what God is, and what the relationship is between himself, God and the material world. Such questions cannot be asked by cats and dogs, but they must arise in the heart of a real human being. Knowledge of these four items--namely, oneself, the universe, God, and their internal relationship--is called sambandha-jñāna, or the knowledge of one's relationship. When one's relationship with the Supreme Lord is established, the next program is to act in that relationship. This is called abhidheya, or activity in relationship with the Lord. After executing such prescribed duties, when one attains the highest goal of life, love of Godhead, he achieves prayojana-siddhi, or the fulfillment of his human mission. In the Brahma-sūtra, or Vedānta-sūtra, these subjects are very carefully explained. Therefore one who does not understand the Vedānta-sūtra in terms of these principles is simply wasting his time. This is the version of Śrīmad-Bhāgavatam (1.2.8):

dharmaḥ svanuṣṭhitah pumām
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam

One may be a very learned scholar and execute his prescribed duty very nicely, but if he does not ultimately become inquisitive about the Supreme Personality of Godhead and is indifferent to śravaṇāṁ kīrtanām (hearing and chanting), all that he has done is but a waste of time. Māyāvādī philosophers who do not understand the relationship between themselves, the cosmic manifestation and the Supreme Personality of Godhead are simply wasting their time, and their philosophical speculation has no value.
ei-mata sarva-sūtrera vyākhyāna śuniyā
sakala sannyāsī kahe vinaya kariyā

SYNONYMS

ei-mata--in this way; sarva-sūtrera--of all the aphorisms of the Vedānta-sūtra; vyākhyāna--explanation; śuniyā--by hearing; sakala--all; sannyāsī--the groups of Māyāvādī sannyāsīs; kahe--said; vinaya--humbly; kariyā--doing so.

TRANSLATION

When all the Māyāvādī sannyāsīs thus heard the explanation of Caitanya Mahāprabhu on the basis of sambandha, abhidheya and prayojana, they spoke very humbly.

PURPORT

Everyone who actually desires to understand the Vedānta philosophy must certainly accept the explanation of Lord Caitanya Mahāprabhu or the Vaiṣṇava ācāryas who have also commented on the Vedānta-sūtra according to the principles of bhakti-yoga. After hearing the explanation of the Vedānta-sūtra from Śrī Caitanya Mahāprabhu, all the sannyāsīs, headed by Prakāśānanda Sarasvatī, became very humble and obedient to the Lord, and they spoke as follows.

vedamaya-mūrti tumi,----sākṣāt nārāyaṇa
kṣama aparādha,----pūrve ye kailuṅ nindana

SYNONYMS

veda-maya--transformation of the Vedic knowledge; mūrti--form; tumi--You; sākṣāt--directly; nārāyaṇa--the Supreme Personality of Godhead; kṣama--excuse; aparādha--offense; pūrve--before; ye--that; kailuṅ--we have done; nindana--criticism.

TRANSLATION

"Dear sir, You are Vedic knowledge personified and are directly Nārāyaṇa Himself. Kindly excuse us for the offenses we previously committed by criticizing You."

PURPORT

The complete path of bhakti-yoga is based upon the process of becoming humble and submissive. By the grace of Lord Caitanya Mahāprabhu, all the Māyāvādī sannyāsīs were very humble and submissive after hearing His explanation of the Vedānta-sūtra, and they begged to be pardoned for the
offenses they had committed by criticizing the Lord for simply chanting and
dancing and not taking part in the study of the Vedānta-sūtra. We are
propagating the Kṛṣṇa consciousness movement simply by following in the
footsteps of Lord Caitanya Mahāprabhu. We may not be very well versed in the
Vedānta-sūtra aphorisms and may not understand their meaning, but we follow in
the footsteps of the ācāryas, and because of our strictly and obediently
following in the footsteps of Lord Caitanya Mahāprabhu, it is to be understood
that we know everything regarding the Vedānta-sūtra.

TEXT 149

TEXT

sei haite sannyāsīra phiri gela mana
'kṛṣṇa' 'kṛṣṇa' nāma sadā karaye grahaṇa

SYNONYMS

sei haite--from that time; sannyāsīra--all the Māyāvādī sannyāsīs; phiri--
turn; gela--became; mana--mind; kṛṣṇa kṛṣṇa--the holy name of the Supreme
Personality of Godhead, Kṛṣṇa; nāma--name; sadā--always; karaye--do; grahaṇa--
accept.

TRANSLATION

From that moment when the Māyāvādī sannyāsīs heard the explanation of the
Vedānta-sūtra from the Lord, their minds changed, and on the instruction of
Caitanya Mahāprabhu, they too chanted "Kṛṣṇa! Kṛṣṇa!" always.

PURPORT

In this connection it may be mentioned that sometimes the sahajiyā class of
devotees opine that Prakāśānanda Sarasvatī and Prabodhānanda Sarasvatī are the
same man. Prabodhānanda Sarasvatī was a great Vaiṣṇava devotee of Lord
Caitanya Mahāprabhu, but Prakāśānanda Sarasvatī, the head of the Māyāvādī
sannyāsīs in Benares, was a different person. Prabodhānanda Sarasvatī belonged
to the Rāmānuja-sampradāya, whereas Prakāśānanda Sarasvatī belonged to the
Śaṅkarācārya-sampradāya. Prabodhānanda Sarasvatī wrote a number of books,
among which are the Caitanya-candrāṁṛta, Rādhā-rasa-sudhā-nidhi, Saṅgīta-
mādhava, Vṛndāvana-śataka and Navadvīpa-śataka. While traveling in southern
India, Caitanya Mahāprabhu met Prabodhānanda Sarasvatī, who had two brothers,
Veṅkaṭa Bhaṭṭa and Tirumalaya Bhaṭṭa, who were Vaiṣṇavas of the Rāmānuja-
sampradāya. Gopāla Bhaṭṭa Gosvāmī was the nephew of Prabodhānanda Sarasvatī.
From historical records it is found that Śrī Caitanya Mahāprabhu traveled in
South India in the year 1433 śakāda (A.D. 1511) during the Cāturmāśya period,
and it was at that time that He met Prabodhānanda, who belonged to the
Rāmānuja-sampradāya. How then could the same person meet Him as a member of
the Śaṅkara-sampradāya in 1435 śakāda, two years later? It is to be concluded
that the guess of the sahijiyā-sampradāya that Prabodhānanda Sarasvatī and
Prakāśānanda Sarasvatī were the same man is a mistaken idea.

TEXT 150

TEXT
Thus Lord Caitanya excused all the offenses of the Māyāvādī sannyāsīs and very mercifully blessed them with Kṛṣṇa-nāma.

PURPORT

Śrī Caitanya Mahāprabhu is the mercy incarnation of the Supreme Personality of Godhead. He is addressed by Śrīla Rūpa Gosvāmī as mahā-vadānīvatāra, or the most magnanimous incarnation. Śrīla Rūpa Gosvāmī also says, karunayāvatīrṇah kalau: it is only by His mercy that He has descended in this Age of Kali. Here this is exemplified. Śrī Caitanya Mahāprabhu did not like to see Māyāvādī sannyāsīs because He thought of them as offenders to the lotus feet of Kṛṣṇa, but here He excuses them (tāṁ-sabāra kṣami' aparādha). This is an example in preaching. Āpani ācari' bhakti śikhāmu sabāre. Śrī Caitanya Mahāprabhu teaches us that those whom preachers meet are almost all offenders who are opposed to Kṛṣṇa consciousness, but it is a preacher's duty to convince them of the Kṛṣṇa consciousness movement and then induce them to chant the Hare Kṛṣṇa mahā-mantra. Our propagation of the saṅkīrtana movement is continuing, despite many opponents, and people are taking up this chanting process even in remote parts of the world like Africa. By inducing the offenders to chant the Hare Kṛṣṇa mantra, Lord Caitanya Mahāprabhu exemplified the success of the Kṛṣṇa consciousness movement. We should follow very respectfully in the footsteps of Lord Caitanya, and there is no doubt that we shall be successful in our attempts.

TEXT 151

TEXT

tabe saba sannyāsī mahāprabhuke laiyā
bhikṣā karilena sabhe, madhye vasāiyā

SYNONYMS

tabe--after this; saba--all; sannyāsī--the Māyāvādī sannyāsīs; mahāprabhuke--Caitanya Mahāprabhu; laiyā--taking Him; bhikṣā karilena--took prasāda, or took lunch; sabhe--all together; madhye--in the middle; vasāiyā--seating Him.

TRANSLATION

After this, all the sannyāsīs took the Lord in their midst, and thus they all took their meal together.

PURPORT
Previously Śrī Caitanya Mahāprabhu neither mixed nor talked with the Māyāvādī sannyāsīs, but now He is taking lunch with them. It is to be concluded that when Lord Caitanya induced them to chant Hare Kṛṣṇa and excused them for their offenses, they were purified, and therefore there was no objection to taking lunch, or bhagavat-prasāda, with them, although Śrī Caitanya Mahāprabhu knew that the food was not offered to the Deity. Māyāvādī sannyāsīs do not worship the Deity, or if they do so they generally worship the deity of Lord Śiva or the pañcopāsanā (Lord Viṣṇu, Lord Śiva, Durgādevī, Gaṇeśa and Śūrya). Here we do not find any mention of the demigods or Viṣṇu, and yet Caitanya Mahāprabhu accepted food in the midst of the sannyāsīs on the basis that they had chanted the Hare Kṛṣṇa mahā-mantra and that He had excused their offenses.

TEXT 152

TEXT

bhikṣā kari' mahāprabhu āilā vāsāghara hena citra-līlā kare gaurāṅga-sundara

SYNONYMS

bhikṣā--accepting food from others; kari'--accepting; mahāprabhu--Lord Caitanya; āilā--returned; vāsāghara--to His residence; hena--thus; citra-līlā--wonderful pastimes; kare--does; gaurāṅga--Lord Śrī Caitanya Mahāprabhu; sundara--very beautiful.

TRANSLATION

After taking lunch among the Māyāvādī sannyāsīs, Śrī Caitanya Mahāprabhu, who is known as Gaurasundara, returned to His residence. Thus the Lord performs His wonderful pastimes.

TEXT 153

TEXT

candraśekhara, tapana miśra, āra sanātana śuni' dekhi' ānandita sabākāra mana

SYNONYMS

candraśekhara--of the name Candraśekhara; tapana miśra--of the name Tapana Miśra; āra--and; sanātana--of the name Sanātana; śuni'--hearing; dekhi'--seeing; ānandita--very pleased; sabākāra--all of them; mana--minds.

TRANSLATION

Hearing the arguments of Śrī Caitanya Mahāprabhu and seeing His victory, Candraśekhara, Tapana Miśra and Sanātana Gosvāmī were all extremely pleased.

PURPORT
Here is an example of how a sannyāsī should preach. When Śrī Caitanya Mahāprabhu went to Vārāṇasi, He went there alone, not with a big party. Locally, however, He made friendships with Candrasekhara and Tapana Miśra, and Sanatana Gosvāmī also came to see Him. Therefore, although He did not have many friends there, due to His sound preaching and His victory in arguing with the local sannyāsīs on the Vedānta philosophy, He became greatly famous in that part of the country, as explained in the next verse.

TEXT 154

TEXT

prabhuke dekhite āise sakala sannyāsī
prabhura praśamsā kare saba vārāṇasi

SYNONYMS

prabhuke--unto Lord Caitanya Mahāprabhu; dekhite--to see; āise--they came; sakala--all; sannyāsī--the Māyāvādī sannyāsīs; prabhura--of Lord Caitanya Mahāprabhu; praśamsā--praise; kare--they do; saba--all; vārāṇasi--the city of Vārāṇasi.

TRANSLATION

Many Māyāvādī sannyāsīs of Vārāṇasi came to see the Lord after this incident, and the entire city praised Him.

TEXT 155

TEXT

vārāṇasi-purī āilā śrī-krṣṇa-caitanya
purī-saha sarva-loka haila mahā-dhanya

SYNONYMS

vārāṇasi--of the name Vārāṇasi; purī--city; āilā--came; śrī-krṣṇa-caitanya--Lord Śrī Caitanya Mahāprabhu; purī--city; saha--with; sarva-loka--all the people; haila--became; mahā-dhanya--thankful.

TRANSLATION

Śrī Caitanya Mahāprabhu visited the city of Vārāṇasi, and all of its people were very thankful.

TEXT 156

TEXT

lakṣa lakṣa loka āise prabhuke dekhite
mahā-bhiṣa haila dvāre, nāre pravesite

SYNONYMS
The crowd at the door of His residence was so great that it numbered hundreds of thousands.

TEXT 157

TEXT

prabhu yabe yā'na viśveśvara-daraśane
lakṣa lakṣa loka āsi' mile sei sthāne

SYNONYMS

prabhu--Lord Caitanya Mahāprabhu; yabe--when; yā'na--goes; viśveśvara--the deity of Vārānasī; daraśane--to visit; lakṣa lakṣa--hundreds of thousands; loka--people; āsi'--come; mile--meet; sei--that; sthāne--on the place.

TRANSLATION

When the Lord went to visit the temple of Viśveśvara, hundreds of thousands of people assembled to see Him.

PURPORT

The important point in this verse is that Śrī Caitanya Mahāprabhu regularly visited the temple of Viśveśvara (Lord Śiva) at Vārānasī. Vaiṣṇavas generally do not visit a demigod's temple, but here we see that Śrī Caitanya Mahāprabhu regularly visited the temple of Viśveśvara, who was the predominating deity of Vārānasī. Generally Māyāvādī sannyāsīs and worshipers of Lord Śiva live in Vārānasī, but how is it that Caitanya Mahāprabhu, who took the part of a Vaiṣṇava sannyāsī, also visited the Viśveśvara temple? The answer is that a Vaiṣṇava does not behave impudently toward the demigods. A Vaiṣṇava gives proper respect to all, although he never accepts a demigod to be as good as the Supreme Personality of Godhead.

In the Brahma-saṁhitā there are mantras offering obeisances to Lord Śiva, Lord Brahmā, the sun-god and Lord Gaṇeśa, as well as Lord Viṣṇu, all of whom are worshiped by the impersonalists as pañcopāsanā. In their temples impersonalists also install deities of Lord Viṣṇu, Lord Śiva, the sun-god, Goddess Durgā and sometimes Lord Brahmā also, and this system is continuing at present in India under the guise of the Hindu religion. Vaiṣṇavas can also worship all these demigods, but only on the principles of the Brahma-saṁhitā, which is recommended by Śrī Caitanya Mahāprabhu. We may note in this connection the mantras for worshiping Lord Śiva, Lord Brahmā, Goddess Durgā, the sun-god and Gaṇeśa, as described in the Brahma-saṁhitā.

sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
cchāyeva yasya bhuvanāni bibharti durgā
icchānurūpam api yasya ca ceśtate sā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi
"The external potency, māyā, who is of the nature of the shadow of the cit [spiritual] potency, is worshiped by all people as Durgā, the creating, preserving and destroying agency of this mundane world. I adore the primeval Lord, Govinda, in accordance with whose will Durgā conducts herself." (Brahma-saṃhitā 5.44)

κṣīραṁ yathā dadhi vikāra-viśeṣa-yogāt
saṇjāyate na hi tataḥ प्रथ ह प्रि tāh
yāḥ śambhatām api tathaḥ samupaiti kāryād
govindam ādi-puruṣaṁ tam āhaṁ bhajāmi

"Milk is transformed into curd by the actions of acids, yet the effect, 'curd,' is neither the same as nor different from its cause, viz., milk. I adore the primeval Lord, Govinda, of whom the state of Śambhu is a similar transformation for the performance of the work of destruction." (Brahma-saṃhitā 5.45)

bhāsvān yathāśma-śakaleṣu nijēsu tejaḥ
tvāyāṁ kiyat prakāśayaty api tadvad atra
brahmā ya eṣa jagad-andā-vidhāna-kartā
govindam ādi-puruṣaṁ tam āhaṁ bhajāmi

"I adore the primeval Lord, Govinda, from whom the separated subjective portion Brahmā receives his power for the regulation of the mundane world, just as the sun manifests a portion of his own light in all the effulgent gems that bear such names as sūrya-kānta." (Brahma-saṃhitā 5.49)

yat-pāda-pallava-yugaṁ vinidhāya kumbha-
dvandve prāṇāma-samaye sa gaṇādhirājah
vighnāṁ vihantum alam asya jagat-trayasya
govindam ādi-puruṣaṁ tam āhaṁ bhajāmi

"I worship the primeval Lord, Govinda. Gaṇeṣa always holds His lotus feet upon the pair of tumuli protruding from his elephant head in order to obtain power for his function of destroying all obstacles on the path of progress in the three worlds." (Brahma-saṃhitā 5.50)

yac cakṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aṣeṣa-tejāḥ
yasyājñayāḥ bhramati sambhrīta-kāla-cakro
govindam ādi-puruṣaṁ tam āhaṁ bhajāmi

"The sun, full of infinite effulgence, who is the king of all the planets and the image of the good soul, is like the eye of this world. I adore the primeval Lord, Govinda, in pursuance of whose order the sun performs his journey, mounting the wheel of time." (Bs.5.52)

All the demigods are servants of Krṣṇa; they are not equal with Krṣṇa. Therefore even if one goes to a temple of the pañcopāsanā, as mentioned above, one should not accept the deities as they are accepted by the impersonalists. All of them are to be accepted as personal demigods, but they all serve the order of the Supreme Personality of Godhead. Saṅkarācārya, for example, is understood to be an incarnation of Lord Śiva, as described in the Padma Purāṇa. He propagated the Māyāvāda philosophy under the order of the Supreme Lord. We have already discussed this point in text 114 of this chapter: tānra doṣa nāhi, teṇho ājñā-kārī dāsa. "Saṅkarācārya is not at fault, for he has
thus covered the real purpose of the Vedas under the order of the Supreme Personality of Godhead." Although Lord Śiva, in the form of a brāhmaṇa (Śaṅkarācārya), preached the false philosophy of Māyāvāda, Śrī Caitanya Mahāprabhu nevertheless said that since he did it on the order of the Supreme Personality of Godhead, there was no fault on his part (tāṅra doṣa nāhi).

We must offer proper respects to all the demigods. If one can offer respects even to an ant, why not to the demigods? One must always know, however, that no demigod is equal to or above the Supreme Lord. Ekale īśvara kṛṣṇa, āra saba bhṛtya: "Only Kṛṣṇa is the Supreme Personality of Godhead, and all others, including the demigods such as Lord Śiva, Lord Brahmā, Goddess Durgā and Ganeśa, are His servants." Everyone serves the purpose of the Supreme Godhead, and what to speak of such small and insignificant living entities as ourselves? We are surely eternal servants of the Lord. The Māyāvāda philosophy maintains that the demigods, the living entities and the Supreme Personality of Godhead are all equal. It is therefore a most foolish misrepresentation of Vedic knowledge.

TEXT 158

TEXT

snāna karite yabe yā'na gaṅgā-tīre
tāhāṇi sakala loka haya mahā-bhiḍe

SYNONYMS

snāna--bath; karite--taking; yabe--when; yā'na--goes; gaṅgā--Ganges; tīre--bank; tāhāṇi--then and there; sakala--all; loka--people; haya--assembled; mahā-bhiḍe--in great crowds.

TRANSLATION

Whenever Lord Caitanya went to the banks of the Ganges to take His bath, big crowds of many hundreds of thousands of people also assembled there.

TEXT 159

TEXT

bāhu tuli' prabhu bale,----bala hari hari
hari-dhvani kare loka svarga-martya bhari'

SYNONYMS

bāhu tuli'--raising the arms; prabhu--Lord Śrī Caitanya Mahāprabhu; bale--speaks; bala--all of you chant; hari hari--the holy name of Lord Kṛṣṇa (Hari); hari-dhvani--the sound vibration of Hari; kare--does; loka--all people; svarga-martya--in heaven, the sky and the land; bhari'--completely filling.

TRANSLATION

Whenever the crowds were too great, Śrī Caitanya Mahāprabhu stood up, raised His hands and chanted, "Hari! Hari!" to which all the people responded, filling both the land and sky with the vibration.
TEXT 160

TEXT

loka nistāriyā prabhura calite haila mana
vṛndāvane pāṭhāilā śrī-sanātana

SYNONYMS

loka--people; nistāriyā--delivering; prabhura--of the Lord; calite--to leave; haila--became; mana--mind; vṛndāvane--toward Vṛndāvana; pāṭhāilā--sent; śrī-sanātana--Sanātana Gosvāmī.

TRANSLATION

After thus delivering the people in general, the Lord desired to leave Vārānasī. After instructing Śrī Sanātana Gosvāmī, He sent him toward Vṛndāvana.

PURPORT

The actual purpose of Lord Caitanya's stay at Vārānasī after coming back from Vṛndāvana was to meet Sanātana Gosvāmī and teach him. Sanātana Gosvāmī met Śrī Caitanya Mahāprabhu after the Lord's return to Vārānasī, where the Lord taught him for two months about the intricacies of Vaiṣṇava philosophy and Vaiṣṇava activities. After completely instructing him, He sent him to Vṛndāvana to execute His orders. When Sanātana Gosvāmī went to Vṛndāvana, there were no temples. The city was lying vacant like an open field. Sanātana Gosvāmī sat down on the bank of the Yamunā, and after some time he gradually constructed the first temple; then other temples were constructed, and now the city is full of temples, numbering about five thousand.

TEXT 161

TEXT

rātri-divase lokera śunī' kolāhala
vārānasī chādi' prabhu āilā nīlācala

SYNONYMS

rātri--night; divase--day; lokera--of the people in general; śunī--hearing; kolāhala--tumult; vārānasī--the city of Benares; chādi'--leaving; prabhu--the Lord; āilā--returned; nīlācala--to Purī.

TRANSLATION

Because the city of Vārānasī was always full of tumultuous crowds, Śrī Caitanya Mahāprabhu, after sending Sanātana to Vṛndāvana, returned to Jagannātha Purī.

TEXT 162
ei līlā kahiba āge vistāra kariyā
saṅkṣepe kahilāṁ ihāṁ prasaṅga pāiyā

SYNONYMS

ei--these; līlā--pastimes; kahiba--I shall speak; āge--later on; vistāra--vivid description; kariyā--making; saṅkṣepe--in short; kahilāṁ--I have spoken; ihāṁ--in this place; prasaṅga--topics; pāiyā--taking advantage of.

TRANSLATION

I have here given a brief account of these pastimes of Lord Caitanya, but later I shall describe them in an extensive way.

TEXT 163

TEXT

ei paṅca-tattva-rūpe śrī-kṛṣṇa-caitanya
kṛṣṇa-nāma-prema diyā viśva kailā dhanya

SYNONYMS

ei--this; paṅca-tattva-rūpe--the Lord in His five forms; śrī-kṛṣṇa-caitanya--Lord Śrī Caitanya Mahāprabhu; kṛṣṇa-nāma--the holy name of Lord Kṛṣṇa; prema--love of Kṛṣṇa; diyā--delivering; viśva--the whole world; kailā--made; dhanya--thankful.

TRANSLATION

Śrī Kṛṣṇa Caitanya Mahāprabhu and His associates of the Paṅca-tattva distributed the holy name of the Lord to invoke love of Godhead throughout the universe, and thus the entire universe was thankful.

PURPORT

Here it is said that Lord Caitanya made the entire universe thankful to Him for propagating the saṅkīrtana movement with His associates. Lord Caitanya Mahāprabhu has already sanctified the entire universe by His presence five hundred years ago, and therefore anyone who attempts to serve Śrī Caitanya Mahāprabhu sincerely by following in His footsteps and following the instructions of the ācāryas will successfully be able to preach the holy names of the Hare Kṛṣṇa mahā-mantra all over the universe. There are some foolish critics who say that Europeans and Americans cannot be offered sannyāsa, but here we find that Śrī Caitanya Mahāprabhu wanted to preach the saṅkīrtana movement all over the universe. For preaching work, sannyāsīs are essential. These critics think that only Indians or Hindus should be offered sannyāsa to preach, but their knowledge is practically nil. Without sannyāsīs, the preaching work will be impeded. Therefore, under the instruction of Lord Caitanya and with the blessings of His associates, there should be no discrimination in this matter, but people in all parts of the world should be trained to preach and given sannyāsa so that the cult of Śrī Caitanya Mahāprabhu's saṅkīrtana movement will expand boundlessly. We do not care about the criticism of fools. We shall go on with our work and simply depend on the blessings of Lord Caitanya Mahāprabhu and His associates, the Paṅca-tattva.
TEXT 164

TEXT

mathurāte pāṭhāila rūpa-sanātana
dui senā-pati kaila bhakti pracāraṇa

SYNONYMS

mathurāte--toward Mathurā; pāṭhāila--sent; rūpa-sanātana--the two brothers Rūpa Gosvāmī and Sanātana Gosvāmī; dui--both of them; senā-pati--as commanders in chief; kaila--He made them; bhakti--devotional service; pracāraṇa--to broadcast.

TRANSLATION

Lord Caitanya dispatched the two generals Rūpa Gosvāmī and Sanātana Gosvāmī to Vṛndāvana to preach the bhakti cult.

PURPORT

When Rūpa Gosvāmī and Sanātana Gosvāmī went to Vṛndāvana, there was not a single temple, but by their preaching they were gradually able to construct various temples. Sanātana Gosvāmī constructed the Madana-mohana temple, and Rūpa Gosvāmī constructed the Govindajī temple. Similarly, their nephew Jīva Gosvāmī constructed the Rādhā-Dāmodara temple, Śrī Gopāla Bhaṭṭa Gosvāmī constructed the Rādhā-ramaṇa temple, Śrī Lokanātha Gosvāmī constructed the Gokulānanda temple, and Śyāmānanda Gosvāmī constructed the Śyāmasundara temple. In this way, many temples were gradually constructed. For preaching, construction of temples is also necessary. The Gosvāmīs not only engaged in writing books but also constructed temples because both are needed for preaching work. Śrī Caitanya Mahāprabhu wanted the cult of His sankirtana movement to spread all over the world. Now that the International Society for Krishna Consciousness has taken up this task of preaching the cult of Lord Caitanya, its members should not only construct temples in every town and village of the globe but also distribute books that have already been written and further increase the number of books. Both distribution of books and construction of temples must continue side by side in parallel lines.

TEXT 165

TEXT

nityānanda-gosāṇe pāṭhāilā gauda-deśe
tenho bhakti pracārīlā ašeṣa-višeṣe

SYNONYMS

nityānanda--Lord Nityānanda; gosāṇe--the ācārya; pāṭhāilā--was sent; gauda-deśe--in Bengal; tenho--He; bhakti--devotional cult; pracārīlā--preached; ašeṣa-višeṣe--in a very extensive way.

TRANSLATION
As Rūpa Gosvāmī and Sanātana Gosvāmī were sent toward Mathurā, so Nityānanda Prabhu was sent to Bengal to preach extensively the cult of Caitanya Mahāprabhu.

PURPORT

The name of Lord Nityānanda is very famous in Bengal. Of course, anyone who knows Lord Nityānanda knows Śrī Caitanya Mahāprabhu also, but there are some misguided devotees who stress the importance of Lord Nityānanda more than that of Śrī Caitanya Mahāprabhu. This is not good. Nor should Śrī Caitanya Mahāprabhu be stressed more than Lord Nityānanda. The author of the Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja Gosvāmī, left his home because of his brother's stressing the importance of Śrī Caitanya Mahāprabhu over that of Nityānanda Prabhu. Actually, one should offer respect to the Pañca-tattva without such foolish discrimination, not considering Nityānanda Prabhu to be greater, Caitanya Mahāprabhu to be greater or Advaita Prabhu to be greater. The respect should be offered equally: Śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. All devotees of Lord Caitanya or Nityānanda are worshipable persons.

TEXT 166

TEXT

āpane dakṣiṇa deśa karilā gamana
grāme grāme kṛṣṇa-nāma pracāraṇa

SYNONYMS

āpane--personally; dakṣiṇa deśa--South India; karilā--went; gamana--traveling; grāme grāme--in each and every village; kailā--He did; kṛṣṇa-nāma--the holy name of Lord Kṛṣṇa; pracāraṇa--broadcasting.

TRANSLATION

Śrī Caitanya Mahāprabhu personally went to South India, and He broadcast the holy name of Lord Kṛṣṇa in every village and town.

TEXT 167

TEXT

setubandha paryanta kailā bhaktira pracāra
kṛṣṇa-prema diyā kailā sabāra nistāra

SYNONYMS

setubandha--the place where Lord Rāmacandra constructed His bridge; paryanta--up to that place; kailā--did; bhaktira--of the cult of devotional service; pracāra--broadcast; kṛṣṇa-prema--love of Kṛṣṇa; diyā--delivering; kailā--did; sabāra--everyone; nistāra--deliverance.

TRANSLATION
Thus the Lord went to the southernmost tip of the Indian peninsula, known as Setubandha [Cape Comorin]. Everywhere He distributed the bhakti cult and love of Kṛṣṇa, and in this way He delivered everyone.

**TEXT 168**

**TEXT**

ei ta' kahila pańca-tattvera vyākhyāna
ihāra śravaṇe haya caitanya-tattva jñāna

**SYNONYMS**

ei ta'--this; kahila--described; pańca-tattvera--of the Pańca-tattva; vyākhyāna--explanation; ihāra--of this; śravaṇe--hearing; haya--becomes; caitanya-tattva--the truth of Śrī Caitanya Mahāprabhu; jñāna--knowledge.

**TRANSLATION**

I thus explain the truth of the Pańca-tattva. One who hears this explanation increases in knowledge of Śrī Caitanya Mahāprabhu.

**PURPORT**

The Pańca-tattva is a very important factor in understanding Śrī Caitanya Mahāprabhu. There are sahajiyās who, not knowing the importance of the Pańca-tattva, concoct their own slogans, such as bhaja nitāi gaura, rādhe śyāma, japa hare kṛṣṇa hare rāma or śrī-kṛṣṇa-caitanya prabhu-nityānanda hare kṛṣṇa hare rāma śrī-rādhe govinda. Such chants may be good poetry, but they cannot help us to go forward in devotional service. In such chants there are also many discrepancies, which need not be discussed here. Strictly speaking, when chanting the names of the Pańca-tattva, one should fully offer his obeisances: śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsa-gadādhara-bhakta-vṛnda. By such chanting one is blessed with the competency to chant the Hare Kṛṣṇa mahā-mantra without offense. When chanting the Hare Kṛṣṇa mahā-mantra, one should also chant it fully: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. One should not foolishly adopt any of the slogans concocted by imaginative devotees. If one actually wants to derive the effects of chanting, one must strictly follow the great ācāryas. This is confirmed in the Mahābhārata: mahā-jano yena gataḥ sa panthāḥ. "The real path of progress is that which is traversed by great ācāryas and authorities."

**TEXT 169**

**TEXT**

śrī-caitanya, nityānanda, advaita,----tina jana
śrīvāsa-gadādhara-ādi yata bhakta-gaṇa

**SYNONYMS**

śrī-caitanya, nityānanda, advaita--Śrī Caitanya Mahāprabhu, Nityānanda Prabhu and Advaita Prabhu; tina--these three; jana--personalities; śrīvāsa-
While chanting the Pańca-tattva mahā-mantra, one must chant the names of Śrī Caitanya, Nityānanda, Advaita, Gadādhara and Śrīvāsa with their many devotees. This is the process.

**TEXT 170**

**TEXT**

sabākāra pādapadme koṭi namaskāra
yaiche taiche kahi kichu caitanya-vihāra

**SYNONYMS**

sabākāra--all of them; pāda-padme--on the lotus feet; koṭi--countless; namaskāra--obeisances; yaiche taiche--somehow or other; kahi--I speak; kichu--something; caitanya-vihāra--about the pastimes of Lord Caitanya Mahāprabhu.

**TRANSLATION**

I again and again offer obeisances unto the Pańca-tattva. Thus I think that I will be able to describe something about the pastimes of Lord Caitanya Mahāprabhu.

**TEXT 171**

**TEXT**

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

**SYNONYMS**

śrī-rūpa--Śrīla Rūpa Gosvāmī; raghunātha--Śrīla Raghunātha dāsa Gosvāmī; pade--at the lotus feet; yāra--whose; āśa--expectation; caitanya-caritāmṛta--the book named Caitanya-caritāmṛta; kahe--describes; kṛṣṇa-dāsa--Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

**TRANSLATION**

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

**PURPORT**

Śrī Caitanya Mahāprabhu wanted to preach the saṅkīrtana movement of love of Kṛṣṇa throughout the entire world, and therefore during His presence He inspired the saṅkīrtana movement. Specifically, He sent Rūpa Gosvāmī and Sanātana Gosvāmī to Vṛndāvana and Nityānanda to Bengal and personally went to South India. In this way He kindly left the task of preaching His cult in the
rest of the world to the International Society for Krishna Consciousness. The members of this Society must always remember that if they stick to the regulative principles and preach sincerely according to the instructions of the ācāryas, surely they will have the profound blessings of Lord Caitanya Mahāprabhu, and their preaching work will be successful everywhere throughout the world.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-lilā, Seventh Chapter, describing Lord Caitanya in five features.

Chapter 8
The Author Receives the Orders of Kṛṣṇa and Guru

The Eighth Chapter of Śrī Caitanya-caritāmṛta is summarized by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. In this Eighth Chapter the glories of Śrī Caitanya Mahāprabhu and Nityānanda are described, and it is also stated that one who commits offenses in chanting the Hare Kṛṣṇa mantra does not achieve love of Godhead, even after chanting for many years. In this connection, Śrīla Bhaktivinoda Ṭhākura warns against artificial displays of the bodily symptoms called aṣṭa-sāttvika-vikāra. That is also another offense. One should seriously and sincerely continue to chant the Pañca-tattva names Śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. All these ācāryas will bestow their causeless mercy upon a devotee and gradually purify his heart. When he is actually purified, automatically he will experience ecstasy in chanting the Hare Kṛṣṇa mahā-mantra. Previous to the composition of Caitanya-caritāmṛta, Śrīla Vṛndāvana dāsa Ṭhākura wrote a book called Śrī Caitanya-bhāgavata. Only those subjects which were not discussed by Śrīla Vṛndāvana dāsa Ṭhākura in his Caitanya-bhāgavata have been taken up by Kṛṣnadāsa Kavirāja Gosvāmī to be depicted in Śrī Caitanya-caritāmṛta. In his very old age, Kṛṣnadāsa Kavirāja Gosvāmī went to Vṛndāvana, and by the order of Śrī Madana-mohanajī he wrote Śrī Caitanya-caritāmṛta. Thus we are now able to relish its transcendental bliss.

TEXT 1

vande caitanya-devaṁ taṁ
bhagavatam yad-icchayā
prasabhaṁ nartyate citraṁ
lekha-raṅge jaḍo 'py ayam

SYNONYMS

vande--I offer my respectful obeisances; caitanya-devam--unto Lord Śrī Caitanya Mahāprabhu; taṁ--Him; bhagavatam--the Personality of Godhead; yad-icchayā--by whose desires; prasabhaṁ--all of a sudden; nartyate--dancing; citraṁ--wonderfully; lekha-raṅge--in the matter of writing; jaḍaḥ--dull fool; api--although; ayam--this.

TRANSLATION

I offer my respects to the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu, by whose desire I have become like a dancing dog and, although I am a fool, I have suddenly taken to the writing of Śrī Caitanya-caritāmṛta.
Let me offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya Mahāprabhu, who is known as Gaurasundara. I also offer my respectful obeisances unto Nityānanda Prabhu, who is always very joyful.

Let me offer my respectful obeisances unto Advaita Ācārya, who is very merciful, and also to that great personality Gadādhara Pañḍita, the learned scholar.

Let me offer my respectful obeisances unto Śrīvāsa-Ādī unto Śrīvāsa Ṭhākura, etc.; yata—all; bhakta-gana--devotees; pranata--offering obeisances; ha-iya--doing so; vandoñ-I pray; sabāra--all; carana--lotus feet.
Let me offer my respectful obeisances unto Śrīvāsa Ṭhākura and all other devotees of the Lord. I fall down to offer them respect. I worship their lotus feet.

PURPORT

Krṣṇadāsa Kaviṛāja Gosvāmī teaches us first to offer respect to the Pañca-tattva—Śrī Kṛṣṇa Caitanya Mahāprabhu, Nityānanda Prabhu, Advaita Prabhu, Gadādhara Prabhu and Śrīvāsa and other devotees. We must strictly follow the principle of offering our respects to the Pañca-tattva, as summarized in the mantra śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. At the beginning of every function in preaching, especially before chanting the Hare Kṛṣṇa mahā-maṇtra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—we must chant the Pañca-tattva’s names and offer our respects to them.

TEXT 5

TEXT

mūka kavitva kare yān-sabāra smaraṇe
paṇgu giri laṅghe, andha dekhe tārā-gaṇe

SYNONYMS

mūka—dumb; kavitva—poet; kare—becomes; yān—whose; sabāra—all; smaraṇe—by remembering; paṇgu—the lame; giri—mountains; laṅghe—crosses; andha—blind; dekhe—sees; tārā-gaṇe—the stars.

TRANSLATION

By remembering the lotus feet of the Pañca-tattva, a dumb man can become a poet, a lame man can cross mountains, and a blind man can see the stars in the sky.

PURPORT

In Vaiṣṇava philosophy there are three ways for perfection—namely, sādhana-siddha, perfection attained by executing devotional service according to the rules and regulations; nitya-siddha, eternal perfection attained by never forgetting Kṛṣṇa at any time; and kṛpā-siddha, perfection attained by the mercy of the spiritual master or another Vaiṣṇava. Kaviṛāja Gosvāmī here stresses kṛpā-siddha, perfection by the mercy of superior authorities. This mercy does not depend on the qualifications of a devotee. By such mercy, even if a devotee is dumb he can speak or write to glorify the Lord splendidly, even if lame he can cross mountains, and even if blind he can see the stars in the sky.

TEXT 6

TEXT

e-saba nā māne yei paṇḍita sakala
tā-sabāra vidyā-pāṭha bheka-kolāhala
SYNONYMS

e-saba--all these; nā--does not; māne--accept; yei--anyone; paññita--so-called learned; sakala--all; tā-sabāra--of all of them; vidyā-pāṭha--the educational cultivation; bheka--of frogs; kolāhala--tumultuous sound.

TRANSLATION

The education cultivated by so-called learned scholars who do not believe these statements of Śrī Caitanya-caritāmṛta is like the tumultuous croaking of frogs.

PURPORT

The croaking of the frogs in the rainy season resounds very loudly in the forest, with the result that snakes, hearing the croaking in the darkness, approach the frogs and swallow them. Similarly, the so-called educational vibrations of the tongues of university professors who do not have spiritual knowledge is like the croaking of frogs.

TEXT 7

TEXT

ei saba nā māne yebā kare krṣṇa-bhakti
krṣṇa-kṛpā nāhi tāre, nāhi tāra gati

SYNONYMS

ei--these; saba--all; nā māne--does not accept; yebā--anyone who; kare--executes; krṣṇa-bhakti--devotional service; krṣṇa-kṛpā--mercy of Kṛṣṇa; nāhi--is not; tāre--unto him; nāhi--there is not; tāra--his; gati--advancement.

TRANSLATION

One who does not accept the glories of the Pañca-tattva but still makes a show of devotional service to Kṛṣṇa can never achieve the mercy of Kṛṣṇa or advance to the ultimate goal.

PURPORT

If one is seriously interested in Kṛṣṇa conscious activities, he must be ready to follow the rules and regulations laid down by the ācāryas, and he must understand their conclusions. The sāstra says: dharmasya tattvāṁ nihiśāṁ guhāyām mahā-jano yena gataḥ sa panthāḥ (Mahābhārata, Vana-parva 313.117). It is very difficult to understand the secret of Kṛṣṇa consciousness, but one who advances by the instruction of the previous ācāryas and follows in the footsteps of his predecessors in the line of disciplic succession will have success. Others will not. Śrīla Narottama dāsa Ṭhākura says in this connection, chādiyā vaiṣṇava-sevā nistāra pāyeche kebā: "Unless one serves the spiritual master and ācāryas, one cannot be liberated." Elsewhere he says:

ei chaya gosāṇi yāra----muitāra dāsa
tān' sabāra pada-reṇu mora pañca-grāsa
"I simply accept a person who follows in the footsteps of the six Gosvāmīs, and the dust of such a person's lotus feet is my food."

TEXT 8

TEXT

pūrve yaiche jarāsandha-ādi rāja-gaṇa
veda-dharma kari' kare viṣṇura pūjana

SYNONYMS

pūrve--formerly; yaiche--as it was; jarāsandha--King Jarāsandha; ādi--heading; rāja-gaṇa--kings; veda-dharma--performance of Vedic rituals; kari'--doing; kare--does; viṣṇura--of Lord Viṣṇu; pūjana--worship.

TRANSLATION

Formerly kings like Jarāsandha [the father-in-law of Kaṁsa] strictly followed the Vedic rituals, thus worshiping Lord Viṣṇu.

PURPORT

In these verses the author of Śrī Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja Gosvāmī, is very seriously stressing the importance of worship of the Pañcata-tattva. If one becomes a devotee of Gaurasundara or Kṛṣṇa but does not give importance to the Pañca-tattva (śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda), his activities are considered to be offenses, or, in the words of Śrīla Rūpa Gosvāmī, utpāta (disturbances). One must therefore be ready to offer due respects to the Pañca-tattva before becoming a devotee of Lord Gaurasundara or of Śrī Kṛṣṇa, the Supreme Personality of Godhead.

TEXT 9

TEXT

kṛṣṇa nāhi māne, tāte daitya kari' māni
caitanya nā mānile taiche daitya tāre jāni

SYNONYMS

kṛṣṇa--Lord Kṛṣṇa; nāhi--does not; māne--accept; tāte--therefore; daitya--demon; kari' māni--we accept; caitanya--Lord Śrī Caitanya Mahāprabhu; nā--without; mānile--accepting; taiche--similarly; daitya--demon; tāre--to him; jāni--we know.

TRANSLATION

One who does not accept Kṛṣṇa as the Supreme Personality of Godhead is certainly a demon. Similarly, anyone who does not accept Śrī Caitanya Mahāprabhu as Kṛṣṇa, the same Supreme Lord, is also to be considered a demon.

PURPORT
Formerly there were kings like Jărāsandha who strictly followed the Vedic rituals, acted as charitable, competent kṣatriyas, possessed all kṣatriya qualities and were even obedient to the brahminical culture but who did not accept Kṛṣṇa as the Supreme Personality of Godhead. Jărāsandha attacked Kṛṣṇa many times, and each time, of course, he was defeated. Like Jărāsandha, any man who performs Vedic rituals but does not accept Kṛṣṇa as the Supreme Personality of Godhead must be considered an asura, or demon. Similarly, one who does not accept Śrī Caitanya Mahāprabhu as Kṛṣṇa Himself is also a demon. This is the conclusion of authoritative scriptures. Therefore, both so-called devotion to Gaurasundara without devotional service to Kṛṣṇa and so-called kṛṣṇa-bhakti without devotional service to Gaurasundara are nondevotional activities. If one wants to be successful on the path of Kṛṣṇa consciousness, he must be thoroughly conscious of the personality of Gaurasundara as well as the personality of Kṛṣṇa. Knowing the personality of Gaurasundara means knowing the personalities of Śrī-kṛṣṇa-caitanya prabhu-nityānanda Śrī-advaita gadādhara Śrīvāsādi-gaura-bhakta-vṛnda. The author of Śrī Caitanya-caritāmṛta, pursuant to the authorities, stresses this principle for perfection in Kṛṣṇa consciousness.

TEXT 10

TEXT

more nā mānile saba loka habe nāsa
ithi lāgi' kṛpārdra prabhu karila sannyāsa

SYNONYMS

more--unto Me; nā--without; mānile--accepting; saba--all; loka--people in general; habe--will go to; nāsa--destruction; ithi--for this; lāgi'--for the reason of; kṛpā-ārdra--all merciful; prabhu--Lord Caitanya; karila--accepted; sannyāsa--the sannyāsa order.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu thought, "Unless people accept Me they will all be destroyed." Thus the merciful Lord accepted the sannyāsa order.

PURPORT

In Śrīmad-Bhāgavatam (12.3.51) it is said, kīrtanād eva kṛṣṇasya mukta-saṅgaḥ parama vrajat: "Simply by chanting the Hare Kṛṣṇa mantra, or Lord Kṛṣṇa's name, one is liberated and goes back home, back to Godhead." This Kṛṣṇa consciousness must be achieved through the mercy of Lord Caitanya Mahāprabhu. One cannot be complete in Kṛṣṇa consciousness unless he accepts Śrī Caitanya Mahāprabhu and His associates as the only means for success. It is because of these considerations that the Lord accepted sannyāsa, for thus people would offer Him respect and very quickly come to the platform of Kṛṣṇa consciousness. Since Lord Caitanya Mahāprabhu, who is Kṛṣṇa Himself, inaugurated the Kṛṣṇa consciousness movement, without His mercy one cannot be elevated to the transcendental platform of Kṛṣṇa consciousness.

TEXT 11

TEXT
sannyāsi-buddhye more karibe namaskāra
tathāpi khaṇḍibe duḥkha, pāibe nistāra

SYNONYMS

sannyāsi-buddhye--by consideration of a sannyāsī; more--unto Me; karibe--they will; namaskāra--offer obeisances; tathāpi--therefore; khaṇḍibe--will diminish; duḥkha--distress; pāibe--will get; nistāra--liberation.

TRANSLATION

"If a person offers obeisances to Me, even due to accepting Me only as an ordinary sannyāsī, his material distresses will diminish, and he will ultimately get liberation."

PURPORT

Kṛṣṇa is so merciful that He always thinks of how to liberate the conditioned souls from the material platform. It is for this reason that Kṛṣṇa incarnates, as clearly indicated in the Bhagavad-gītā (4.7):

| yadā | yadā | hi dharmasya |
| glānir bhavati bhārata | abhyutthānam adharmasya | tadātmānam sṛjāmy aham |

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion--at that time I descend Myself." Kṛṣṇa always protects the living entities in many ways. He comes Himself, He sends His own confidential devotees, and He leaves behind Him śāstras like the Bhagavad-gītā Why? It is so that people may take advantage of the benediction to be liberated from the clutches of māyā. Śrī Caitanya Mahāprabhu accepted sannyāsa so that even a foolish person who accepted Him as an ordinary sannyāsī would offer Him respect, for this would help diminish his material distresses and ultimately liberate him from the material clutches. Śrīla Bhaktisiddhānta Sarasvatī points out in this connection that Śrī Kṛṣṇa Caitanya Mahāprabhu is the combined form of Śrī Rādhā and Kṛṣṇa (mahāprabhu śrī-caitanya, rādha-kṛṣṇa--nahe anya). Therefore when fools considered Caitanya Mahāprabhu to be an ordinary human being and thus treated Him disrespectfully, the merciful Lord, in order to deliver these offenders, accepted sannyāsa so that they would offer Him obeisances, accepting Him as a sannyāsī. Śrī Caitanya Mahāprabhu accepted sannyāsa to bestow His great mercy on people in general, who cannot appreciate Him as Rādhā and Kṛṣṇa Themselves.

TEXT 12

TEXT

hena kṛpāmaya caitanya nā bhaje yei jana
sarvottama ha-ileo tāre asure gañana

SYNONYMS
TRANSLATION

One who does not show respect unto this merciful Lord, Caitanya Mahāprabhu, or does not worship Him should be considered a demon, even if he is very exalted in human society.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Mahārāja says in this connection: "O living entities, simply engage yourselves in Kṛṣṇa consciousness. This is the message of Śrī Caitanya Mahāprabhu." Lord Caitanya preached this cult, instructing the philosophy of Kṛṣṇa consciousness in His eight verses, or Śikṣāstaka, and He said, ihā haite sarva-siddhi haibe tomāra: "By chanting the Hare Kṛṣṇa mantra, one will get all perfection in life." Therefore one who does not show Him respect or cannot appreciate His mercy despite all these merciful gestures is still an asura, or opponent of bona fide devotional service to Lord Viṣṇu, even though he is very exalted in human society. The word asura refers to one who is against devotional service to the Supreme Personality of Godhead, Viṣṇu. It should be noted that unless one worships Śrī Caitanya Mahāprabhu it is useless to become a devotee of Kṛṣṇa, and unless one worships Kṛṣṇa it is also useless to become a devotee of Śrī Caitanya Mahāprabhu. Such devotional service is to be understood to be a product of Kali-yuga. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks in this connection that atheist smārtas, or worshipers of the five kinds of demigods, worship Lord Viṣṇu for a little satisfaction in material success but have no respect for Śrī Caitanya Mahāprabhu. Thinking Him to be one of the ordinary living entities, they discriminate between Gaurasundara and Śrī Kṛṣṇa. Such understanding is also demoniac and is against the conclusion of the acāryas. Such a conclusion is a product of Kali-yuga.

TEXT 13

TEXT

ataeva punah kahoń ūrdhva-bāhu hańā
caitanya-nityānanda bhaja kutarka chādiyā

SYNONYMS

ataeva--therefore; punah--again; kahoń--I speak; ūrdhva--lifting; bāhu--arms; hańā--so doing; caitanya--Śrī Caitanya Mahāprabhu; nityānanda--Lord Nityānanda; bhaja--worship; kutarka--useless arguments; chādiyā--giving up.

TRANSLATION

Therefore I say again, lifting my arms: O fellow human beings, please worship Śrī Caitanya and Nityānanda without false arguments!

PURPORT
Because a person who performs kṛṣṇa-bhakti but does not understand Śrī Kṛṣṇa Caitanya and Prabhu Nityānanda will simply waste his time, the author, Kṛṣṇadāsa Kavirāja Gosvāmī, requests that everyone take to the worship of Śrī Caitanya and Nityānanda Prabhu and the Pañca-tattva. He assures everyone that any person who does so will be successful in Kṛṣṇa consciousness.

TEXT 14

TEXT

yadi vā tārkika kahe,----tarka se pramāṇa
tarka-śāstre siddha yei, sei sevyamāna

SYNONYMS

yadi--if; vā--or; tārkika--logician; kahe--says; tarka--logic; se--that; pramāṇa--evidence; tarka-śāstre--in the logic; siddha--accepted; yei--whatever; sei--that; sevyamāna--is worshipable.

TRANSLATION

Logicians say, "Unless one gains understanding through logic and argument, how can one decide upon a worshipable Deity?"

TEXT 15

TEXT

śrī-kṛṣṇa-caitanya-dayā karaha vicāra
vicāra karite citte pābe camatkāra

SYNONYMS

śrī-kṛṣṇa-caitanya--Lord Śrī Caitanya Mahāprabhu; dayā--His mercy; karaha--just put into; vicāra--consideration; vicāra--when such consideration; karile--will be done by you; citte--in your heart; pābe--you will get; camatkāra--striking wonder.

TRANSLATION

If you are indeed interested in logic and argument, kindly apply it to the mercy of Śrī Caitanya Mahāprabhu. If you do so, you will find it to be strikingly wonderful.

PURPORT

Śrīla Bhaktisiddhānta Sarasvati Thākura comments in this connection that people in general, in their narrow-minded conception of life, create many different types of humanitarian activities, but the humanitarian activities inaugurated by Śrī Caitanya Mahāprabhu are different. For logicians who want to accept only that which is proven through logic and argument, it is a fact that without logic and reason there can be no question of accepting the Absolute Truth. Unfortunately, when such logicians take to this path without the mercy of Śrī Caitanya Mahāprabhu, they remain on the platform of logic and argument and do not advance in spiritual life. However, if one is intelligent
enough to apply his arguments and logic to the subtle understanding of the 
fundamental spiritual substance, he will be able to know that a poor fund of 
knowledge established on the basis of material logic cannot help one 
understand the Absolute Truth, which is beyond the reach of imperfect senses. 
The Mahābhārata therefore says: acintyāḥ khalu ye bhāvā na tāṁs tarkena 
yojayet. (Mahābhārata, Bhīṣma-parva 5.22) How can that which is beyond the 
imagination or sensory speculation of mundane creatures be approached simply 
by logic? Logic and argument are very poor in spiritual strength and always 
imperfect when applied to spiritual understanding. By putting forward mundane 
logic one frequently comes to the wrong conclusion regarding the Absolute 
Truth, and as a result of such a conclusion one may fall down to accept a body 
like that of a jackal.

Despite all this, those who are actually inquisitive to understand the 
philosophy of Śrī Caitanya Mahāprabhu through logic and argument are welcome. 
Kṛṣṇadāsa Kaviṛṣṭa Gosvāmi addresses them, "Please put Śrī Caitanya 
Mahāprabhu's mercy to your crucial test, and if you are actually a logician 
you will come to the right conclusion that there is no personality more 
merciful than Lord Caitanya." Let the logicians compare all the results of 
other humanitarian work with the merciful activities of Lord Caitanya. If 
their judgment is impartial, they will understand that no other humanitarian 
activities can surpass those of Śrī Caitanya Mahāprabhu.

Everyone is engaged in humanitarian activities on the basis of the body, 
but from the Bhagavad-gītā (2.18) we understand, anta-vanta ime dehā 
nityasyoktāḥ śarīrīṇaḥ: The material body is ultimately subject to 
destruction, whereas the spiritual soul is eternal. Śrī Caitanya Mahāprabhu's 
philanthropic activities are performed in connection with the eternal soul. 
However one tries to benefit the body, it will be destroyed, and one will have 
to accept another body according to his present activities. If one does not, 
therefore, understand this science of transmigration but considers the body to 
be all in all, his intelligence is not very advanced. Śrī Caitanya Mahāprabhu, 
without neglecting the necessities of the body, imparted spiritual advancement 
to purify the existential condition of humanity. Therefore if a logician makes 
his judgment impartially, he will surely find that Śrī Caitanya Mahāprabhu is 
the mahā-vadānyāvatāra, the most magnanimous incarnation. He is even more 
magnanimous than Lord Kṛṣṇa Himself. Lord Kṛṣṇa demanded that one surrender 
unto Hīm, but He did not distribute love of Godhead as magnanimously as Śrī 
Caitanya Mahāprabhu. Therefore Śrīla Rūpa Gosvāmi offers Lord Caitanya his 
respectful obeisances with the words namo mahā-vadānyāya kṛṣṇa-prema-pradāya 
te kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviśe namah. Lord Kṛṣṇa simply gave the 
Bhagavad-gītā, by which one can understand Lord Kṛṣṇa as He is, but Śrī 
Caitanya Mahāprabhu, who is also Kṛṣṇa Himself, gave people love of Kṛṣṇa 
without discrimination.

TEXT 16

TEXT

bahu janma kare yadi śravaṇa, kīrtana 
tabu ta' nā pāya kṛṣṇa-pade prema-dhana

SYNONYMS

bahu--many; janma--births; kare--does; yadi--if; śravaṇa--hearing; kīrtana--
chanting; tabu--still; ta'--in spite of; nā--does not; pāya--get; kṛṣṇa-pade--
unto the lotus feet of Kṛṣṇa; prema-dhana--love of Godhead.
TRANSLATION

If one is infested with the ten offenses in the chanting of the Hare Kṛṣṇa mahā-mantra, despite his endeavor to chant the holy name for many births, he will not get the love of Godhead that is the ultimate goal of this chanting.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says in this connection that unless one accepts Śrī Caitanya Mahāprabhu, although one goes on chanting the Hare Kṛṣṇa mantra for many, many years, there is no possibility of his attaining the platform of devotional service. One must follow strictly the instruction of Śrī Caitanya Mahāprabhu given in the Śikṣāṣṭaka (3):

\[
\text{trṛṇād api sunīcena}
\]
\[
\text{taror iva sahiṣṭunā}
\]
\[
\text{amāninā mānadena}
\]
\[
\text{kĪrtanīyaḥ sadā hariḥ}
\]

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige, and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." One who follows this direction, being freed from the ten kinds of offenses, becomes successful in Kṛṣṇa consciousness and ultimately reaches the platform of loving service to the Personality of Godhead.

One must come to the understanding that the holy name of the Lord and the Supreme Personality of Godhead Himself are identical. One cannot reach this conclusion unless one is offenseless in chanting the holy name. By our material calculation we see a difference between the name and the substance, but in the spiritual world the Absolute is always absolute; the name, form, quality and pastimes of the Absolute are all as good as the Absolute Himself. As such, one is understood to be an eternal servant of the Supreme Personality of Godhead if he considers himself an eternal servant of the holy name and in this spirit distributes the holy name to the world. One who chants in that spirit, without offenses, is certainly elevated to the platform of understanding that the holy name and the Personality of Godhead are identical. To associate with the holy name and chant the holy name is to associate with the Personality of Godhead directly. In Bhakti-rasāmṛta-sindhu it is clearly said: sevonmukhe hi jihvādau svayam eva sphuraty adāḥ. The holy name becomes manifest when one engages in the service of the holy name. This service in a submissive attitude begins with one’s tongue. Sevonmukhe hi jihvādau: One must engage his tongue in the service of the holy name. Our Kṛṣṇa consciousness movement is based on this principle. We try to engage all the members of the Kṛṣṇa consciousness movement in the service of the holy name. Since the holy name and Kṛṣṇa are nondifferent, the members of the Kṛṣṇa consciousness movement not only chant the holy name of the Lord offenselessly, but also do not allow their tongues to eat anything that is not first offered to the Supreme Personality of Godhead. The Supreme Lord declares:

\[
\text{patraṁ puṣpaṁ phalaṁ toyaṁ}
\]
\[
yo me bhaktīyā prayacchati
\]
\[
tad ahaṁ bhakty-upahṛtaṁ
\]
"If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it." (Bg. 9.26) Therefore the International Society for Krishna Consciousness has many temples all over the world, and in each and every temple the Lord is offered these foods. On the basis of His demands, the devotees chant the holy name of the Lord offenselessly and never eat anything that is not first offered to the Lord. The functions of the tongue in devotional service are to chant the Hare Kṛṣṇa mahā-mantra and eat prasāda that is offered to the Lord.

TEXT 17

TEXT

jñānataḥ su-labhā muktir
bhuktir yajñādi-puñyataḥ
seyaṁ sādhana-sāhasraṁ
hāri-bhaktiḥ su-durlabhā

SYNONYMS

jñānataḥ--by cultivation of knowledge; su-labhā--easily obtainable; muktiḥ--liberation; bhuktiḥ--sense enjoyment; yajña-ādi--performance of sacrifices, etc.; puñyataḥ--and by performing pious activities; sā--that; iyam--this; sādhana-sāhasraṁ--execution of thousands of sacrifices; hari-bhaktiḥ--devotional service; su-durlabhā--is very rare.

TRANSLATION

"By cultivating philosophical knowledge one can understand his spiritual position and thus be liberated, and by performing sacrifices and pious activities one can achieve sense gratification in a higher planetary system, but the devotional service of the Lord is so rare that even by executing hundreds and thousands of such sacrifices one cannot obtain it."

PURPORT

Prahlāda Mahārāja instructs:

matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta grha-vratāṁ

(Bhāg. 7.5.30)

naiśāṁ matis tāvad urukmāṁghriṁ
spṛṣatya anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhiṣekāṁ
nīṣkīñcanānāṁ na vṛṇīta yāvat

(Bhāg. 7.5.32)

These ślokas are to be discussed. Their purport is that one cannot obtain kṛṣṇa-bhakti, or the devotional service of the Lord, by official execution of the Vedic rituals. One has to approach a pure devotee. Narottama dāsa Thākura sings, chādiyā vaiṣṇava-sevā nistāra pāyeche kebā: "Who has been elevated
without rendering service to a pure Vaiṣṇava?” It is the statement of Prahlāda Mahārāja that unless one is able to accept the dust from the lotus feet of a pure Vaiṣṇava there is no possibility of achieving the platform of devotional service. That is the secret. The above-mentioned tantra-vacana, quoted from the Bhakti-rasāmṛta-sindhu (1.1.36), is our perfect guidance in this connection.

TEXT 18

TEXT

krṣṇa yadi chuṭe bhatke bhukti mukti diyā
kabhu prema-bhakti nā dena rākhena lukāiyā

SYNONYMS

krṣṇa--Lord Kṛṣṇa; yadi--of course; chuṭe--goes away; bhatke--unto the devotee; bhukti--material enjoyment; mukti--liberation; diyā--offering; kabhu--at any time; prema-bhakti--love of Godhead; nā--does not; dena--give; rākhena--keeps; lukāiyā--hiding.

TRANSLATION

If a devotee wants material sense gratification or liberation from the Lord, Kṛṣṇa immediately delivers it, but pure devotional service He keeps hidden.

TEXT 19

TEXT

rājan patir gurur alaṃ bhavatām yadūnām
daivaṃ priyā kula-patiḥ kva ca kiṅkaraḥ vaḥ
astv evam āṅga bhagavān bhajatām mukundo
muktim dadāti karhicit sma na bhakti-yogam

SYNONYMS

rājan--O King; patiḥ--master; guruh--spiritual master; alaṃ--certainly; bhavatām--of your; yadūnām--of the Yadus; daivaṃ--God; priyāḥ--very dear; kula-patiḥ--head of the family; kva--even sometimes; ca--also; kiṅkaraḥ--order carrier; vaḥ--you; astu--there is; evam--thus; āṅga--however; bhagavān--the Supreme Personality of Godhead; bhajatām--those who are in devotional service; mukundoḥ--Lord Kṛṣṇa; muktim--liberation; dadāti--gives; karhicit--sometimes; sma--certainly; na--not; bhakti-yogam--devotional service.

TRANSLATION

"The great sage Nārada said, 'My dear Mahārāja Yudhiṣṭhīra, the Supreme Personality of Godhead Kṛṣṇa is always ready to help you. He is your master, guru, God, very dear friend and head of your family. Yet sometimes He agrees to act as your servant or order-carrier. You are greatly fortunate because this relationship is possible only by bhakti-yoga. The Lord can give
liberation [mukti] very easily, but He does not very easily give one bhakti-yoga, because by that process He is bound to the devotee."

PURPORT

This passage is a quotation from Śrīmad-Bhāgavatam (5.6.18). While Śukadeva Gosvāmī was describing the character of Rṣabhadeva, he distinguished between bhakti-yoga and liberation by reciting this verse. In relationship with the Yadus and Pāṇḍavas, the Lord acted sometimes as their master, sometimes as their advisor, sometimes as their friend, sometimes as the head of their family and sometimes even as their servant. Kṛṣṇa once had to carry out an order of Yudhiṣṭhira's by carrying a letter Yudhiṣṭhira had written to Duryodhana regarding peace negotiations. Similarly, He also became the chariot driver of Arjuna. This illustrates that in bhakti-yoga there is a relationship established between the Supreme Personality of Godhead and the devotee. Such a relationship is established in the transcendental merriments known as dāśya, sākhya, vātsalya and mādhurya. If a devotee wants simple liberation, he gets it very easily from the Supreme Personality of Godhead, as confirmed by Bilvamangala Thākura. Muktī svayām mukulitaṭājali sevate 'smān: for a devotee, muktī is not very important because muktī is always standing on his doorstep waiting to serve him in some way. A devotee, therefore, must be attracted by the behavior of the inhabitants of Vṛndāvana, who live in a relationship with Kṛṣṇa. The land, water, cows, trees and flowers serve Kṛṣṇa in śānta-rasa, His servants serve Him in dāśya-rasa, and His cowherd friends serve Him in sākhya-rasa. Similarly, the elder gopāls and gopās serve Kṛṣṇa as father and mother, uncle and other relatives, and the gopāls, the young girls, serve Kṛṣṇa in conjugal love.

While executing devotional service, one must be naturally inclined to serve Kṛṣṇa in one of these transcendental relationships. That is the actual success of life. For a devotee, to get liberation is not very difficult. Even one who is unable to establish a relationship with Kṛṣṇa can achieve liberation by merging in the Brahman effulgence. This is called sāyujya-muktī. Vaiṣṇavas never accept sāyujya-muktī, although sometimes they accept the other forms of liberation, namely, sārūpya, sālokya, sāmīpya and sārṣṭi. A pure devotee, however, does not accept any kind of muktī. He wants only to serve Kṛṣṇa in a transcendental relationship. This is the perfectional stage of spiritual life. Māyāvādī philosophers desire to merge into the existence of the Brahman effulgence, although this aspect of liberation is always neglected by devotees. Śrīla Prabodhānanda Sarasvatī Thākura, describing this kind of muktī, which is called kaivalya, or becoming one with the Supreme, has said, kaivalyaṁ narakāyaṁ: "Becoming one with the Supreme is as good as going to hell."

Therefore the ideal of Māyāvāda philosophy, becoming one with the Supreme, is hellish for a devotee; he never accepts it. Māyāvādī philosophers do not know that even if they merge in the effulgence of the Supreme, this will not give them ultimate rest. An individual soul cannot live in the Brahman effulgence in a state of inactivity; after some time, he must desire to be active. However, since he is not related with the Supreme Personality of Godhead and therefore has no spiritual activity, he must come down for further activities in this material world. This is confirmed in Śrīmad-Bhāgavatam (10.2.32):

āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ
Because Māyāvādī philosophers have no information regarding the transcendental service of the Lord, even after attaining liberation from material activities and merging into the Brahman effulgence, they must come down again to this material world to open hospitals or schools or perform similar philanthropic activities.

TEXT 20

TEXT

hena prema śrī-caitanya dilā yathā tathā jagāi mādhāi paryanta----anyera kā kathā

SYNONYMS

hena--such; prema--love of Godhead; śrī-caitanya--Lord Śrī Caitanya Mahāprabhu; dilā--has given; yathā--anywhere; tathā--everywhere; jagāi--of the name Jagāi; mādhāi--of the name Mādhāi; paryanta--up to them; anyera--of others; kā--what to speak; kathā--words.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu has freely given this love of Kṛṣṇa everywhere and anywhere, even to the most fallen, such as Jagāi and Mādhāi. What then to speak of those who are already pious and elevated?

PURPORT

The distinction between Śrī Caitanya Mahāprabhu’s gift to human society and the gifts of others is that whereas so-called philanthropic and humanitarian workers have given some relief to human society as far as the body is concerned, Śrī Caitanya Mahāprabhu offers the best facilities for going back home, back to Godhead, with love of Godhead. If one seriously makes a comparative study of the two gifts, certainly if he is at all sober he will give the greatest credit to Śrī Caitanya Mahāprabhu. It was with this purpose that Kaviñāja Gosvāmī said:

śrī-kṛṣṇa-caitanya-dayā karaha vicāra
vicāra karile citte pābe camatkāra

"If you are indeed interested in logic and argument, kindly apply it to the mercy of Śrī Caitanya Mahāprabhu. If you do so, you will find it to be strikingly wonderful." (Cc. Ādi 8.15)

Śrīla Narottama dāsa Ṭhākura says:

dīna-hīna yata chila, hari-nāme uddhārila,
tā' ra sākṣī jagāi mādhāi

The two brothers Jagāi and Mādhāi epitomize the sinful population of this Age of Kali. They were most disturbing elements in society because they were meat-eaters, drunkards, woman-hunters, rogues and thieves. Yet Śrī Caitanya Mahāprabhu delivered them, to say nothing of others who were sober, pious, devoted and conscientious. The Bhagavad-gītā confirms that to say nothing of the brahminically qualified devotees and rājarṣis (kim punar brāhmaṇāḥ punyābhaktā rājarṣayas tathā), anyone who by the association of a pure devotee
comes to Kṛṣṇa consciousness becomes eligible to go back home, back to
Godhead. In the Bhagavad-gītā (9.32) the Lord thus declares:

māṁ hi pārtha vyapāśritya
ye 'pi syuh pāpa-yonayah
striyo vaiśyās tathā śūdrās
te 'pi yānti parām gatiṁ

"O son of Pṛthā, those who take shelter in Me, though they be of lower
birth--women, vaiśyas [merchants], as well as śūdras [workers]--can approach
the supreme destination."

Lord Caitanya Mahāprabhu delivered the two fallen brothers Jagāi and
Mādhāi, but the entire world is presently full of Jagāis and Mādhāis, or, in
other words, woman-hunters, meat-eaters, gamblers, thieves and other rogues,
who create all kinds of disturbance in society. The activities of such persons
have now become common practices. It is no longer considered abominable to be
a drunkard, woman-hunter, meat-eater, thief or rogue, for these elements have
been assimilated by human society. That does not mean, however, that the
abominable qualities of such persons will help free human society from the
clutches of māyā. Rather, they will entangle humanity more and more in the
reactions of the stringent laws of material nature. One's activities are all
performed under the influence of the modes of material nature (prakṛteḥ
kriyāmāṇāni guṇaiḥ karmāṇi sarvāsāḥ). Because people are now associating with
the modes of ignorance (tamo-guṇa) and, to some extent, passion (rajo-guṇa),
with no trace of goodness (sattva-guṇa), they are becoming increasingly greedy
and lusty, for that is the effect of associating with these modes. Tadā rajas-
tamo-bhavaḥ kāma-lobhādayaḥ ca ye: "By associating with the two lower
qualities of material nature, one becomes lusty and greedy." (Bhāg. 1.2.19)
Actually, in modern human society, everyone is greedy and lusty, and therefore
the only means for deliverance is Śrī Caitanya Mahāprabhu's sankīrtana
movement, which can promote all the Jagāis and Mādhāis to the topmost position
of sattva-guṇa, or brahminical culture.

Śrīmad-Bhāgavatam (1.2.18-19) states:

naṣṭa-prāyaśv abhadreṣu
nityam bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī
tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaḥ ca ye
ceta etaṁ anāviddham
sthitam sattve prasīdati

Considering the chaotic condition of human society, if one actually wants
peace and tranquillity, one must take to the Kṛṣṇa consciousness movement and
engage always in bhāgavata-dharma. Engagement in bhāgavata-dharma dissipates
all ignorance and passion, and when ignorance and passion are dissipated one
is freed from greed and lust. When freed from greed and lust, one becomes
brahminically qualified, and when a brahminically qualified person makes
further advancement, he becomes situated on the Vaiṣṇava platform. It is only
on this Vaiṣṇava platform that it is possible to awaken one's dormant love of
Godhead, and as soon as one does so, his life is successful.

At present, human society is specifically cultivating the mode of ignorance
(tamo-guṇa), although there may also be some symptoms of passion (rajo-guṇa).
Full of kāma and lobha, lust and greed, the entire population of the world consists mostly of śūdras and a few vaiśyas, and gradually it is coming about that there are śūdras only. Communism is a movement of śūdras, and capitalism is meant for vaiśyas. In the fighting between these two factions, the śūdras and vaiśyas, gradually, due to the abominable condition of society, the communists will emerge triumphant, and as soon as this takes place, whatever is left of society will be ruined. The only possible remedy that can counteract the tendency toward communism is the Kṛṣṇa consciousness movement, which can give even communists the real idea of communist society. According to the doctrine of communism, the state should be the proprietor of everything. But the Kṛṣṇa consciousness movement, expanding this same idea, accepts God as the proprietor of everything. People can’t understand this because they have no sense of God, but the Kṛṣṇa consciousness movement can help them to understand God and to understand that everything belongs to God. Since everything is the property of God, and all living entities—not only human beings but even animals, birds, plants and so on—are children of God, everyone has the right to live at the cost of God with God consciousness. This is the sum and substance of the Kṛṣṇa consciousness movement.

TEXT 21

TEXT

svatantra īśvara prema-nigūḍha-bhāṇḍāra
bilāila yāre tāre, nā kaila vicāra

SYNONYMS

svatantra--fully independent; īśvara--the Supreme Personality of Godhead; prema--love of God; nigūḍha--very confidential; bhāṇḍāra--stock; bilāila--distributed; yāre--to anyone; tāre--to everyone; nā--not; kaila--did; vicāra--consideration.

TRANSLATION

Śrī Caitanya Mahāprabhu, as the Supreme Personality of Godhead Himself, is fully independent. Therefore, although it is the most confidentially stored benediction, He can distribute love of Godhead to anyone and everyone without consideration.

PURPORT

This is the benefit of Lord Caitanya’s movement. If one somehow or other comes in contact with the Hare Kṛṣṇa movement, without consideration of his being a śūdra, vaiśya, Jagāi, Mādhāi or even lower, he becomes advanced in spiritual consciousness and immediately develops love of Godhead. We now have actual experience that throughout the entire world this movement is making many such persons lovers of God simply by the chanting of the Hare Kṛṣṇa mahā-mantra. Actually, Śrī Caitanya Mahāprabhu has appeared as the spiritual master of the entire world. He does not discriminate between offenders and the innocent. Kṛṣṇa-prema-pradāya te: He liberally gives love of Godhead to anyone and everyone. This can be actually experienced, as stated in the next verse.

TEXT 22
adyāpiha dekha caitanya-nāma yei laya
krṣṇa-preme pulakāśru-vihvala se haya

SYNONYMS

adyāpiha--even up to date; dekha--you see; caitanya-nāma--Lord Śrī Caitanya Mahāprabhu's name; yei--anyone; laya--who takes; krṣṇa-preme--in love of Kṛṣṇa; pulaka-aśru--tears in ecstasy; vihvala--overwhelmed; se--he; haya--becomes.

TRANSLATION

Whether he is offensive or inoffensive, anyone who even now chants Śrī-krṣṇa-caitanya prabhu-nityānanda is immediately overwhelmed with ecstasy, and tears fill his eyes.

PURPORT

The prākṛta-sahajiyās who chant nītāi-gaurā rāde śyāma have very little knowledge of the Bhāgavata conclusion, and they hardly follow the Vaiṣṇava rules and regulations, and yet because they chant bhaja nītāi-gaurā, their chanting immediately invokes tears and other signs of ecstasy. Although they do not know the principles of Vaiṣṇava philosophy and are not very advanced in education, by these symptoms they attract many men to become their followers. Their ecstatic tears will of course help them in the long run, for as soon as they come in contact with a pure devotee their lives will become successful. Even in the beginning, however, because they are chanting the holy names of nītāi-gaurā, their swift advancement on the path of love of Godhead is very prominently visible.

TEXT 23

'Tnyānanda' balite haya krṣṇa-premodaya
āulāya sakala aṅga, aśru-gaṅgā vaya

SYNONYMS

nītānanda balite--while talking of Nityānanda Prabhu; haya--it so becomes; krṣṇa-prema-udaya--awakening of love of Kṛṣṇa; āulāya--agitated; sakala--all; aṅga--limbs of the body; aśru-gaṅgā--tears like the Ganges waters; vaya--flow down.

TRANSLATION

Simply by talking of Nityānanda Prabhu one awakens his love for Kṛṣṇa. Thus all his bodily limbs are agitated by ecstasy, and tears flow from his eyes like the waters of the Ganges.
There are offenses to be considered while chanting the Hare Kṛṣṇa mantra. Therefore simply by chanting Hare Kṛṣṇa one does not become ecstatic.

PURPORT

It is very beneficial to chant the names Śrī-kṛṣṇa-caiṭanya prabhu-nityānanda before chanting the Hare Kṛṣṇa mahā-mantra because by chanting these two holy names--Śrī-kṛṣṇa-caiṭanya prabhu-nityānanda--one immediately becomes ecstatic, and if he then chants the Hare Kṛṣṇa mahā-mantra he becomes free of offenses.

There are ten offenses to avoid in chanting the Hare Kṛṣṇa mahā-mantra. The first offense is to blaspheme great personalities who are engaged in distributing the holy name of the Lord. It is said in the śāstra (Cc. Antya 7.11), kṛṣṇa-śakti vinā nahe tāra pravartana: one cannot distribute the holy names of the Hare Kṛṣṇa mahā-mantra unless he is empowered by the Supreme Personality of Godhead. Therefore one should not criticize or blaspheme a devotee who is thus engaged.

Śrī Padma Purāṇa states:

satām nindā nāṁnāḥ paramam aparādhaṁ vitanute
yataḥ khyātiṁ yātaṁ katham u sahate tad-vigarhāṁ

To blaspheme the great saintly persons who are engaged in preaching the glories of the Hare Kṛṣṇa mahā-mantra is the worst offense at the lotus feet of the holy name. One should not criticize a preacher of the glories of the Hare Kṛṣṇa mahā-mantra. If one does so, he is an offender. The Nāma-prabhu, who is identical with Kṛṣṇa, will never tolerate such blasphemous activities, even from one who passes as a great devotee.

The second nāmāparādha is described as follows:

śivasya śrī-viṣṇor ya iha guṇa-nāmādi-sakalam
dhiyā bhinnāṁ paśyeta sa khalu hari-nāmāhitā-karaḥ

In this material world, the holy name of Viṣṇu is all-auspicious. Viṣṇu's name, form, qualities and pastimes are all transcendental, absolute knowledge. Therefore, if one tries to separate the Absolute Personality of Godhead from His holy name or His transcendental form, qualities and pastimes, thinking them to be material, that is offensive. Similarly, to think the names of demigods such as Lord Śiva to be as good as the name of Lord Viṣṇu--or, in other words, to think Lord Śiva and the other demigods to be other forms of God and therefore equal to Viṣṇu--is also blasphemous. This is the second offense at the lotus feet of the Lord.
The third offense at the lotus feet of the holy name, which is called guror avajñā, is to consider the spiritual master to be material and therefore envy his exalted position. The fourth offense (śruti-śāstra-nindanam) is to blaspheme Vedic scriptures such as the four Vedas and the Purāṇas. The fifth offense (artha-vādah) is to consider the glories of the holy name to be exaggerations. Similarly, the sixth offense (hari-nāmni kalpanam) is to consider the holy name of the Lord to be imaginary.

The seventh offense is described as follows:

nāmno balād yasya hi pāpa-buddhir
na vidyate tasya yamair hi śuddhiḥ

To think that since the Hare Kṛṣṇa mantra can counteract all sinful reactions one may therefore go on with his sinful activities and at the same time chant the Hare Kṛṣṇa mantra to neutralize them is the greatest offense at the lotus feet of hari-nāma.

The eighth offense is stated thus:

dharma-vrata-tyāga-hutādi-sarva-
śubha-kriyā-sāmyam api pramādaḥ

It is offensive to consider the chanting of the Hare Kṛṣṇa mantra to be a religious ritualistic ceremony. Performing religious ceremonies, following vows and practicing renunciation and sacrifice are all materialistic auspicious activities. The chanting of the Hare Kṛṣṇa mahā-mantra must not be compared to such materialistic religiosity. This is an offense at the lotus feet of the Lord.

The ninth offense is described as follows:

aśraddadhāne vimukhe 'py aśṛṇvati
yaś copadeśaḥ śiva-nāmāparādhaḥ

It is an offense to preach the glories of the holy name among persons who have no intelligence or no faith in the subject matter. Such people should be given the chance to hear the chanting of the Hare Kṛṣṇa mantra, but in the beginning they should not be instructed about the glories or the spiritual significance of the holy name. By constant hearing of the holy name, their hearts will be purified, and then they will be able to understand the transcendental position of the holy name.

The tenth offense is as follows:

śrute 'pi nāma-māhātmye yaḥ prīti-rahito narah
ahaṁ-mamādi-paramo nāmni so 'py aparādha-kṛt

If one has heard the glories of the transcendental holy name of the Lord but nevertheless continues in a materialistic concept of life, thinking "I am this body and everything belonging to this body is mine [ahaṁ mameti]," and does not show respect and love for the chanting of the Hare Kṛṣṇa mahā-mantra, that is an offense.
yad gṛhyamāṇair hari-nāmadheyaiḥ
na vikriyetātha yadā vikāro
netre jalam gātra-ruheṣu harṣaḥ

SYNONYMS

tat—that; āśma-sāram—as hard as iron; hṛdayam—heart; bata—O; idam—this; yat—which; gṛhyamāṇaiḥ—in spite of taking the chanting; hari-nāmadheyaiḥ—meditating on the holy name of the Lord; na—does not; vikriyeta—change; atha—thus; yadā—when; vikāraḥ—transformation; netre—in the eyes; jalam—tears; gātra-ruheṣu—in the pores of the body; harṣaḥ—ecstasy.

TRANSLATION

"If one's heart does not change, tears do not flow from his eyes, his body does not shiver, and his bodily hairs do not stand on end as he chants the Hare Kṛṣṇa mahā-mantra, it should be understood that his heart is as hard as iron. This is due to his offenses at the lotus feet of the Lord's holy name."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Thākura, commenting on this verse, which is a quotation from Śrīmad-Bhāgavatam (2.3.24), remarks that sometimes a mahā-bhāgavata, or very advanced devotee, does not manifest such transcendental symptoms as tears in the eyes, and sometimes a kaniṣṭha-adhikārī, a neophyte devotee, displays them artificially. This does not mean, however, that the neophyte is more advanced than the mahā-bhāgavata devotee. The test of the real change of heart that takes place when one chants the Hare Kṛṣṇa mahā-mantra is that one becomes detached from material enjoyment. This is the real change. Bhaktir pareśānubhavo viraktir anyatra ca (Bhāg. 11.2.42). If one is actually advancing in spiritual life, he must become very much detached from material enjoyment. If it is sometimes found that a kaniṣṭha-adhikārī (neophyte devotee) shows artificial tears in his eyes while chanting the Hare Kṛṣṇa mantra but is still completely attached to material things, his heart has not really changed. The change must be manifested in terms of one's real activities.

TEXT 26

TEXT

'eka' kṛṣṇa-nāme kare sarva-pāpa nāśa
premera kāraṇa bhakti karena prakāśa

SYNONYMS

eka—one; kṛṣṇa-nāme—by chanting the holy name of Lord Kṛṣṇa; kare—makes; sarva—all; pāpa—sinful life; nāśa—exhausted; premera—of love of Godhead; kāraṇa—cause; bhakti—devotional service; karena—becomes; prakāśa—manifest.

TRANSLATION

Simply chanting the Hare Kṛṣṇa mahā-mantra without offenses vanquishes all sinful activities. Thus pure devotional service, which is the cause of love of Godhead, becomes manifest.
PURPORT

One cannot be situated in the devotional service of the Lord unless one is free from sinful life. This is confirmed in the Bhagavad-gītā (7.28):

yeṣāṁ tv anta-gataṁ
pāpaṁ janānāṁ puṇya-karmanāṁ
te dvandva-moha-nirmuktā
bhajante mām dṛḍha-vratāḥ

"Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the duality of delusion, and they engage themselves in My service with determination." A person who is already cleansed of all tinges of sinful life engages without deviation or duality of purpose in the transcendental loving service of the Lord. In this age, although people are greatly sinful, simply chanting the Hare Kṛṣṇa mahā-mantra can relieve them from the reactions of their sins. Eka kṛṣṇa-nāme: only by chanting Kṛṣṇa's name is this possible. This is also confirmed in Śrīmad-Bhāgavatam (kīrtanād eva kṛṣṇasya). Caitanya Mahāprabhu has also taught us this. While passing on the road, He used to chant:

kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa he
kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa he
kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa rakṣa māṁ
kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa pāhi māṁ
rāma rāghava rāma rāghava rāma rāghava rakṣa māṁ
kṛṣṇa keśava kṛṣṇa keśava kṛṣṇa keśava pāhi māṁ

If one always chants the holy name Kṛṣṇa, gradually one is freed from all reactions of sinful life, provided he chants offenselessly and does not commit more sinful activities on the strength of chanting the Hare Kṛṣṇa mantra. In this way one is purified, and his devotional service causes the arousal of his dormant love of God. Simply by chanting the Hare Kṛṣṇa mantra and not committing sinful activities and offenses, one's life is purified, and thus one comes to the fifth stage of perfection, or engagement in the loving service of the Lord (premā pum-artho mahān).

TEXT 27

TEXT

premera udaye haya premera vikāra
sveda-kampa-pulakādi gadgāśrūdhāra

SYNONYMS

premera—of love of Godhead; udaye—when there is awakening; haya—it becomes so; premera—of love of Godhead; vikāra—transformation; sveda—perspiration; kampa—trembling; pulaka-ādi—throbbing of the heart; gadgada—faltering; aśru-dhāra—tears in the eyes.

TRANSLATION
When one's transcendental loving service to the Lord is actually awakened, it generates transformations in the body such as perspiration, trembling, throbbing of the heart, faltering of the voice and tears in the eyes.

PURPORT

These bodily transformations are automatically manifested when one is actually situated in love of Godhead. One should not artificially imitate them. Our disease is desire for that which is material; even while advancing in spiritual life, we want material acclaim. One must be freed from this disease. Pure devotion must be anyābhilāṣitā-śūnyam, without desire for anything material. Advanced devotees manifest many bodily transformations, which are symptoms of ecstasy, but one should not imitate them to achieve cheap adoration from the public. When one actually attains the advanced stage, the ecstatic symptoms will appear automatically; one does not need to imitate them.

TEXT 28

TEXT

anāyāse bhava-kṣaya, krṣnera sevana  
eka krṣṇa-nāmera phale pāi eta dhana

SYNONYMS

anāyāse—without hard labor; bhava-kṣaya—stoppage of repetition of birth and death; krṣnera—of Lord Kṛṣṇa; sevana—service; eka—one; krṣṇa-nāmera—chanting the name of Kṛṣṇa; phale—as a result of; pāi—we achieve; eta—so much; dhana—wealth.

TRANSLATION

As a result of chanting the Hare Kṛṣṇa mahā-mantra, one makes such great advancement in spiritual life that simultaneously his material existence terminates and he receives love of Godhead. The holy name of Kṛṣṇa is so powerful that by chanting even one name, one very easily achieves these transcendental riches.

TEXTS 29-30

TEXT

hena krṣṇa-nāma yadi laya bahu-bāra  
tabu yadi prema nahe, nahe aśrūdhāra

tabe jāni, aparādha tāhāte pracura  
krṣṇa-nāma-bīja tāhe nā kare aṅkura

SYNONYMS

hena—such; krṣṇa-nāma—holy name of the Lord; yadi—if; laya—one takes; bahu-bāra—again and again; tabu—still; yadi—if; prema—love of Godhead; nahe—is not visible; nahe aśrū-dhāra—there are no tears in the eyes; tabe—then; jāni—I understand; aparādha—offense; tāhāte—there (in that process);
pracura--enough; kṛṣṇa-nāma--the holy name of Kṛṣṇa; bīja--seed; tāhe--in those activities; nā--does not; kare--do; aṅkura--sprout.

TRANSLATION

If one chants the exalted holy name of the Lord again and again and yet his love for the Supreme Lord does not develop and tears do not appear in his eyes, it is evident that because of his offenses in chanting, the seed of the holy name of Kṛṣṇa does not sprout.

PURPORT

If one chants the Hare Kṛṣṇa mantra offensively, one does not achieve the desired result. Therefore one should carefully avoid the offenses which have already been described in connection with verse 24.

TEXT 31

TEXT

caitanya-nityānande nāhi esaba vicāra nāma laite prema dena, vahe aṣrudhāra

SYNONYMS

caitanya-nityānande--when chanting the holy names of Lord Caitanya and Nityānanda; nāhi--there are not; esaba--all these; vicara--considerations; nāma--the holy name; laite--simply by chanting; prema--love of Godhead; dena--they give; vahe--there is a flow; aṣru-dhāra--tears in the eyes.

TRANSLATION

But if one only chants, with some slight faith, the holy names of Lord Caitanya and Nityānanda, very quickly he is cleansed of all offenses. Thus as soon as he chants the Hare Kṛṣṇa mahā-mantra, he feels the ecstasy of love for God.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks in this connection that if one takes shelter of Lord Śrī Caitanya Mahāprabhu and Nityānanda, follows Their instructions to become more tolerant than the tree and humbler than the grass, and in this way chants the holy name of the Lord, very soon he achieves the platform of transcendental loving service to the Lord, and tears appear in his eyes. There are offenses to be considered in chanting the Hare Kṛṣṇa mahā-mantra, but there are no such considerations in chanting the names of Gaura-Nityānanda. Therefore, if one chants the Hare Kṛṣṇa mahā-mantra but his life is still full of sinful activities, it will be very difficult for him to achieve the platform of loving service to the Lord. But if in spite of being an offender one chants the holy names of Gaura-Nityānanda, he is very quickly freed from the reactions to his offenses. Therefore, one should first approach Lord Caitanya and Nityānanda, or worship Guru-Gaurāṅga, and then come to the stage of worshiping Rādhā-Kṛṣṇa. In our Kṛṣṇa consciousness movement, our students are first advised to worship Guru-Gaurāṅga, and then, when they are
somewhat advanced, the Rādhā-Kṛṣṇa Deity is installed, and they are engaged in the worship of the Lord.

One should first take shelter of Gaura-Nityānanda in order to reach, ultimately, Rādhā-Kṛṣṇa. Śrīla Narottama dāsa Ṭhākura sings in this connection:

\[
\begin{align*}
gaurāṅga balite habe pulaka ṣārīra \\
hari hari balite nayane ba'be nīra \\
āra kabe nitāicāndera karuṇā ha-ibe \\
sahsāra-vāsanā mora kabe tuccha habe \\
viṣaya chādiyā kabe śuddha habe mana \\
kabe hāma heraba śrī-vṛndāvana
\end{align*}
\]

In the beginning one should very regularly chant Śrī Gaurasundara's holy name and then chant the holy name of Lord Nityānanda. Thus one's heart will be cleansed of impure desires for material enjoyment. Then one can approach Vṛndāvana-dhāma to worship Lord Kṛṣṇa. Unless one is favored by Lord Caitanya and Nityānanda, there is no need to go to Vṛndāvana, for unless one's mind is purified, he cannot see Vṛndāvana, even if he goes there. Actually going to Vṛndāvana involves taking shelter of the six Gosvāmīs by reading Bhaktirasāmṛta-sindhu, Vidagdha-mādhava, Lalita-mādhava and the other books that they have given. In this way one can understand the transcendental loving affairs between Rādhā and Kṛṣṇa. Kabe hāma bujhaba se yugala-pīrīti. The conjugal love between Rādhā and Kṛṣṇa is not an ordinary human affair; it is fully transcendental. In order to understand Rādhā and Kṛṣṇa, worship Them and engage in Their loving service, one must be guided by Śrī Caitanya Mahāprabhu, Nityānanda Prabhu and the six Gosvāmīs, Lord Caitanya's direct disciples.

For an ordinary man, worship of Śrī Caitanya and Nityānanda Prabhu or the Pañca-tattva is easier than worship of Rādhā and Kṛṣṇa. Unless one is very fortunate, he should not be induced to worship Rādhā-Kṛṣṇa directly. A neophyte student who is not sufficiently educated or enlightened should not indulge in the worship of Śrī Rādhā and Kṛṣṇa or the chanting of the Hare Kṛṣṇa mantra. Even if he does so, he cannot get the desired result. One should therefore chant the names of Nītāi-Gaura and worship Them without false prestige. Since everyone within this material world is more or less influenced by sinful activities, in the beginning it is essential that one take to the worship of Guru-Gaurāṅga and ask their favor, for thus despite all his disqualifications one will very soon become qualified to worship the Rādhā-Kṛṣṇa vigraha.

It should be noted in this connection that the holy names of Lord Kṛṣṇa and Gaurasundara are both identical with the Supreme Personality of Godhead. Therefore one should not consider one name to be more potent than the other. Considering the position of the people of this age, however, the chanting of Śrī Caitanya Mahāprabhu's name is more essential than the chanting of the Hare Kṛṣṇa mahā-mantra because Śrī Caitanya Mahāprabhu is the most magnanimous incarnation and His mercy is very easily achieved. Therefore one must first take shelter of Śrī Caitanya Mahāprabhu by chanting śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādara śrīvāsādi-gaura-bhakta-vṛnda. By serving Gaura-Nityānanda one is freed from the entanglements of material existence and thus becomes qualified to worship the Rādhā-Kṛṣṇa Deity.
svatantra Iśvara prabhu atyanta udāra
tāṅre nā bhajile kabhu nā haya nistāra

SYNONYMS

svatantra Iśvara--the fully independent Supreme Lord; prabhu--the Lord;
atyanta--very much; udāra--magnanimous; tāṅre--unto Him; nā--without; bhajile-
worshiping; kabhu nā--never at any time; haya--becomes so; nistāra--liberation.

TRANSLATION

Śrī Caitanya Mahāprabhu, the independent Supreme Personality of Godhead, is
greatly magnanimous. Unless one worships Him, one can never be liberated.

PURPORT

Śrī Bhaktisiddhānta Sarasvatī Ṭhākura here remarks that one should not give
up the worship of Rādhā-Kṛṣṇa to worship Śrī Caitanya Mahāprabhu. By
worshipping either Rādhā-Kṛṣṇa or Lord Caitanya alone, one cannot become
advanced. One should not try to supersede the instructions of the six
Gosvāmīs, for they are ācāryas and very dear to Lord Caitanya. Therefore
Narottama dāsa Ṭhākura sings:

rūpa-raghunātha-pade haibe ākuti
kabe hāma bujhaba se yugala-pirīti

One must be a submissive student of the six Gosvāmīs, from Śrīla Rūpa
Gosvāmī to Raghunātha dāsa Gosvāmī. Not following their instructions but
imagining how to worship Gaurasundara and Rādhā-Kṛṣṇa is a great offense, as a
result of which one clears a path to hell. If one neglects the instructions of
the six Gosvāmīs and yet becomes a so-called devotee of Rādhā-Kṛṣṇa, he merely
criticizes the real devotees of Rādhā-Kṛṣṇa. As a result of speculation, he
considers Gaurasundara to be an ordinary devotee and therefore cannot make
progress in serving the Supreme Personality of Godhead, Rādhā-Kṛṣṇa.

TEXT 33

TEXT

ore mã'ha loka, śuna caitanya-maṅgala
caitanya-mahimā yāte jānibe sakala

SYNONYMS

ore--O all of you; mã'ha--foolish; loka--people; śuna--just hear; caitanya-
maṅgala--the book of this name; caitanya--Lord Caitanya's; mahimā--glories;
yāte--in which; jānibe--you will know; sakala--all.

TRANSLATION

O fools, just read Śrī Caitanya-maṅgala! By reading this book you can
understand all the glories of Śrī Caitanya Mahāprabhu.
Śrī Vṛndāvana dāsa Ṭhākura's Caitanya-bhāgavata was originally entitled Caitanya-maṅgala, but when Śrīla Locana dāsa Ṭhākura later wrote another book named Caitanya-maṅgala, Śrīla Vṛndāvana dāsa Ṭhākura changed the name of his own book, which is now therefore known as Caitanya-bhāgavata. The life of Śrī Caitanya Mahāprabhu is very elaborately described in the Caitanya-bhāgavata, and Kṛṣṇadāsa Kavirāja Gosvāmī has already informed us that in his Śrī Caitanya-caritāmṛta he has described whatever Vṛndāvana dāsa Ṭhākura has not mentioned. This acceptance of Śrī Caitanya-bhāgavata by Kṛṣṇadāsa Kavirāja Gosvāmī indicates his acceptance of the disciplic succession. A writer of transcendental literature never tries to surpass the previous ācāryas.

TEXT 34

TEXT

krṣṇa-līlā bhāgavate kahe veda-vyāsa
caitanya-līlāra vyāsa----vṛndāvana-dāsa

SYNONYMS

krṣṇa-līlā--the pastimes of Lord Krṣṇa; bhāgavate--in the book Śrīmad-Bhāgavatam; kahe--tells; veda-vyāsa--Vyāsadeva, the editor of the Vedic literature; caitanya-līlāra--of the pastimes of Lord Caitanya; vyāsa--compiler; vṛndāvana-dāsa--is Vṛndāvana dāsa.

TRANSLATION

As Vyāsadeva has compiled all the pastimes of Lord Krṣṇa in Śrīmad-Bhāgavatam, Ṭhākura Vṛndāvana dāsa has depicted the pastimes of Lord Caitanya.

TEXT 35

TEXT

vṛndāvana-dāsa kaila 'caitanya-maṅgala'
yāṅhāra śravaṇe nāse sarva amaṅgala

SYNONYMS

vṛndāvana-dāsa--of the name Vṛndāvana dāsa; kaila--compiled; caitanya-maṅgala--the book named Caitanya-maṅgala; yāṅhāra--of which; śravaṇe--by hearing; nāse--annihilated; sarva--all; amaṅgala--inauspiciousness.

TRANSLATION

Ṭhākura Vṛndāvana dāsa has composed Śrī Caitanya-maṅgala. Hearing this book annihilates all misfortune.

TEXT 36

TEXT
By reading Śrī Caitanya-maṅgala one can understand all the glories and truths of Lord Caitanya and Nityānanda and come to the ultimate conclusion of devotional service to Lord Kṛṣṇa.
likhiyāchena iṁhā jānī' kariyā uddhāra

SYNONYMS

bhāgavate—in Śrīmad-Bhāgavatam; yata—all; bhakti-siddhāntera—in understanding devotional service; sāra—essence; likhiyāchena—has written; iṁhā—this; jānī’—I know; kariyā—making; uddhāra—quotation.

TRANSLATION

In Śrī Caitanya-maṅgala [later known as Śrī Caitanya-bhāgavata] Śrīla Vṛndāvana dāsa Ṭhākura has given the conclusion and essence of devotional service by quoting the authoritative statements of Śrīmad-Bhāgavatam.

TEXT 38

TEXT

'caitanya-maṅgala' śune yadi pāṣaṇḍī, yavana seha mahā-vaiṣṇava haya tatakṣaṇa

SYNONYMS

caitanya-maṅgala—the book named Caitanya-maṅgala; śune—anyone hears; yadi—if; pāṣaṇḍī—great atheist; yavana—a disbeliever in the Vedic culture; seha—he also; mahā-vaiṣṇava—great devotee; haya—becomes; tatakṣaṇa—immediately.

TRANSLATION

If even a great atheist hears Śrī Caitanya-maṅgala, he immediately becomes a great devotee.

TEXT 39

TEXT

manuṣye racite nāre aiche grantha dhanya vṛndāvana-dāsa-mukhe vaktā śrī-caitanya

SYNONYMS

manuṣye—a human being; racite—compiled; nāre—cannot; aiche—such; grantha—book; dhanya—so glorious; vṛndāvana-dāsa—the author, Śrīla Vṛndāvana dāsa Ṭhākura; mukhe—from his mouth; vaktā—speaker; śrī-caitanya—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

The subject matter of this book is so sublime that it appears that Śrī Caitanya Mahāprabhu has personally spoken through the writings of Śrī Vṛndāvana dāsa Ṭhākura.

PURPORT
Srila Sanatana Gosvami has written in his Hari-bhakti-vilasa:

avaisnava-mukhodgrna
pata hari-katham tam
sravana naiva kartavya
sarpocchista yath payah

Transcendental literature that strictly follows the Vedic principles and the conclusion of the Puranas and pañcarātrika-vidhi can be written only by a pure devotee.

It is not possible for a common man to write books on bhakti, for his writings will not be effective. He may be a very great scholar and expert in presenting literature in flowery language, but this is not at all helpful in understanding transcendental literature. Even if transcendental literature is written in faulty language, it is acceptable if it is written by a devotee, whereas so-called transcendental literature written by a mundane scholar, even if it is a very highly polished literary presentation, cannot be accepted. The secret in a devotee's writing is that when he writes about the pastimes of the Lord, the Lord helps him; he does not write himself. As stated in the Bhagavad-gita (10.10), dadami buddhi-yogam tam yena mam upayanti te. Since a devotee writes in service to the Lord, the Lord from within gives him so much intelligence that he sits down near the Lord and goes on writing books.

Krsnadasa Kaviraja Gosvami confirms that what Vrndaavana dasa Thakura wrote was actually spoken by Lord Caitanya Mahaprabhu, and he simply repeated it. The same holds true for Sri Caitanya-caritamrta. Krsnadasa Kaviraja Gosvami wrote Sri Caitanya-caritamrta in his old age, in an invalid condition, but it is such a sublime scripture that Sri Bhaktisiddhanta Sarasvati Gosvami Maharaja used to say, "The time will come when the people of the world will learn Bengali to read Sri Caitanya-caritamrta." We are trying to present Sri Caitanya-caritamrta in English and do not know how successful it will be, but if one reads the original Caitanya-caritamrta in Bengali he will relish increasing ecstasy in devotional service.

TEXT 40

TEXT

vrndavana-dasa-pade koti namaskara
aiche grantha kari' teho tariila saamsara

SYNONYMS

vrndavana-dasa-pade--unto the lotus feet of Srila Vrndaavana dasa Thakura; koti--millions; namaskara--obeisances; aiche--such; grantha--book; kari'--compiling; teho--he; tariila--delivered; saamsara--all the world.

TRANSLATION

I offer millions of obeisances unto the lotus feet of Vrndavana dasa Thakura. No one else could write such a wonderful book for the deliverance of all fallen souls.
nārāyaṇī—caitanyera ucchīṣṭa-bhājana
tāṅra garbhe janmī Śrī-dāsa-vṛndāvana

SYNONYMS
nārāyaṇī—of the name Nārāyaṇī; caitanyera—of Lord Caitanya Mahāprabhu;
ucchīṣṭa-bhājana—eater of the remnants of food; tāṅra—of her; garbhe—in the
womb; janmī—took birth; Śrī-dāsa-vṛndāvana—Śrīla Vṛndāvana dāsa Thākura.

TRANSLATION
Nārāyaṇī eternally eats the remnants of the food of Caitanya Mahāprabhu.
Śrīla Vṛndāvana dāsa Thākura was born of her womb.

PURPORT
In the Gaura-gaṇoddeśa-dīpikā, a book written by Kavi-karṇapūra that
describes all the associates of Śrī Caitanya Mahāprabhu and who they
previously were, there is the following statement regarding Nārāyaṇī:

ambikāyāḥ svasā yāśīn
nāmnā Śrīla-kilimbikā
kṛṣṇocchīṣṭam prabhuṇjānā
seyām nārāyaṇī matā

When Lord Kṛṣṇa was a child, He was nursed by a woman named Ambikā, who had
a younger sister named Kilimbikā. During the time of Lord Caitanya’s
incarnation, the same Kilimbikā used to eat the remnants of food left by Lord
Śrī Caitanya Mahāprabhu. That Kilimbikā was Nārāyaṇī, who was a niece of
Śrīvāsa Thākura’s. Later on, when she grew up and married, Śrīla Vṛndāvana
dāsa Thākura was born from her womb. A devotee of Lord Śrī Kṛṣṇa is celebrated
in terms of devotional service rendered to the Lord; thus we know Śrīla
Vṛndāvana dāsa Thākura as the son of Nārāyaṇī. Śrīla Bhaktisiddhānta Sarasvatī
Thākura notes in this connection that there is no reference to his paternal
ancestry because there is no need to understand it.

TEXT 42

TEXT

tāṅra ki adbhuta caitanya-carita-varṇana
yāhāra śravāṇe śuddha kaila tri-bhuvana

SYNONYMS

tāṅra—Śrīla Vṛndāvana dāsa Thākura’s; ki—what; adbhuta—wonderful;
caitanya-carita—of the pastimes of Lord Caitanya Mahāprabhu; varṇana—
description; yāhāra—of which; śravāṇe—by hearing; śuddha—purified; kaila—
made; tri-bhuvana—the three worlds.

TRANSLATION
What a wonderful description he has given of the pastimes of Lord Caitanya!
Anyone in the three worlds who hears it is purified.
TEXT 43

TEXT

ataeva bhaja, loka, caitanya-nityānanda
khaṇḍibe saṁśāra-duḥkha, pābe premānanda

SYNONYMS

ataeva--therefore; bhaja--worship; loka--O people in general; caitanya--Lord Śrī Caitanya Mahāprabhu; nityānanda--Nityānanda Prabhu; khaṇḍibe--will vanquish; saṁśāra-duḥkha--miserable condition of material existence; pābe--he will get; premānanda--the transcendental bliss of devotional service.

TRANSLATION

I fervently appeal to everyone to adopt the method of devotional service given by Lord Caitanya and Nityānanda and thus be freed from the miseries of material existence and ultimately achieve the loving service of the Lord.

TEXT 44

TEXT

vṛndāvana-dāsa kaila 'caitanya-maṅgala' 
tāhāte caitanya-līlā varṇila sakala

SYNONYMS

vṛndāvana-dāsa--Śrīla Vṛndāvana dāsa Ṭhākura; kaila--did; caitanya-maṅgala--the book of the name Caitanya-maṅgala; tāhāte--in that book; caitanya-līlā--the pastimes of Lord Caitanya; varṇila--described; sakala--everything.

TRANSLATION

Śrīla Vṛndāvana dāsa Ṭhākura has written Śrī Caitanya-maṅgala and therein described in all respects the pastimes of Lord Caitanya.

TEXT 45

TEXT

sūtra kari' saba līlā karila granthana
pāche vistāriyā tāhāra kaila vivaraṇa

SYNONYMS

sūtra kari'--making a synopsis; saba--all; līlā--pastimes; karila--did; granthana--writing in the book; pāche--later; vistāriyā--vividly describing; tāhāra--all of them; kaila--did; vivaraṇa--description.

TRANSLATION
He first summarized all the pastimes of the Lord and later described them vividly in detail.

**TEXT 46**

**TEXT**

caitanya-candrera līlā ananta apāra
varṇite varṇite grantha ha-ila vistāra

**SYNONYMS**

caitanya-candrera—of Lord Caitanya Mahāprabhu; līlā—pastimes; ananta—unlimited; apāra—unfathomable; varṇite—describing; varṇite—describing; grantha—the book; ha-ila—became; vistāra—expansive.

**TRANSLATION**

The pastimes of Lord Caitanya are unlimited and unfathomable. Therefore, in describing all those pastimes, the book became voluminous.

**TEXT 47**

**TEXT**

vistāra dekhiyā kichu saṅkoca haila mana
sūtra-dhṛta kona līlā nā kaila varṇana

**SYNONYMS**

vistāra—expansive; dekhiyā—seeing; kichu—some; saṅkoca—with hesitation; haila—became; mana—mind; sūtra-dhṛta—taking the aphorisms; kona—some; līlā—pastimes; nā—did not; kaila—make; varṇana—description.

**TRANSLATION**

He saw them to be so extensive that he later felt that some had not been properly described.

**TEXT 48**

**TEXT**

nityānanda-līlā-varṇane ha-ila āvesa
caitanyera śeṣa-līlā rahila avaśeṣa

**SYNONYMS**

nityānanda—Lord Nityānanda; līlā—pastimes; varṇane—in the matter of description; ha-ila—there was; āvesa—ecstasy; caitanyera—of Lord Caitanya Mahāprabhu; śeṣa-līlā—pastimes in the last portion of His life; rahila—remained; avaśeṣa—supplement.

**TRANSLATION**
He ecstatically described the pastimes of Lord Nityānanda, but the later pastimes of Caitanya Mahāprabhu remained untold.

TEXT 49

TEXT

sei saba līlāra śunite vivaraṇa
vṛndāvana-vāsī bhaktera utkaṇṭhita mana

SYNONYMS

sei--those; saba--all; līlāra--of the pastimes; śunite--to hear; vivaraṇa--description; vṛndāvana-vāsī--the inhabitants of Vṛndāvana; bhaktera--of devotees; utkaṇṭhita--in anxiety; mana--minds.

TRANSLATION

The devotees of Vṛndāvana were all very anxious to hear those pastimes.

TEXT 50

TEXT

vṛndāvane kalpa-drume suvarṇa-sadana
mahā-yogapiṭha tāhān, ratna-sīmāsana

SYNONYMS

vṛndāvane--in Vṛndāvana; kalpa-drume--under the desire trees; suvarṇa-sadana--golden throne; mahā--great; yoga-piṭha--pious temple; tāhān--there; ratna--bedecked with jewels; sīmāsana--throne.

TRANSLATION

In Vṛndāvana, in a great place of pilgrimage underneath the desire trees, is a golden throne bedecked with jewels.

TEXT 51

TEXT

tāte vasi' āche sadā vrajendra-nandana
'srī-govinda-deva' nāma sākṣāt madana

SYNONYMS

tāte--on that throne; vasi'--sitting; āche--there is; sadā--always; vrajendra-nandana--the son of Mahārāja Nanda; śrī-govinda-deva--whose name is Govinda; nāma--name; sākṣāt--direct; madana--transcendental Cupid.

TRANSLATION

On that throne sits the son of Nanda Mahārāja, Śrī Govindadeva, the transcendental Cupid.
TEXT 52

TEXT
rāja-sevā haya tāňhā vicitra prakāra
divya sāmagrī, divya vastra, alaṅkāra

SYNONYMS
rāja-sevā—majestic service; haya—render; tāňhā—there; vicitra—varieties; prakāra—all kinds of; divya—spiritual; sāmagrī—ingredients; divya—spiritual; vastra—garments; alaṅkāra—ornaments.

TRANSLATION
Varieties of majestic service are rendered to Govinda there. His garments, ornaments and paraphernalia are all transcendental.

TEXT 53

TEXT
sahasra sevaka sevā kare anukṣaṇa
sahasra-vadane sevā nā yāya varṇana

SYNONYMS
sahasra—many thousands; sevaka—servitors; sevā—service; kare—render; anukṣaṇa—always; sahasra—thousands; vadane—mouths; sevā—process of service; nā—not possible; yāya—goes on; varṇana—description.

TRANSLATION
In that temple of Govindajī, thousands of servitors always render service to the Lord in devotion. Even with thousands of mouths, one could not describe this service.

TEXT 54

TEXT
sevāra adhyakṣa----śrī-paṇḍita haridāsa
tāňra yaśaḥ-guṇa sarva-jagate prakāsa

SYNONYMS
sevāra—of the service; adhyakṣa—commander; śrī-paṇḍita haridāsa—Haridāsa Paṇḍita; tāňra—of his; yaśaḥ—fame; guṇa—quality; sarva-jagate—all over the world; prakāsa—known.

TRANSLATION
In that temple the chief servitor was Śrī Haridāsa Paṇḍita. His qualities and fame are known all over the world.
Sri Haridasa Pandita was a disciple of Sri Ananta Acarya, who was a
disciple of Gadadhara Pandita.

TEXT 55

TEXT

suśīla, sahiśṇu, śānta, vadānya, gambhīra
madhura-vacana, madhura-ceṣṭā, mahā-dhīra

SYNONYMS

suśīla--well behaved; sahiśṇu--tolerant; śānta--peaceful; vadānya--magnanimous; gambhīra--grave; madhura-vacana--sweet words; madhura-ceṣṭā--sweet endeavor; mahā-dhīra--completely sober.

TRANSLATION

He was gentle, tolerant, peaceful, magnanimous, grave, sweet in his words
and very sober in his endeavors.

TEXT 56

TEXT

sabāra sammāna-kartā, kareṇa sabāra hita
kauṭilya-mātsarya-hīṁsā nā jāne tāṅra cita

SYNONYMS

sabāra--of all; sammāna-kartā--respectful; kareṇa--does; sabāra--everyone’s; hita--benefit; kauṭilya--diplomatic; mātsarya--jealousy; hīṁsā--envy; nā jāne--does not know; tāṅra--his; cita--heart.

TRANSLATION

He was respectful to everyone and worked for the benefit of all. Diplomacy,
envoy and jealousy were unknown to his heart.

TEXT 57

TEXT

kṛṣṇera ye sādhāraṇa sat-guṇa pañcāsa
se saba guṇera tāṅra śarīre nivāsa

SYNONYMS

kṛṣṇera--of Lord Kṛṣṇa; ye--that; sādhāraṇa--general; sat-guṇa--good
qualities; pañcāsa--fifty; se--those; saba--all; guṇera--qualities; tāṅra--his; śarīre--in the body; nivāsa--were always present.
TRANSLATION

The fifty qualities of Lord Kṛṣṇa were all present in his body.

PURPORT

In the Bhakti-rasāmṛta-sindhu, the transcendental qualities of Śrī Kṛṣṇa are mentioned. Among these, fifty are primary (ayaṁ netā su-ramyāṅgah, etc.), and in minute quantity they were all present in the body of Śrī Haridāsa Paṇḍita. Since every living entity is a part of the Supreme Personality of Godhead, all fifty of these good qualities of Śrī Kṛṣṇa are originally minutely present in every living being. Due to his contact with material nature, these qualities are not visible in the conditioned soul, but when one becomes a purified devotee, they all automatically manifest themselves. This is stated in Śrīmad-Bhāgavatam (5.18.12), as mentioned in the text below.

TEXT 58

TEXT

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guñais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guñā
d mano-rathenāsati dhāvato bahiḥ

SYNONYMS

yasya--one who; asti--has; bhaktiḥ--devotional service; bhagavati--unto the Supreme Personality of Godhead; akiñcanā--without motive; sarvaiḥ--all; guñaiḥ--qualities; tatra--there; samāsate--become manifested; surāḥ--with all the demigods; harau--unto the Supreme Personality; abhaktasya--one who is not a devotee; kutāḥ--where; mahat-guñaiḥ--high qualities; mano-rathena--concoction; asati--the material existence; dhāvataḥ--run on; bahiḥ--externally.

TRANSLATION

"In one who has unflinching devotional faith in Kṛṣṇa, all the good qualities of Kṛṣṇa and the demigods are consistently manifested. However, one who has no devotion to the Supreme Personality of Godhead has no good qualifications because he is engaged by mental concoction in material existence, which is the external feature of the Lord."

TEXT 59

TEXT

paṇḍita-gosānīra śiṣya----ananta ācārya
kṛṣṇa-premamaya-tanu, udāra, sarva-ārya

SYNONYMS

paṇḍita-gosānīra--of Gadādhara Paṇḍita; śiṣya--disciple; ananta ācārya--of the name Ananta Ācārya; kṛṣṇa-premamaya--always overwhelmed by love of God; tanu--body; udāra--magnanimous; sarva--in all respects; ārya--advanced.
Ananta Ācārya was a disciple of Gadādhara Paṇḍita. His body was always absorbed in love of Godhead. He was magnanimous and advanced in all respects.

TRANSLATION

Ananta Ācārya was a reservoir of all good qualities. No one can estimate how great he was. Paṇḍita Haridāsa was his beloved disciple.

PURPORT

Śrī Ananta Ācārya is one of the eternal associates of Śrī Caitanya Mahāprabhu. Previously, during the advent of Lord Śrī Kṛṣṇa, Ananta Ācārya was Sudevī, one of the eight gopīs. This is stated in the Gaura-gaṇoddeśa-dīpikā, verse 165, as follows: anantācārya-gosvāmī yā sudevī purā vraja. "Ananta Ācārya Gosvāmī was formerly Sudevī-gopī in Vraja [Vṛndāvana]." In Jagannātha Purī, or Puruṣottama-κṣetra, there is a monastery known as Gaṅgā-.margin Maṭha that was established by Ananta Ācārya. In the disciplic succession of the Gaṅgā-.margin Maṭha, he is known as Vinoda-μaṅjarī. One of his disciples was Haridāsa Paṇḍita Gosvāmī, who is also known as Śrī Raghu Gopāla and as Śrī Rāsa-μaṅjarī. His disciple Laksīpriyā was the maternal aunt of Gāgā-.margin, a princess who was the daughter of the King of Puṭiyā. Gaṅgā-.margin brought a Deity of the name Śrī Rasika-rāja from Kṛṣṇa Miṣra of Jaipur and installed Him in the house of Sārvabhauma in Jagannātha Purī. The disciple in the fifth generation after Śrī Ananta Ācārya was Śrī Vanamālī; in the sixth generation, Śrī Bhagavān dāsa, who was a Bengali; in the seventh generation, Madhusūdana dāsa, who was an Orijā; in the eighth generation, Nīlāmbara dāsa; in the ninth generation, Śrī Narottama dāsa; in the tenth generation, Pītāmbara dāsa; and in the eleventh generation, Śrī Mādhava dāsa. The disciple in the twelfth generation is presently in charge of the Gaṅgā-.margin monastery.
Pandita Haridasa had great faith in Lord Caitanya and Nityananda. Therefore he took great satisfaction in knowing about Their pastimes and qualities.

TEXT 62

TEXT

vaiśṇavera guṇa-grāhī, nā dekhaye doṣa
kāya-mano-vākye kare vaiśṇava-santoṣa

SYNONYMS

vaiśṇavera—of devotees; guṇa-grāhī—accepting good qualities; nā—never; dekhaye—sees; doṣa—any fault; kāya-mano-vākye—with heart and soul; kare—does; vaiśṇava—devotee; santoṣa—pacification.

TRANSLATION

He always accepted the good qualities of Vaiśṇavas and never found fault in them. He engaged his heart and soul only to satisfy the Vaiśṇavas.

PURPORT

It is a qualification of a Vaiśṇava that he is adoṣa-dāraśī: he never sees others' faults. Of course, every human being has both good qualities and faults. Therefore it is said, saj-jaṇā guṇam icchanti doṣam icchanti pāmarāḥ: everyone has a combination of faults and glories. But a Vaiśṇava, a sober man, accepts only a man's glories and not his faults, for flies seek sores whereas honeybees seek honey. Haridasa Pandita never found fault with a Vaiśṇava but considered only his good qualities.

TEXT 63

TEXT

nirantara śune teṇho 'caitanya-maṅgala'
tāṅhāra prasāde śunena vaiśṇava-sakala

SYNONYMS

nirantara—always; śune—hears; teṇho—he; caitanya-maṅgala—the book prasāde—mercy; śunena—hear; vaiśṇava-sakala—all other Vaiśṇavas.

TRANSLATION

He always heard the reading of Śrī Caitanya-maṅgala, and all the other Vaiśṇavas used to hear it by his grace.
Like the full moon, he illuminated the entire assembly of the Vaiṣṇavas by speaking Śrī Caitanya-maṅgala, and by the nectar of his qualities he increased their transcendental bliss.

By his causeless mercy he ordered me to write about the last pastimes of Śrī Caitanya Mahāprabhu.

Govinda Gosāṇi, the priest engaged in the service of Lord Govinda in Vṛndāvana, was a disciple of Kāśīvāra Gosāṇi. There was no servant more dear to the Govinda Deity.
Kāśīśvara Gosāñi was one of the contemporaries of Śrī Caitanya Mahāprabhu who was with the Lord in Jagannātha Puri. Also known as Kāśīśvara Paṇḍita, he was a disciple of Īśvara Purī and son of Vāsudeva Bhaṭṭācārya, who belonged to the dynasty of Kāñjilāla Kānū. His surname was Caudhūrī. His nephew, his sister's son, who was named Rudra Paṇḍita, was the original priest of Vallabhapura, which is situated about one mile from the Śrīrāmapura railway station in the village of Cātārā. Installed there are the Deities of Rādhā-Govinda and Lord Śrī Caitanya Mahāprabhu. Kāśīśvara Gosāñi was a very strong man, and therefore when Lord Caitanya visited the temple of Jagannātha, he used to protect the Lord from the crowds. Another of his duties was to distribute prasāda to the devotees after kīrtana.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura also visited this temple at Vallabhapura. At that time the person in charge was a Śaivite, Śrī Śivacandra Caudhūrī, who was a descendant of Kāśīśvara Gosāñi's brother. In Vallabhapura there was a permanent arrangement to cook nine kilos of rice, vegetables and other foodstuffs, and near the village there is sufficient land, which belongs to the Deity, on which this rice was grown. Unfortunately, the descendants of Kāśīśvara Gosāñi's brother have sold a major portion of this land, and therefore the Deity worship has now been hampered.

It is said in the Gaura-gaṇoddeśa-dīpikā that the servant of Kṛṣṇa in Vṛndāvana named Bhṛṅgāra descended as Kāśīśvara Gosāñi during the pastimes of Lord Caitanya Mahāprabhu. In our householder life we also sometimes visited this temple of Vallabhapura and took praśāda there at noon. The Deities of this temple, Śrī Śrī Rādhā-Govinda and the Gaurāṅga vigraha, are extremely beautiful. Near Vallabhapura is another beautiful temple of Jagannātha. We sometimes used to take praśāda in this Jagannātha temple also. These two temples are situated within a one mile-radius of the Śrīrāmapura railway station, near Calcutta.

TEXT 67

yādavācārya gosāñi śrī-rūpera saṅgī
caitanya-carite teṅho ati baḍa raṅgī

SYNONYMS

yādavācārya--of the name Yādavācārya; gosāñi--spiritual master; śrī-rūpera--of Śrīla Rūpa Gosvāmī; saṅgī--associate; caitanya-carite--in the pastimes of Lord Caitanya; teṅho--he; ati--very much; baḍa--great; raṅgī--enthusiastic.

TRANSLATION

Śrī Yādavācārya Gosāñi, a constant associate of Śrīla Rūpa Gosvāmī, was also very enthusiastic in hearing and chanting about Lord Caitanya's pastimes.

TEXT 68

paṇḍita-gosāñira śiśya----bhugarbha gosāñi
gaura-kathā vinā āra mukhe anya nāī
SYNONYMS

paṇḍita-gosāñira--of Paṇḍita Gosāñi (Gadādhara Paṇḍita); śiṣya--disciple; bhugarbha gosāñi--of the name Bhugarbha Gosāñi; gaura-kathā--topics of Lord Caitanya; vinā--without; āra--else; mukhe--in his mouth; anya nāi--nothing else.

TRANSLATION

Bhugarbha Gosāñi, a disciple of Gadādhara Paṇḍita, was always engaged in topics regarding Lord Caitanya, knowing nothing else.

TEXT 69

TEXT

tāṅra śiṣya----govinda pūjaka caitanya-dāsa mukundānanda cakravartī, premī kṛṣṇadāsa

SYNONYMS

tāṅra śiṣya--his disciple; govinda--the Govinda Deity; pūjaka--priest; caitanya-dāsa--of the name Caitanya dāsa; mukundānanda cakravartī--of the name Mukundānanda Cakravartī; premī--a great lover; kṛṣṇadāsa--of the name Kṛṣṇadāsa.

TRANSLATION

Among his disciples were Caitanya dāsa, who was a priest of the Govinda Deity, as well as Mukundānanda Cakravartī and the great devotee Kṛṣṇadāsa.

TEXT 70

TEXT

ācārya-gosāñira śiṣya----cakravartī śivānanda niravadhi tāṅra citte caitanya-nityānanda

SYNONYMS

ācārya-gosāñira--of Ācārya Gosāñi; śiṣya--the disciple; cakravartī śivānanda--of the name Śivānanda Cakravartī; niravadhi--always; tāṅra--his; citte--in the heart; caitanya-nityānanda--Lord Caitanya and Nityānanda are situated.

TRANSLATION

Among the disciples of Ananta Ācārya was Śivānanda Cakravartī, in whose heart Lord Caitanya and Nityānanda constantly dwelled.

TEXT 71

TEXT
ära yata vṛndāvane baise bhakta-gaṇa
śeṣa-līlā sunite sabāra haila mana

SYNONYMS
ära yata--there are many others; vṛndāvane--in Vṛndāvana; baise--residents; bhakta-gaṇa--great devotees; śeṣa-līlā--the last portions of Caitanya Mahāprabhu's pastimes; sunite--to hear; sabāra--of everyone; haila--became; mana--the mind.

TRANSLATION
In Vṛndāvana there were also many other great devotees, all of whom desired to hear the last pastimes of Lord Caitanya.

TEXT 72

TEXT
more ājñā karilā sabe karuṇā kariyā
tān-sabāra bole likhi nirlajja ha-iyā

SYNONYMS
more--unto me; ājñā--order; karilā--gave; sabe--all; karuṇā--merciful; kariyā--doing so; tān-sabāra--of all of them; bole--by the order; likhi--I write; nirlajja--without shame; ha-iyā--becoming.

TRANSLATION
By their mercy, all these devotees ordered me to write of the last pastimes of Śrī Caitanya Mahāprabhu. Because of their order only, although I am shameless, I have attempted to write this Caitanya-caritāmṛta.

PURPORT
To write about the transcendental pastimes of the Supreme Personality of Godhead is not an ordinary endeavor. Unless one is empowered by the higher authorities, or advanced devotees, one cannot write transcendental literature, for all such literature must be above suspicion, or, in other words, it must have none of the defects of conditioned souls, namely, mistakes, illusions, cheating and imperfect sense perceptions. The words of Kṛṣṇa and the disciplic succession that carries the orders of Kṛṣṇa are actually authoritative. To be empowered to write transcendental literature is a privilege in which a writer can take great pride. As a humble Vaiṣṇava, Kṛṣṇadāsa Kaviṛṣa Gosvāmī, being thus empowered, felt very much ashamed that it was he who was to narrate the pastimes of Lord Caitanya Mahāprabhu.

TEXT 73

TEXT
vaiṣṇavera ājñā pāṇā cintita-antare
madana-gopāle gelān ājñā māgibāre
SYNONYMS

vaiṣṇavera—of all the Vaiṣṇava devotees; ājñā—order; pāñā—receiving;
cintita-antare—anxiety within myself; madana-gopāle—to the temple of Śrī
Madana-mohana; gelāṅ—I went; ājñā—order; māgibāre—to receive.

TRANSLATION

Having received the order of the Vaiṣṇavas but being anxious within my
heart, I went to the temple of Madana-mohana in Vṛndāvana to ask His
permission also.

PURPORT

A Vaiṣṇava always follows the order of guru and Kṛṣṇa. Śrī Caitanya-
caritāmṛta was written by Kṛṣṇadāsa Kavirāja Gosvāmī by their mercy. Kṛṣṇadāsa
Kavirāja Gosvāmī considered all the devotees that have been mentioned to be
his preceptor gurus, or spiritual masters, and Madana-gopāla (Śrī Madana-
mohana vigraha) is Kṛṣṇa Himself. Thus he took permission from both of them,
and when he received the mercy of both guru and Kṛṣṇa, he was able to write
this great literature, Śrī Caitanya-caritāmṛta. This example should be
followed. Anyone who attempts to write about Kṛṣṇa must first take permission
from the spiritual master and Kṛṣṇa. Kṛṣṇa is situated in everyone's heart,
and the spiritual master is His direct external representative. Thus Kṛṣṇa is
situated antar-bahiḥ, within and without. One must first become a pure devotee
by following the strict regulative principles and chanting sixteen rounds
daily, and when one thinks that he is actually on the Vaiṣṇava platform, he
must then take permission from the spiritual master, and that permission must
also be confirmed by Kṛṣṇa from within his heart. Then, if one is very sincere
and pure, he can write transcendental literature, either prose or poetry.

TEXT 74

TEXT
daraśāna kari kailūṅ caraṇa vandana
gosāṇi-dāsa pūjārī kare caraṇa-sevana

SYNONYMS

daraśāna—by visiting; kari—doing; kailūṅ—made; caraṇa—lotus feet;
vandana—worship; gosāṇi-dāsa—of the name Gosāṇi dāsa; pūjārī—priest; kare—
does; caraṇa—lotus feet; sevana—service.

TRANSLATION

When I visited the temple of Madana-mohana, the priest Gosāṇi dāsa was
serving the feet of the Lord, and I also prayed at the Lord's lotus feet.

TEXT 75

TEXT

prabhura caraṇe yadi ājñā māgila
prabhu-kaṇṭha haite mālā khasiyā paḍila
SYNONYMS

prabhura--of the Lord; caraṇe--lotus feet; yadi--when; ājñā--order; māgila--requested; prabhu-kaṇṭha--the neck of the Lord; haite--from; mālā--garland; khasiyā--slipped; pañila--fell down.

TRANSLATION

When I prayed to the Lord for permission, a garland from His neck immediately slipped down.

TEXT 76

TEXT
saba vaiśṇava-gaṇa hari-dhvani dila
gosāṇi-dāsa āni' mālā mora gale dila

SYNONYMS

saba--all; vaiśṇava--devotees; gaṇa--group; hari-dhvani--chanting Hare Kṛṣṇa; dila--made; gosāṇi-dāsa--of the name Gosāṇi dāsa; āni'--bringing; mālā--garland; mora--my; gale--on the neck; dila--gave it.

TRANSLATION

As soon as this happened, the Vaiśṇavas standing there all loudly chanted, "Haribol!" and the priest, Gosāṇi dāsa, brought me the garland and put it around my neck.

TEXT 77

TEXT
ājñā-mālā pāṇā āmāra ha-ila ānanda
tāhāni karinu ei granthera ārambha

SYNONYMS

ājñā-mālā--the garland of order; pāṇā--receiving; āmāra--my; ha-ila--became; ānanda--great pleasure; tāhāni--then and there; karinu--attempted; ei-this; granthera--of Śrī Caitanya-caritāmṛta; ārambha--beginning.

TRANSLATION

I was greatly pleased to have the garland signifying the order of the Lord, and then and there I commenced to write this book.

TEXT 78

TEXT
ei grantha lekhāya more 'madana-mohana'
āmāra likhana yena sukera paṭhana
SYNONYMS

ei--this; grantha--great scripture; lekhāya--causes me to write; more--unto me; madana-mohana--the Deity; āmāra--my; likhana--writing; yena--like; śukera--of the parrot; paṭhana--responding.

TRANSLATION

Actually Śrī Caitanya-caritāmṛta is not my writing but the dictation of Śrī Madana-mohana. My writing is like the repetition of a parrot.

PURPORT

This should be the attitude of all devotees. When the Supreme Personality of Godhead recognizes a devotee, He gives him intelligence and dictates how he may go back home, back to Godhead. This is confirmed in Śrīmad Bhāgavat-gītā (10.10):

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogāṁ tam
yena mām upayānti te

"To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me." The opportunity to engage in the transcendental loving service of the Lord is open to everyone because every living entity is constitutionally a servant of the Lord. To engage in the service of the Lord is the natural function of the living entity, but because he is covered by the influence of mayā, the material energy, he thinks it to be a very difficult task. But if he places himself under the guidance of a spiritual master and does everything sincerely, immediately the Lord, who is situated within everyone's heart, dictates how to serve Him (dadāmi buddhi-yogāṁ tam). The Lord gives this direction, and thus the devotee's life becomes perfect. Whatever a pure devotee does is done by the dictation of the Supreme Lord. Thus it is confirmed by the author of Śrī Caitanya-caritāmṛta that whatever he wrote was written under the direction of the Śrī Madana-mohana Deity.

TEXT 79

TEXT

sei likhi, madana-gopāla ye likhāya
kāṣṭhera puttalī yena kuhake nācāya

SYNONYMS

sei likhi--I write that; madana-gopāla--the Deity Madana-gopāla; ye--whatever; likhāya--dictates to me; kāṣṭhera--wooden; puttalī--a doll; yena--like; kuhake--the enchanter; nācāya--causes to dance.

TRANSLATION


As a wooden doll is made to dance by a magician, I write as Madana-gopāla orders me to do so.

PURPORT

This is the position of a pure devotee. One should not take any responsibility on his own but should be a soul surrendered to the Supreme Personality of Godhead, who will then give him dictation as caitya-guru, or the spiritual master within. The Supreme Personality of Godhead is pleased to guide a devotee from within and without. From within He guides him as the Supersoul, and from without He guides him as the spiritual master.

TEXT 80

TEXT

kulādhīdevatā mora----madana-mohana
yānra sevaka----raghunātha, rūpa, sanātana

SYNONYMS

kula-adhidevatā--the family Deity; mora--mine; madana-mohana--Lord Madana-mohana; yānra--whose; sevaka--servitor; raghunātha--Raghunātha dāsa Gosvāmī; rūpa--Rūpa Gosvāmī; sanātana--Sanātana Gosvāmī.

TRANSLATION

I accept as my family Deity Madana-mohana, whose worshipers are Raghunātha dāsa, Śrī Rūpa and Sanātana Gosvāmīs.

TEXT 81

TEXT

vṛndāvana-dāsera pāda-padma kari' dhyāna
tānra ājñā laññī likhi yāhāte kalyāṇa

SYNONYMS

vṛndāvana-dāsera--of Śrīla Vṛndāvana dāsa Ṭhākura; pāda-padma--lotus feet; kari'--doing; dhyāna--meditation; tānra--his; ājñā--order; laññī--receiving; likhi--I write; yāhāte--in which permission; kalyāṇa--all auspiciousness.

TRANSLATION

I took permission from Śrīla Vṛndāvana dāsa Ṭhākura by praying at his lotus feet, and upon receiving his order I have attempted to write this auspicious scripture.

PURPORT

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī took permission not only from the Vaiṣṇavas and Madana-mohana but also from Vṛndāvana dāsa Ṭhākura, who is understood to be the Vyāsa of the pastimes of Śrī Caitanya Mahāprabhu.
TEXT 82

TEXT

caitanya-līlāte 'vyāsa'----vṛndāvana-dāsa
tāṅra kṛpā vinā anye nā haya prakāśa

SYNONYMS

caitanya-līlāte--in describing the pastimes of Lord Caitanya; vyāsa--Vyāsadeva; vṛndāvana-dāsa--is Śrīla Vṛndāvana dāsa Ṭhākura; tāṅra--his; kṛpā--mercy; vinā--without; anye--other; nā--never; haya--becomes; prakāśa--manifest.

TRANSLATION

Śrīla Vṛndāvana dāsa Ṭhākura is the authorized writer on the pastimes of Lord Caitanya. Without his mercy, therefore, one cannot describe these pastimes.

TEXT 83

TEXT

mūrkha, nīca, kṣudra munī viṣaya-lālasa
vaiṣṇavājñā-bale kari eteka sāhasa

SYNONYMS

mūrkha--foolish; nīca--lowborn; kṣudra--very insignificant; munī--I; viṣaya--material; lālasa--desires; vaiṣṇava--of the Vaiṣṇavas; ājñā--order; bale--on the strength of; kari--I do; eteka--so much; sāhasa--energy.

TRANSLATION

I am foolish, lowborn and insignificant, and I always desire material enjoyment; yet by the order of the Vaiṣṇavas I am greatly enthusiastic to write this transcendental literature.

TEXT 84

TEXT

Śrī-rūpa-raghunātha-caraṇera ei bala
yānra smṛte siddha haya vānchita-sakala

SYNONYMS

Śrī-rūpa--Rūpa Gosvāmī; raghunātha--Raghunātha dāsa Gosvāmī; caraṇera--of the lotus feet; ei--this; bala--strength; yānra--whose; smṛte--by remembrance; siddha--successful; haya--becomes; vānchita-sakala--all desires.

TRANSLATION
The lotus feet of Śrī Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī are my source of strength. Remembering their lotus feet can fulfill all one's desires.

TEXT 85

TEXT

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa--Śrīla Rūpa Gosvāmī; raghunātha--Śrīla Raghunātha dāsa Gosvāmī; pade--at the lotus feet; yāra--whose; āśa--expectation; caitanya-caritāmṛta--the book named Caitanya-caritāmṛta; kahe--describes; kṛṣṇa-dāsa--Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Eighth Chapter, in the matter of the author's receiving the orders of the authorities--Kṛṣṇa and guru.

Chapter 9
The Tree of Devotional Service

A summary of Chapter Nine has been given as follows by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. In the Ninth Chapter the author of Śrī Caitanya-caritāmṛta has devised a figurative example by describing the "plant of bhakti." He considers Lord Caitanya Mahāprabhu, who is known as Viśvambhara, to be the gardener of this plant because He is the main personality who has taken charge of it. As the supreme enjoyer, He enjoyed the flowers Himself and distributed them as well. The seed of the plant was first sown in Navadvīpa, the birthsite of Lord Caitanya Mahāprabhu, and then the plant was brought to Puruṣottama-kṣetra (Jagannātha Purī) and then to Vṛndāvana. The seed fructified first in Śrīla Mādhavendra Purī and then his disciple Śrī Īśvara Purī. It is figuratively described that both the tree itself and the trunk of the tree are Śrī Caitanya Mahāprabhu. The devotees, headed by Paramānanda Purī and eight other great sannyāsīs, are like the spreading roots of the tree. From the main trunk there extend two special branches, Advaita Prabhu and Śrī Nityānanda Prabhu, and from those branches grow other branches and twigs. The tree surrounds the entire world, and the flowers of the tree are to be distributed to everyone. In this way the tree of Lord Caitanya Mahāprabhu intoxicates the entire world. It should be noted that this is a figurative example meant to explain the mission of Lord Caitanya Mahāprabhu.
tam śrīmat-krṣṇa-caitanya-devaṁ vande jagad-gurum
yasyānu-kampayaḥ śvāpi
mahābdhiṁ santaret sukham

SYNONYMS

tam--unto Him; śrīmat--with all opulence; krṣṇa-caitanya-devaṁ--unto Lord Kṛṣṇa Caitanyadeva; vande--I offer obeisances; jagat-gurum--spiritual master of the world; yasya--whose; anukampayā--by the mercy of; śvā api--even a dog; mahā-abdhīṁ--great ocean; santaret--can swim; sukham--without difficulty.

TRANSLATION

Let me offer my respectful obeisances unto the spiritual master of the entire world, Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, by whose mercy even a dog can swim across a great ocean.

PURPORT

Sometimes it is to be seen that a dog can swim in the water for a few yards and then come back to the shore. Here, however, it is stated that if a dog is blessed by Śrī Caitanya Mahāprabhu, he can swim across an ocean. Similarly, the author of Śrī Caitanya-caritāmṛta, Kṛṣṇadāsa Kaviṛāja Gosvāmī, placing himself in a helpless condition, states that he has no personal power, but by the desire of Lord Caitanya, expressed through the Vaiśṇavas and Madana-mohana vigraha, it is possible for him to cross a transcendental ocean to present Śrī Caitanya-caritāmṛta.

TEXT 2

TEXT

jaya jaya śrī-krṣṇa-caitanya gauracandra
jaya jayādvaita jaya jaya nityānanda

SYNONYMS

jaya jaya--all glories; śrī-krṣṇa-caitanya--to Lord Śrī Caitanya Mahāprabhu; gauracandra--whose name is Gaurahari; jaya jaya--all glories; advaita--to Advaita Gosānī; jaya jaya--all glories; nityānanda--to Nityānanda.

TRANSLATION

All glories to Śrī Kṛṣṇa Caitanya, who is known as Gaurahari! All glories to Advaita and Nityānanda Prabhu!

TEXT 3

TEXT

jaya jaya śrīvāsādī gaura-bhakta-gaṇa
sarvābhīṣṭa-pūrti-hetu yāṅhāra smaraṇa
SYNONYMS

jaya jaya--all glories; śrīvāsa-ādi--to Śrīvāsa and others; gaura-bhakta-
gana--all the devotees of Lord Caitanya; sarva-abhīṣṭa--all ambition; pūrti--
satisfaction; hetu--for the matter of; yānḥara--whose; smaraṇa--remembrance.

TRANSLATION

All glories to the devotees of Lord Caitanya, headed by Śrīvāsa Ṭhākura! In
order to fulfill all my desires, I remember their lotus feet.

PURPORT

The author here continues to follow the same principles of worship of the
Pañca-tattva that were described in the Seventh Chapter of the Ādi-līlā.

TEXT 4

TEXT

śrī-rūpa, sanātana, bhaṭṭa ragnātha
śrī-jīva, gopāla-bhaṭṭa, dāsa-ragnātha

SYNONYMS

śrī-rūpa--Śrīla Rūpa Gosvāmī; sanātana--Śrīla Sanātana Gosvāmī; bhaṭṭa
ragnātha--Rāghunātha Bhaṭṭa Gosvāmī; śrī-jīva--Śrī Jīva Gosvāmī; gopāla-
bhaṭṭa--Śrī Gopāla Bhaṭṭa Gosvāmī; dāsa-ragnātha--Rāghunātha dāsa Gosvāmī.

TRANSLATION

I also remember the six Gosvāmīs-Rūpa, Sanātana, Bhaṭṭa Rāghunātha, Śrī
Jīva, Gopāla Bhaṭṭa and Dāsa Rāghunātha.

PURPORT

This is the process for writing transcendental literature. A sentimentalist
who has no Vaiṣṇava qualifications cannot produce transcendental writings. There are
many fools who consider krṣṇa-līlā to be a subject of art and write
or paint pictures about the pastimes of Lord Kṛṣṇa with the gopīs, sometimes
depicting them in a manner practically obscene. These fools take pleasure in
material sense gratification, but one who wants to make advancement in
spiritual life must scrupulously avoid their literature. Unless one is a
servant of Kṛṣṇa and the Vaiṣṇavas, as Kṛṣṇadāsa Kavirāja Gosvāmī presents
himself to be in offering respects to Lord Caitanya, His associates and His
disciples, one should not attempt to write transcendental literature.

TEXT 5

TEXT

esaba-prasāde likhi caitanya-līlā-guṇa
jāni vā nā jāni, kari āpana-śodhana

SYNONYMS
esaba--all these; prasāde--by the mercy of; likhi--I write; caitanya--of Lord Caitanya; līlā-guṇa--pastimes and qualities; jāni--know; vā--or; nā--not; jāni--know; kari--do; āpana--self; śodhana--purification.

TRANSLATION

It is by the mercy of all these Vaiṣṇavas and gurus that I attempt to write about the pastimes and qualities of Lord Caitanya Mahāprabhu. Whether I know or know not, it is for self-purification that I write this book.

PURPORT

This is the sum and substance of transcendental writing. One must be an authorized Vaiṣṇava, humble and pure. One should write transcendental literature to purify oneself, not for credit. By writing about the pastimes of the Lord, one associates with the Lord directly. One should not ambitiously think, "I shall become a great author. I shall be celebrated as a writer." These are material desires. One should attempt to write for self-purification. It may be published or it may not be published, but that does not matter. If one is actually sincere in writing, all his ambitions will be fulfilled. Whether one is known as a great author is incidental. One should not attempt to write transcendental literature for material name and fame.

TEXT 6

TEXT

mālā-kāraḥ svayaṁ kṛṣṇa-prema-mara-taruḥ svayam dātā bhoktā tat-phalānām yas taṁ caitanyam āśraye

SYNONYMS

mālā-kāraḥ--gardener; svayaṁ--Himself; kṛṣṇa--Lord Kṛṣṇa; prema--love; amara--transcendental; taruḥ--tree; svayaṁ--Himself; dātā--giver; bhoktā--enjoyer; tat-phalānām--of all the fruits of that tree; yas--one who; tam--unto Him; caitanyam--Lord Caitanya Mahāprabhu; āśraye--I take shelter.

TRANSLATION

I take shelter of the Supreme Personality of Godhead Śrī Caitanya Mahāprabhu, who Himself is the tree of transcendental love of Kṛṣṇa, its gardener and also the bestower and enjoyer of its fruits.

TEXT 7

TEXT

prabhu kahe, āmi 'viśvambhara' nāma dhari nāma sārthaka haya, yadi preme viśva bhari

SYNONYMS
prabhu kahe--the Lord said; āmi--I; viśvambhara--Viśvambhara; nāma--named; dhari--accept; nāma--the name; sārthaka--complete; haya--becomes; yadi--if; preme--in love of God; viśva--the whole universe; bhari--fulfilled.

TRANSLATION

Lord Caitanya thought, "My name is Viśvambhara, 'one who maintains the entire universe.' Its meaning will be actualized if I can fill the whole universe with love of Godhead."

TEXT 8

TEXT
eta cinti' lailā prabhu mālākāra-dharma
navadvīpe ārambhilā phalodyāna-karma

SYNONYMS
eta cinti'--thinking like this; lailā--took; prabhu--the Lord; mālā-kāra-dharma--the business of a gardener; navadvīpe--in Navadvīpa; ārambhilā--began; phala-udyāna--garden; karma--activities.

TRANSLATION

Thinking in this way, He accepted the duty of a planter and began to grow a garden in Navadvīpa.

TEXT 9

TEXT
śrī-caitanya mālākāra prthivīte āni'
bhakti-kalpataru ropilā sińci' icchā-pāni

SYNONYMS
śrī-caitanya--Lord Śrī Caitanya Mahāprabhu; mālā-kāra--gardener; prthivīte--on this planet; āni'--bringing; bhakti-kalpa-taru--the desire tree of devotional service; ropilā--sowed; sińci'--watering; icchā--will; pāni--water.

TRANSLATION

Thus the Lord brought the desire tree of devotional service to this earth and became its gardener. He sowed the seed and sprinkled upon it the water of His will.

PURPORT

In many places devotional service has been compared to a creeper. One has to sow the seed of the devotional creeper, bhakti-latā, within his heart. As he regularly hears and chants, the seed will fructify and gradually grow into a mature plant and then produce the fruit of devotional service, namely, love of Godhead, which the gardener (mālā-kāra) can then enjoy without impediments.
TEXT 10

TEXT

jaya śrī mādhavapurī kṛṣṇa-prema-pūra
bhakti-kalpatarura teṅho prathama aṅkura

SYNONYMS

jaya--all glories; śrī mādhava-purī--unto Mādhavendra Purī; kṛṣṇa-prema-pūra--a storehouse of all love of Godhead; bhakti-kalpa-tarura--of the desire tree of devotional service; teṅho--he is; prathama--first; aṅkura--fructification.

TRANSLATION

All glories to Śrī Mādhavendra Purī, the storehouse of all devotional service unto Kṛṣṇa! He is a desire tree of devotional service, and it is in him that the seed of devotional service first fructified.

PURPORT

Śrī Mādhavendra Purī, also known as Śrī Mādhava Purī, belonged to the disciplic succession from Madhvācārya and was a greatly celebrated sannyāsī. Śrī Caitanya Mahāprabhu was the third disciplic descendant from Śrī Mādhavendra Purī. The process of worship in the disciplic succession of Madhvācārya was full of ritualistic ceremonies, with hardly a sign of love of Godhead; Śrī Mādhavendra Purī was the first person in that disciplic succession to exhibit the symptoms of love of Godhead and the first to write a poem beginning with the words ayi dīna-dayādra nātha, "O supremely merciful Personality of Godhead." In that poem is the seed of Caitanya Mahāprabhu's cultivation of love of Godhead.

TEXT 11

TEXT

śrī-īśvarapurī-rūpe aṅkura puṣṭa haila
āpane caitanya-mālī skandha upajila

SYNONYMS

śrī-īśvara-purī--by the name Śrī Īśvara Purī; rūpe--in the form of; aṅkura--the seed; puṣṭa--cultivated; haila--became; āpane--Himself; caitanya-mālī--the gardener of the name Śrī Caitanya Mahāprabhu; skandha--trunk; upajila--expanded.

TRANSLATION

The seed of devotional service next fructified in the form of Śrī Īśvara Purī, and then the gardener Himself, Caitanya Mahāprabhu, became the main trunk of the tree of devotional service.

PURPORT
Śrī Īśvara Purī was a resident of Kumāra-haṭṭa, where there is now a railroad station known as Kāmarhaṭṭa. Nearby there is also another station named Hālisahara, which belongs to the Eastern Railway that runs from the eastern section of Calcutta.

Īśvara Purī appeared in a brāhmaṇa family and was the most beloved disciple of Śrīla Mādhavendra Purī. In the last portion of Śrī Caitanya-caritāmṛta (Antya 8.28-31), it is stated:

İśvara-purī gosāñi kare śrī-pada sevana
sva-haste karena mala-mūtrādi mārjana
nirantara kṛṣṇa-nāma karāya smaranā
kṛṣṇa-nāma kṛṣṇa-līlā śunāya anuṣaṇa
tuṣṭa hañā purī tāṅre kaila āliṅgana
vara dilā kṛṣṇe tomāra ha-uka prema-dhana
sei haite Īśvara-purī premera sāgara

"At the last stage of his life Śrī Mādhavendra Purī became an invalid and was completely unable to move, and Īśvara Purī so completely engaged himself in his service that he personally cleaned up his stool and urine. Always chanting the Hare Kṛṣṇa mahā-mantra and reminding Śrī Mādhavendra Purī about the pastimes of Lord Kṛṣṇa in the last stage of his life, Īśvara Purī gave the best service among his disciples. Thus Mādhavendra Purī, being very pleased with him, blessed him, saying, 'My dear boy, I can only pray to Kṛṣṇa that He will be pleased with you.' Thus Īśvara Purī, by the grace of his spiritual master, Śrī Mādhavendra Purī, became a great devotee in the ocean of love of Godhead." Śrīla Viśvanātha Cakravartī states in his Gurv-aṣṭaka prayer, yasya prasādāḥ bhagavat-prasādāḥ yasya prasādaḥ na gati'pi: "By the mercy of the spiritual master one is blessed by the mercy of Kṛṣṇa. Without the grace of the spiritual master one cannot make any advancement." It is by the mercy of the spiritual master that one becomes perfect, as vividly exemplified here. A Vaiṣṇava is always protected by the Supreme Personality of Godhead, but if he appears to be an invalid, this gives a chance to his disciples to serve him. Īśvara Purī pleased his spiritual master by service, and by the blessings of his spiritual master he became such a great personality that Lord Caitanya Mahāprabhu accepted him as His spiritual master.

Śrīla Īśvara Purī was the spiritual master of Śrī Caitanya Mahāprabhu, but before initiating Lord Caitanya he went to Navadvīpa and lived for a few months in the house of Gopinātha Ācārya. At that time Lord Caitanya became acquainted with him, and it is understood that he served Śrī Caitanya Mahāprabhu by reciting his book, Kṛṣṇa-līlāmṛta. This is explained in Śrī Caitanya-bhāgavata, Ādi-līlā, Chapter Eleven.

To teach others by example how to be a faithful disciple of one's spiritual master, Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, visited the birthplace of Īśvara Purī at Kāmarhaṭṭa and collected some earth from his birthsite. This He kept very carefully, and He used to eat a small portion of it daily. This is stated in the Caitanya-bhāgavata, Ādi-līlā, Chapter Seventeen. It has now become customary for devotees, following the example of Śrī Caitanya Mahāprabhu, to go there and collect some earth from that place.
nijācintya-ṣaktye mālī haṇā skandha haya
sakala śākhāra sei skandha mūlaśraya

SYNONYMS

nija--His own; acintya--inconceivable; ṣaktye--by potency; mālī--gardener; haṇā--becoming; skandha--trunk; haya--became; sakala--all; śākhāra--of other branches; sei--that; skandha--trunk; mūla-āśraya--original support.

TRANSLATION

By His inconceivable powers, the Lord became the gardener, the trunk and the branches simultaneously.

TEXTS 13-15

TEXT

paramānanda purī, āra keśava bhāratī
brahmānanda purī, āra brahmānanda bhāratī
viṣṇu-purī, keśava-purī, purī kṛṣṇānanda
śrī-ṛṣimhatīrtha, āra purī sukhānanda

ei nava mūla nikasila vrkṣa-mūle
ei nava mūle vrkṣa karila niścale

SYNONYMS

paramānanda purī--of the name Paramānanda Purī; āra--and; keśava bhāratī--of the name Keśava Bhāratī; brahmānanda purī--of the name Brahmānanda Purī; āra--and; brahmānanda bhāratī--of the name Brahmānanda Bhāratī; viṣṇu-purī--of the name Viṣṇu Purī; keśava-purī--of the name Keśava Purī; purī kṛṣṇānanda--of the name Kṛṣṇānanda Purī; śrī-ṛṣimha-tīrtha--of the name Śrī Ṛṣimha Tīrtha; āra--and; purī sukhānanda--of the name Sukhānanda Purī; ei nava--of these nine; mūla--roots; nikasila--fructified; vrkṣa-mūle--in the trunk of the tree; ei nava mūle--in these nine roots; vrkṣa--the tree; karila niścale--became very steadfast.

TRANSLATION

Paramānanda Purī, Keśava Bhāratī, Brahmānanda Purī and Brahmānanda Bhāratī, Śrī Viṣṇu Purī, Keśava Purī, Kṛṣṇānanda Purī, Śrī Ṛṣimha Tīrtha and Sukhānanda Purī--these nine sannyāsī roots all sprouted from the trunk of the tree. Thus the tree stood steadfastly on the strength of these nine roots.

PURPORT

Paramānanda Purī: Paramānanda Purī belonged to a brāhmaṇa family of the Trihut district in Uttara Pradesh. Mādhavendra Purī was his spiritual master. In relationship with Mādhavendra Purī, Paramānanda Purī was very dear to Śrī Caitanya Mahāprabhu. In the Caitanya-bhāgavata, Antya-līlā, there is the following statement:
Among his sannyāsī disciples, Īśvara Purī and Paramānanda Purī were very dear to Mādhavendra Purī. Thus Paramānanda Purī, like Svarūpa Dāmodara, who was also a sannyāsī, was very dear to Śrī Caitanya Mahāprabhu and was His constant associate. When Lord Caitanya accepted the renounced order, Paramānanda Purī offered Him the daṇḍa. Paramānanda Purī was always engaged in meditation, and Śrī Svarūpa was always engaged in chanting the Hare Kṛṣṇa mahā-mantra. As Śrī Caitanya Mahāprabhu offered full respect to His spiritual master, Īśvara Purī, He similarly respected Paramānanda Purī and Svarūpa Dāmodara. It is described in the Caitanya-bhāgavata, Antya-līlā, Chapter Three, that when Śrī Caitanya Mahāprabhu first saw Paramānanda Purī He made the following statement:

"My eyes, My mind, My religious activities and My acceptance of the sannyāsa order have now all become perfect because today Mādhavendra Purī is manifest before Me in the form of Paramānanda Purī." The Caitanya-bhāgavata further states:

Thus Śrī Caitanya Mahāprabhu exchanged respectful obeisances with Paramānanda Purī, who was very dear to Him. Paramānanda Purī established a small monastery behind the western side of the Jagannātha temple, where he had a well dug to supply water. The water, however, was bitter, and therefore Śrī Caitanya Mahāprabhu prayed to Lord Jagannātha to allow Ganges water to come into the well to make it sweet. When Lord Jagannātha granted the request, Lord Caitanya told all the devotees that from that day hence, the water of Paramānanda Purī's well should be celebrated as Ganges water, for any devotee who would drink it or bathe in it would certainly get the same benefit as that derived from drinking or bathing in the waters of the Ganges. Such a person would certainly develop pure love of Godhead. It is stated in the Caitanya-bhāgavata, Antya-līlā:

prabhu bale āmi ye āchiye prthivīte
niścaya-i jāniha purī-gosāṇira prīte
"Śrī Caitanya Mahāprabhu used to say: 'I am living in this world only on account of the excellent behavior of Śrī Paramānanda Purī.' " The Gauraganaoddeśa-dīpikā, verse 118, states, purī śrī-paramānando ya āsid uddhavah purā. "Paramānanda Purī is none other than Uddhava." Uddhava was Lord Kṛṣṇa's friend and uncle, and in Caitanya-lilā the same Uddhava became the friend of Śrī Caitanya Mahāprabhu and His uncle in terms of their relationship in the disciplic succession.

Keśava Bhāratī: The Sarasvatī, Bhāratī and Purī sampradāyas belong to the Śrṅgerī Maṭha in South India, and Śrī Keśava Bhāratī, who at that time was situated in a monastery in Katwa, belonged to the Bhāratī-sampradāya. According to some authoritative opinions, although Keśava Bhāratī belonged to the Śaṅkara-sampradāya, he had formerly been initiated by a Vaiṣṇava. He is said to have been a Vaiṣṇava on account of having been initiated by Mādhavendra Purī, for some say that he took sannyāsa from Mādhavendra Purī. The temple and Deity worship started by Keśava Bhāratī are still existing in the village known as Khāṇḍundi, which is under the postal jurisdiction of Kāndāra in the district of Burdwan. According to the managers of that maṭha, the priests are descendants of Keśava Bhāratī, and some say that the worshipers of the Deity are descendants of the sons of Keśava Bhāratī. In his householder life he had two sons, Niśāpati and Uṣāpati, and a brāhmaṇa of the name Śrī Nakāṭicandra Vidyāratna, who was a member of the family of Niśāpati, was the priest in charge at the time that Śrī Bhaktisiddhānta Sarasvatī visited this temple. According to some, the priests of the temple belong to the family of Keśava Bhāratī's brother. Still another opinion is that they descend from Mādhava Bhāratī, who was another disciple of Keśava Bhāratī's. Mādhava Bhāratī's disciple Balabhadra, who also later became a sannyāsī of the Bhāratī-sampradāya, had two sons in his family life, named Madana and Gopāla. Madana, whose family's surname was Bhāratī, lived in the village of Āuruīyā, and Gopāla, whose family's surname was Brahmacārī, lived in the village of Denduḍa. There are still many living descendants of both families.

In the Gauraganaoddeśa-dīpikā, verse 52, it is said:

\[
\text{mathurāyāṁ yajña-sūtram}
\]
\[
purā kṛṣṇāya yo muniḥ
\]
\[
dadu sāndīpāniḥ so 'bhūd
\]
\[
adya keśava-bhāratī
\]

"Sāndīpani Muni, who formerly offered the sacred thread to Kṛṣṇa and Balarāma, later became Keśava Bhāratī." It is he who offered sannyāsa to Śrī Caitanya Mahāprabhu. There is another statement from the Gauraganaoddeśa-dīpikā, verse 117: iti kecīt prabhāṣante 'krūraḥ keśava-bhāratī. "According to some authoritative opinions, Keśava Bhāratī is an incarnation of Akrūra." Keśava Bhāratī offered the sannyāsa order to Śrī Caitanya Mahāprabhu in the year 1432 Ṛkṣīṇa (A.D. 1510) in Katwa. This is stated in the Vaiṣṇava-maṁjaśa, Part Two.

Brahmānanda Purī: Śrī Brahmānanda Purī was one of the associates of Śrī Caitanya Mahāprabhu while He was performing kīrtana in Nāvadvīpa, and he also joined Lord Kṛṣṇa in Jagannātha Purī. We may note in this connection that the name Brahmānanda is accepted not only by Māyāvādī sannyāsīs but by Vaiṣṇava sannyāsīs also. One of our foolish Godbrothers criticized our sannyāsī Brahmānanda Svāmī, saying that this was a Māyāvādī name. The foolish man did not know that Brahmānanda does not always refer to the impersonal. Parabrahman, the Supreme Brahman, is Kṛṣṇa. A devotee of Kṛṣṇa can therefore
also be called Brahmānanda; this is evident from the fact that Brahmānanda Purī was one of the chief sannyāsī associates of Lord Caitanya Mahāprabhu.

Brahmananda Bhāratī: Brahmānanda Bhāratī went to see Śrī Kṛṣṇa Caitanya Mahāprabhu at Jagannātha-dhāma. At that time he used to wear only a deerskin to cover himself, and Śrī Caitanya Mahāprabhu indirectly indicated that He did not like this deerskin covering. Brahmānanda Bhāratī therefore gave it up and accepted a loincloth of saffron color, as used by Vaiṣṇava sannyāsīs. For some time he lived with Śrī Caitanya Mahāprabhu at Jagannātha Purī.

TEXT 16

TEXT

madhya-mūla paramānanda purī mahā-dhīra
aṣṭa dike aṣṭa mūla vṛkṣa kaila sthira

SYNONYMS

madhya-mūla--the middle root; paramānanda purī--of the name Paramānanda Purī; mahā-dhīra--most sober; aṣṭa dike--in the eight directions; aṣṭa mūla--eight roots; vṛkṣa--the tree; kaila sthira--fixed.

TRANSLATION

With the sober and grave Paramānanda Purī as the central root and the other eight roots in the eight directions, the tree of Caitanya Mahāprabhu stood firmly.

TEXT 17

TEXT

skandhera upare bahu śākhā upajila
upari upari śākhā asaṅkhya ha-ila

SYNONYMS

skandhera upare--upon the trunk; bahu śākhā--many branches; upajila--grew; upari upari--over and above them; śākhā--other branches; asaṅkhya--innumerable; ha-ila--fructified.

TRANSLATION

From the trunk grew many branches and above them innumerable others.

TEXT 18

TEXT

viṣa viṣa śākhā kari' eka eka maṇḍala
mahā-mahā-śākhā chāila brāhmaṇḍa sakala

SYNONYMS
Thus the branches of the Caitanya tree formed a cluster or society, with great branches covering all the universe.

**PURPORT**

Our International Society for Krishna Consciousness is one of the branches of the Caitanya tree.

**TEXT 19**

**TEXT**

ekaika śākhāte upaśākhā sata sata yata upajila śākhā ke gaṇibe kata

**SYNONYMS**

ekaika--each branch; śākhāte--in the branch; upaśākhā--subbranches; sata sata--hundreds and hundreds; yata--all; upajila--grew; śākhā--branches; ke--who; gaṇibe--can count; kata--how much.

**TRANSLATION**

From each branch grew many hundreds of subbranches. No one can count how many branches thus grew.

**TEXT 20**

**TEXT**

mukhya mukhya śākhā-gaṇera nāma agaṇa
   āge ta' kariba, śuna vṛkṣera varṇana

**SYNONYMS**

mukhya mukhya--the foremost of them all; śākhā-gaṇera--of the branches; nāma--name; agaṇa--uncountable; āge--subsequently; ta' kariba--I shall do; śuna--please hear; vṛkṣera varṇana--the description of the Caitanya tree.

**TRANSLATION**

I shall try to name the foremost of the innumerable branches. Please hear the description of the Caitanya tree.

**TEXT 21**

**TEXT**

vṛkṣera upare śākhā haila dui skandha
eka 'advaita' nāma, āra 'nityānanda'

SYNONYMS

vrkṣera--of the tree; upare--on the top; śākhā--branch; haila--became; dui- -two; skandha--trunks; eka--one; advaita--Śrī Advaita Prabhu; nāma--of the name; āra--and; nityānanda--of the name Nityānanda Prabhu.

TRANSLATION

At the top of the tree the trunk branched into two. One trunk was named Śrī Advaita Prabhu and the other Śrī Nityānanda Prabhu.

TEXT 22

TEXT

sei dui-skandhe bahu śākhā upajila
tāra upaśākhā-gaṇe jagat chāila

SYNONYMS

sei--that; dui-skandhe--in two trunks; bahu--many; śākhā--branches; upajila--grew; tāra--of them; upaśākhā-gaṇe--subbranches; jagat--the whole world; chāila--covered.

TRANSLATION

From these two trunks grew many branches and subbranches that covered the entire world.

TEXT 23

TEXT

baḍa śākhā, upaśākhā, tāra upaśākhā
yata upajila tāra ke karibe lekhā

SYNONYMS

baḍa śākhā--the big branches; upaśākhā--subbranches; tāra--their; upaśākhā--subbranches; yata--all that; upajila--grew; tāra--of them; ke--who; karibe--can count; lekhā--or write.

TRANSLATION

These branches and subbranches and their subbranches became so numerous that no one can actually write about them.

TEXT 24

TEXT

śiṣya, prāśiṣya, āra upaśiṣya-gaṇa
jagat vyāpila tāra nāhika gaṇana
SYNONYMS

śiṣya--disciples; praśiṣya--granddisciples; ara--and; upaśiṣya-gaṇa--admirers; jagat--the whole world; vyāpila--spread; tāra--of that; nāhika--there is none; gaṇana--enumeration.

TRANSLATION

Thus the disciples and the granddisciples and their admirers spread throughout the entire world, and it is not possible to enumerate them all.

TEXT 25

TEXT

uḍumbara-vṛkṣa yena phale sarva ange
ei mata bhakti-vṛkṣe sarvatra phala lāge

SYNONYMS

uḍumbara-vṛkṣa--a big fig tree; yena--as if; phale--grew fruits; sarva--all; ange--parts of the body; ei--this; mata--like; bhakti-vṛkṣe--in the tree of devotional service; sarvatra--all over; phala--fruit; lāge--appears.

TRANSLATION

As a big fig tree bears fruits all over its body, each part of the tree of devotional service bore fruit.

PURPORT

This tree of devotional service is not of this material world. It grows in the spiritual world, where there is no distinction between one part of the body and another. It is something like a tree of sugar, for whichever part of such a tree one tastes, it is always sweet. The tree of bhakti has varieties of branches, leaves and fruits, but they are all meant for the service of the Supreme Personality of Godhead. There are nine different processes of devotional service (āravaṇaṁ kīrtanaṁ viṣṇoḥ smaranaṁ pāda-sevanam arcanaṁ vandanaṁ dāsyam ātma-nivedanaṁ), but all of them are meant only for the service of the Supreme Lord. Therefore whether one hears, chants, remembers or worships, his activities will yield the same result. Which one of these processes will be the most suitable for a particular devotee depends upon his taste.

TEXT 26

TEXT

mūla-skandhera sākhā āra upāśākhā-gaṇe
lāgilā ye prema-phala,----amṛtake jine

SYNONYMS
mūla-skandhera—of the chief trunk; śākhā—branches; āra—and; upāśākhā-
gāne—subbranches; lāgilā—as it grew; ye—that; prema-phala—the fruit of
love; amṛtake jine—such a fruit conquers nectar.

TRANSLATION

Since Śrī Kṛṣṇa Caitanya Mahāprabhu was the original trunk, the taste of
the fruits that grew on the branches and subbranches surpassed the taste of
nectar.

TEXT 27

TEXT

pākila ye prema-phala amṛta-madhura
vilāya caitanya-mālī, nāhi laya mūla

SYNONYMS

pākila—ripened; ye—that; prema-phala—the fruit of love of Godhead;
amṛta—nectarean; madhura—sweet; vilāya—distributes; caitanya-mālī—the
gardener, Lord Caitanya; nāhi—does not; laya—take; mūla—price.

TRANSLATION

The fruits ripened and became sweet and nectarean. The gardener, Śrī
Caitanya Mahāprabhu, distributed them without asking any price.

TEXT 28

TEXT

tri-jagate yata āche dhana-ratnamaṇi
eka-phalera mūlya kari' tāḥā nāhi gaṇi

SYNONYMS

tri-jagate—in the three worlds; yata—as much as; āche—there is; dhana-
ratna-maṇi—wealth and riches; eka-phalera—one fruit's; mūlya—price; kari'—
calculated; tāḥā—that; nāhi—do not; gaṇi—count.

TRANSLATION

All the wealth in the three worlds cannot equal the value of one such
nectarean fruit of devotional service.

TEXT 29

TEXT

māge vā nā māge keha, pātra vā apātra
ihāra vicāra nāhi jāne, deya mātra

SYNONYMS
Not considering who asked for it and who did not, nor who was fit and who unfit to receive it, Caitanya Mahāprabhu distributed the fruit of devotional service.

PURPORT

This is the sum and substance of Lord Caitanya's saṅkīrtana movement. There is no distinction made between those who are fit and those who are not fit to hear or take part in the saṅkīrtana movement. It should therefore be preached without discrimination. The only purpose of the preachers of the saṅkīrtana movement must be to go on preaching without restriction. That is the way in which Śrī Caitanya Mahāprabhu introduced this saṅkīrtana movement to the world.

TEXT 30

TEXT

aṅjali aṅjali bhari' phele caturdiśe
daridra kuḍāṅā khāya, mālākāra hāse

SYNONYMS

aṅjali--handful; aṅjali--handful; bhari'--filling; phele--distributes; catur-diśe--in all directions; daridra--poor; kuḍāṅā--picking up; khāya--eats; mālā-kāra--the gardener; hāse--smiles.

TRANSLATION

The transcendental gardener, Śrī Caitanya Mahāprabhu, distributed handful after handful of fruit in all directions, and when the poor hungry people ate the fruit, the gardener smiled with great pleasure.

TEXT 31

TEXT

mālākāra kahe,----śuna, vṛkṣa-parivāra
mūlaśākhā-upaśākhā yateka prakāra

SYNONYMS

mālā-kāra--the gardener; kahe--said; śuna--hear; vṛkṣa-parivāra--the family of this transcendental tree of devotional service; mūla-śākhā--chief branches; upaśākhā--subbranches; yateka--as many; prakāra--varieties.

TRANSLATION
Lord Caitanya thus addressed the multifarious varieties of branches and subbranches of the tree of devotional service:

TEXT 32

TEXT

alaukika vrksa kare sarvendriya-karma
sthavara ha-iyã dhare jaãgamera dharma

SYNONYMS

alaukika--transcendental; vrksa--tree; kare--does; sarv-indriya--all senses; karma--activities; sthavara--immovable; ha-iyã--becoming; dhare--accepts; jaãgamera--of the movable; dharma--activities.

TRANSLATION

"Since the tree of devotional service is transcendental, every one of its parts can perform the action of all the others. Although a tree is supposed to be immovable, this tree nevertheless moves.

PURPORT

It is our experience in the material world that trees stand in one place, but in the spiritual world a tree can go from one place to another. Therefore everything in the spiritual world is called alaukika, uncommon or transcendental. Another feature of such a tree is that it can act universally. In the material world the roots of a tree go deep within the earth to gather food, but in the spiritual world the twigs, branches and leaves of the upper portion of the tree can act like the roots.

TEXT 33

TEXT

e vrksera aanga haya saba sa-cetana
badiyã vyapila sabe sakala bhuvana

SYNONYMS

e--this; vrksera--of the Caitanya tree; aanga--parts; haya--are; saba--all; sa-cetana--spiritually cognizant; badiyã--increasing; vyapila--overflooded; sabe--all the parts; sakala--all; bhuvana--the world.

TRANSLATION

"All the parts of this tree are spiritually cognizant, and thus as they grow up they spread all over the world.

TEXT 34

TEXT

ekalã malaãkara ämi kãhãn kãhãn yãba
ekalā vā kata phala pādiyā vilāba

SYNONYMS

ekalā--alone; mālā-kāra--gardener; āmi--I am; kāhān--where; kāhān--where; yāba--shall I go; ekalā--alone; vā--or; kata--how many; phala--fruits; pādiyā--picking; vilāba--shall distribute.

TRANSLATION

"I am the only gardener. How many places can I go? How many fruits can I pick and distribute?

PURPORT

Here Śrī Caitanya Mahāprabhu indicates that the distribution of the Hare Kṛṣṇa mahā-mantra should be performed by combined forces. Although He is the Supreme Personality of Godhead, He laments, "How can I act alone? How can I alone pick the fruit and distribute it all over the world?" This indicates that all classes of devotees should combine to distribute the Hare Kṛṣṇa mahā-mantra without consideration of the time, place or situation.

TEXT 35

TEXT

ekalā uṭhānā dite haya pariśrama
ekha pāya, keha nā pāya, rahe mane bhrama

SYNONYMS

ekalā--alone; uṭhānā--picking up; dite--to give; haya--it becomes; pariśrama--too laborious; keha--someone; pāya--does get; keha--someone; nā--not; pāya--does get; rahe--remains; mane--in the mind; bhrama--suspicion.

TRANSLATION

"It would certainly be a very laborious task to pick the fruits and distribute them alone, and still I suspect that some would receive them and others would not.

TEXT 36

TEXT

ataeva āmi ājña diluṅ sabākāre
yāhān tāhān prema-phala deha' yāre tāre

SYNONYMS

ataeva--therefore; āmi--I; ājña--order; diluṅ--give; sabākāre--to everyone; yāhān--wherever; tāhān--everywhere; prema-phala--the fruit of love of Godhead; deha'--distribute; yāre--anyone; tāre--everyone.

TRANSLATION
"Therefore I order every man within this universe to accept this Kṛṣṇa consciousness movement and distribute it everywhere.

PURPORT

In this connection there is a song sung by Śrīla Bhaktivinoda Thākura:

enechi aŭsadhi māyā nāśibāra lāgi'
hari-nāma-mahā-mantra lao tumī māgi'

bhakativinoda prabhu-caraṇe padaiyā
sei hari-nāma-mantra laila māgiyā

The saṅkīrtana movement has been introduced by Lord Caitanya Mahāprabhu just to dispel the illusion of māyā, by which everyone in this material world thinks himself to be a product of matter and therefore to have many duties pertaining to the body. Actually, the living entity is not his material body: he is a spirit soul. He has a spiritual need to be eternally blissful and full of knowledge, but unfortunately he identifies himself with the body, sometimes as a human being, sometimes as an animal, sometimes a tree, sometimes an aquatic, sometimes a demigod, and so on. Thus with each change of body he develops a different type of consciousness with different types of activity and thus becomes increasingly entangled in material existence, transmigrating perpetually from one body to another. Under the spell of māyā, or illusion, he does not consider the past or future but is simply satisfied with the short life span that he has gotten for the present. To eradicate this illusion, Śrī Caitanya Mahāprabhu has brought the saṅkīrtana movement, and He requests everyone to accept and distribute it. A person who is actually a follower of Śrī Bhaktivinoda Thākura must immediately accept the request of Lord Caitanya Mahāprabhu by offering respectful obeisances unto His lotus feet and thus beg from Him the Hare Kṛṣṇa mahā-mantra. If one is fortunate enough to beg from the Lord this Hare Kṛṣṇa mahā-mantra, his life is successful.

TEXT 37

TEXT

ekalā mālākāra āmi kata phala khāba
nā diya vā ei phala āra ki kariba

SYNONYMS

ekalā--alone; mālā-kāra--gardener; āmi--I; kata--how many; phala--fruits; khāba--eat; nā--without; diya--giving; vā--or; ei--this; phala--fruits; āra--else; ki--what; kariba--shall I do.

TRANSLATION

"I am the only gardener. If I do not distribute these fruits, what shall I do with them? How many fruits can I alone eat?"

PURPORT
Lord Caitanya Mahāprabhu produced so many fruits of devotional service that they must be distributed all over the world; otherwise, how could He alone relish and taste each and every fruit? The original reason that Lord Śrī Kṛṣṇa descended as Śrī Caitanya Mahāprabhu was to understand Śrīmatī Rādhārāṇī's love for Kṛṣṇa and to taste that love. The fruits of the tree of devotional service were innumerable, and therefore He wanted to distribute them unrestrictedly to everyone. Śrīla Rūpa Gosvāmī therefore writes:

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasaṁ sva-bhakti-śriyam
haraḥ puraṭa-sundara-dyuti-kadamba-sandipitaḥ
sadda hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ

There were many precious incarnations of the Supreme Personality of Godhead, but none were so generous, kind and magnanimous as Śrī Caitanya Mahāprabhu, for He distributed the most confidential aspect of devotional service, namely, the conjugal love of Rādhā and Kṛṣṇa. Therefore Śrī Rūpa Gosvāmī Prabhupāda desires that Śrī Caitanya Mahāprabhu live perpetually in the hearts of all devotees, for thus they can understand and relish the loving affairs of Śrīmatī Rādhārāṇī and Kṛṣṇa.

TEXT 38

TEXT

ātma-icchāṁṛte vṛkṣa siṁci nirantara
tāḥāte asaṅkhya phala vṛkṣera upara

SYNONYMS

ātma--self; icchā-ṁṛte--by the nectar of the will; vṛkṣa--the tree; siṁci-ṁṛte--sprinkle; nirantara--constantly; tāḥāte--there; asaṅkhya--unlimited; phala--fruits; vṛkṣera--on the tree; upara--upper.

TRANSLATION

"By the transcendental desire of the Supreme Personality of Godhead, water has been sprinkled all over the tree, and thus there are innumerable fruits of love of Godhead.

PURPORT

God is unlimited, and His desires are also unlimited. This example of unlimited fruits is factually appropriate even within the material context, for with the good will of the Supreme Personality of Godhead there can be enough fruits, grains and other foodstuffs produced so that all the people in the world could not finish them, even if they ate ten times their capacity. In this material world there is actually no scarcity of anything but Kṛṣṇa consciousness. If people become Kṛṣṇa conscious, by the transcendental will of the Supreme Personality of Godhead there will be enough foodstuffs produced so that people will have no economic problems at all. One can very easily understand this fact. The production of fruits and flowers depends not upon our will but the supreme will of the Personality of Godhead. If He is pleased, He can supply enough fruits, flowers, etc., but if people are atheistic and godless, nature, by His will, restricts the supply of food. For example, in
several provinces in India, especially Maharashtra, Uttar Pradesh and other adjoining states, there is sometimes a great scarcity of foodstuffs due to lack of rainfall. So-called scientists and economists cannot do anything about this. Therefore, to solve all problems, one must seek the good will of the Supreme Personality of Godhead by becoming Kṛṣṇa conscious and worshiping Him regularly in devotional service.

TEXT 39

TEXT

ataeva saba phala deha' yāre tāre
khāiyā ha-uk loka ajara amare

SYNONYMS

ataeva--therefore; saba--all; phala--fruits; deha'--distribute; yāre tāre--to everyone and anyone; khāiyā--eating; ha-uk--let them become; loka--all people; ajara--without old age; amare--without death.

TRANSLATION

"Distribute this Kṛṣṇa consciousness movement all over the world. Let people eat these fruits and ultimately become free from old age and death.

PURPORT

The Kṛṣṇa consciousness movement introduced by Lord Caitanya is extremely important because one who takes to it becomes eternal, being freed from birth, death and old age. People do not recognize that the real distresses in life are the four principles of birth, death, old age and disease. They are so foolish that they resign themselves to these four miseries, not knowing the transcendental remedy of the Hare Kṛṣṇa mahā-mantra. Simply by chanting the Hare Kṛṣṇa mahā-mantra, one can become free from all misery, but because they are enchanted by the illusory energy, people do not take this movement seriously. Therefore those who are actually servants of Śrī Caitanya Mahāprabhu must seriously distribute this movement all over the world to render the greatest benefit to human society. Of course, animals and other lower species are not capable of understanding this movement, but if even a small number of living beings take it seriously, by their chanting loudly, all living entities, including even trees, animals and other lower species, will be benefited. When Śrī Caitanya Mahāprabhu inquired from Haridāsa Ṭhākura how he was to benefit living entities other than humans, Śrīla Haridāsa Ṭhākura replied that the Hare Kṛṣṇa mahā-mantra is so potent that if it is chanted loudly, everyone will benefit, including the lower species of life.

TEXT 40

TEXT

jagat vyāpiyā mora habe punya khyāti
sukhī ha-iyā loka mora gāhibeka kīrti

SYNONYMS
TRANSLATION

"If the fruits are distributed all over the world, My reputation as a pious man will be known everywhere, and thus all people will glorify My name with great pleasure.

PURPORT

This prediction of Lord Caitanya Mahāprabhu's is now actually coming to pass. The Kṛṣṇa consciousness movement is being distributed all over the world through the chanting of the holy name of the Lord, the Hare Kṛṣṇa mahā-mantra, and people who were leading confused, chaotic lives are now feeling transcendental happiness. They are finding peace in saṅkīrtana, and therefore they are acknowledging the supreme benefit of this movement. This is the blessing of Lord Caitanya Mahāprabhu. His prediction is now factually being fulfilled, and those who are sober and conscientious are appreciating the value of this great movement.

TEXT 41

TEXT

bhārata-bhūmite haila manusya janma yāra
    janma sārthaka kari' kara para-upakāra

SYNONYMS

bhārata--of India; bhūmite--in the land; haila--has become; manusya--human being; janma--birth; yāra--anyone; janma--such a birth; sārthaka--fulfillment; kari'--doing so; kara--do; para--others; upakāra--benefit.

TRANSLATION

"One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people.

PURPORT

The magnanimity of Lord Caitanya Mahāprabhu is expressed in this very important verse. Although He was born in Bengal and Bengalis therefore have a special duty toward Him, Śrī Caitanya Mahāprabhu is addressing not only Bengalis but all the inhabitants of India. It is in the land of India that actual human civilization can be developed.

Human life is especially meant for God realization, as stated in the Vedānta-sūtra: athāto brahma-jiñānā. Anyone who takes birth in the land of India (Bhārata-varṣa) has the special privilege of being able to take advantage of the instruction and guidance of the Vedic civilization. He automatically receives the basic principles of spiritual life, for 99.9% of the Indian people, even simple village farmers and others who are neither educated nor sophisticated, believe in the transmigration of the soul, believe
in past and future lives, believe in God and naturally want to worship the 
Supreme Personality of Godhead or His representative. These ideas are the 
natural inheritance of a person born in India. India has many holy places of 
pilgrimage, such as Gayā, Benares, Mathurā, Prayāga, Vṛndāvana, Haridvāra, 
Rāmeśvaram and Jagannātha Purī, and still people go there by the hundreds and 
thousands. Although the present leaders of India are influencing the people 
not to believe in God, not to believe in a next life and not to believe in a 
distinction between pious and impious life, and they are teaching them how to 
drink wine, eat meat and become supposedly civilized, people are nevertheless 
afraid of the four activities of sinful life—namely, illicit sex, meat-
eating, intoxication and gambling—and whenever there is a religious festival, 
they gather together by the thousands. We have actual experience of this. 
Whenever the Kṛṣṇa consciousness movement holds a saṅkīrtana festival in a big 
city like Calcutta, Bombay, Madras, Ahmedabad or Hyderabad, thousands of 
people come to hear. Sometimes we speak in English, but even though most 
people do not understand English, they nevertheless come to hear us. Even when 
imitation incarnations of Godhead speak, people gather in the thousands, for 
everyone who is born in the land of India has a natural spiritual inclination 
and is taught the basic principles of spiritual life; they merely need to be a 
little more educated in the Vedic principles. Therefore Śrī Caitanya 
Mahāprabhu said, janma sārthaka kari' kara para-upakāra: if an Indian is 
educated in the Vedic principles, he is able to perform the most beneficial 
welfare activity for the entire world. 

At present, for want of Kṛṣṇa consciousness, or God consciousness, the 
entire world is in darkness, having been covered by the four principles of 
sinful life—meat-eating, illicit sex, gambling and intoxication. Therefore 
there is a need for vigorous propaganda to educate people to refrain from 
sinful activities. This will bring peace and prosperity; the rogues, thieves 
and debauchees will naturally decrease in number, and all of human society 
will be God conscious.

The practical effect of our spreading the Kṛṣṇa consciousness movement all 
over the world is that now the most degraded debauchees are becoming the most 
elevated saints. This is only one Indian's humble service to the world. If all 
Indians had taken to this path, as advised by Lord Caitanya Mahāprabhu, India 
would have given a unique gift to the world, and thus India would have been 
glorified. Now, however, India is known as a poverty-stricken country, and 
whenever anyone from America or another opulent country goes to India, he sees 
many people lying by the footpaths for whom there are not even provisions for 
two meals a day. There are also institutions collecting money from all parts 
of the world in the name of welfare activities for poverty-stricken people, 
but they are spending it for their own sense gratification. Now, on the order 
of Śrī Caitanya Mahāprabhu, the Kṛṣṇa consciousness movement has been started, 
and people are benefiting from this movement. Therefore it is now the duty of 
the leading men of India to consider the importance of this movement and train 
many Indians to go outside of India to preach this cult. People will accept 
it, there will be cooperation among the Indian people and among the other 
people of the world, and the mission of Śrī Caitanya Mahāprabhu will then be 
fulfilled. Śrī Caitanya Mahāprabhu will then be glorified all over the world, 
and people will naturally be happy, peaceful and prosperous, not only in this 
life but also in the next, for as stated in the Bhagavad-gītā, anyone who 
understands Kṛṣṇa, the Supreme Personality of Godhead, will very easily get 
salvation, or freedom from the repetition of birth and death, and go back 
home, back to Godhead. Śrī Caitanya Mahāprabhu therefore requests every Indian 
to become a preacher of His cult to save the world from disastrous confusion.
This is not only the duty of Indians but the duty of everyone, and we are very happy that American and European boys and girls are seriously cooperating with this movement. One should know definitely that the best welfare activity for all of human society is to awaken man's God consciousness, or Kṛṣṇa consciousness. Therefore everyone should help this great movement. This is confirmed in Śrīmad-Bhāgavatam, Tenth Canto, Twenty-second Chapter, verse 35, which is next quoted in Caitanya-caritāmṛta.

**TEXT 42**

**TEXT**

etāvaj janma-sāphalyaṁ
dehināṁ iha dehiṣu
prāṇair arthair dhiyā vācā
śreyā-ācaraṇaṁ sadā
text

**SYNONYMS**

etāvat—up to this; janma—of birth; sāphalyaṁ—perfection; dehināṁ—of every living being; iha—in this world; dehiṣu—toward those who are embodied; prāṇaiḥ—by life; arthaiḥ—by wealth; dhiyāḥ—by intelligence; vācāḥ—by words; śreyaiḥ—eternal good fortune; ācaraṇaṁ—acting practically; sadā—always.

**TRANSLATION**

"It is the duty of every living being to perform welfare activities for the benefit of others with his life, wealth, intelligence and words."

**PURPORT**

There are two kinds of general activities—śreyas, or activities which are ultimately beneficial and auspicious, and preya, or those which are immediately beneficial and auspicious. For example, children are fond of playing. They don't want to go to school to receive an education, and they think that to play all day and night and enjoy with their friends is the aim of life. Even in the transcendental life of Lord Kṛṣṇa, we find that when He was a child He was very fond of playing with His friends of the same age, the cowherd boys. He would not even go home to take His dinner. Mother Yaśodā would have to come out to induce Him to come home. Thus it is a child's nature to engage all day and night in playing, not caring even for his health and other important concerns. This is an example of preya, or immediately beneficial activities. But there are also śreyas, or activities which are ultimately auspicious. According to Vedic civilization, a human being must be God conscious. He should understand what God is, what this material world is, who he is, and what their interrelationships are. This is called śreyas, or ultimately auspicious activity.

In this verse of Śrīmad-Bhāgavatam it is said that one should be interested in śreyas. To achieve the ultimate goal of śreyas, or good fortune, one should engage everything, including his life, wealth and words, not only for himself but for others also. However, unless one is interested in śreyas in his own life, he cannot preach of śreyas for the benefit of others.

This verse cited by Śrī Caitanya Mahāprabhu applies to human beings, not to animals. As indicated in the previous verse by the words manusya-janma, these injunctions are for human beings. Unfortunately, human beings, although they
have the bodies of men, are becoming less than animals in their behavior. This is the fault of modern education. Modern educators do not know the aim of human life; they are simply concerned with how to develop the economic condition of their countries or of human society. This is also necessary; the Vedic civilization considers all aspects of human life, including dharma (religion), artha (economic development), kāma (sense gratification) and mokṣa (liberation). But humanity's first concern should be religion. To be religious, one must abide by the orders of God, but unfortunately people in this age have rejected religion, and they are busy in economic development. Therefore they will adopt any means to get money. For economic development one does not need to get money by hook or by crook; one needs only sufficient money to maintain his body and soul. However, because modern economic development is going on with no religious background, people have become lusty, greedy and mad after money. They are simply developing the qualities of rajas (passion) and tamas (ignorance), neglecting the other quality of nature, sattva (goodness), and the brahminical qualifications. Therefore the entire society is in chaos.

The Bhāgavatam says that it is the duty of an advanced human being to act in such a way as to facilitate human society's attainment of the ultimate goal of life. There is a similar verse in the Viṣṇu Purāṇa, Part Three, Chapter Twelve, verse 45, which is quoted in this chapter of Caitanya-caritāmṛta as verse 43.

TEXT 43

TEXT

prāṇināṁ upakārasya
yad eveha paratra ca
karmanā manasaḥ vācā
tad eva mati-mān bhajet

SYNONYMS

prāṇināṁ--of all living entities; upakārasya--for the benefit; yat--whichever; eva--certainly; iha--in this world or in this life; paratra--in the next life; ca--and; karmanā--by work; manasā--by the mind; vācā--by words; tat--that; eva--certainly; mati-mān--an intelligent man; bhajet--must act.

TRANSLATION

"By his work, thoughts and words, an intelligent man must perform actions which will be beneficial for all living entities in this life and in the next."

PURPORT

Unfortunately, people in general do not know what is to take place in the next life. To prepare oneself for his next life is common sense, and it is a principle of the Vedic civilization, but presently people throughout the world do not believe in a next life. Even influential professors and other educators say that as soon as the body is finished, everything is finished. This atheistic philosophy is killing human civilization. People are irresponsibly performing all sorts of sinful activities, and thus the privilege of the human life is being taken away by the educational propaganda of the so-called
leaders. Actually it is a fact that this life is meant for preparation for the next life; by evolution one has come through many species, or forms, and this human form of life is an opportunity to promote oneself to a better life. This is explained in the Bhagavad-gītā (9.25):

\[
yānti deva-vratā devān 
pitṛn yānti pitṛ-vratāḥ  
bhūtānī yānti bhūtejyā  
yānti mad-yājino 'pi mām
\]

"Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me." Therefore, one may promote himself to the higher planetary systems, which are the residence of the demigods, one can promote himself to the Pitṛloka, one can remain on earth, or one can also go back home, back to Godhead. This is further confirmed elsewhere in the Bhagavad-gītā (4.9):

\[
\text{tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna. After giving up the body, one who knows Kṛṣṇa in truth does not come back again to this world to accept a material body, but he goes back home, back to Godhead. This knowledge is in the śāstras, and people should be given the opportunity to understand it. Even if one is not able to go back to Godhead in one life, the Vedic civilization at least gives one the opportunity to be promoted to the higher planetary systems, where the demigods live, and not glide down again to animal life. At present, people do not understand this knowledge, although it constitutes a great science, for they are uneducated and trained not to accept it. This is the horrible condition of modern human society. As such, the Kṛṣṇa consciousness movement is the only hope to direct the attention of intelligent men to a greater benefit in life.}

**TEXT 44**

**TEXT**

mālī manuṣya āmāra nāhi rājya-dhana
phala-phula diyā kari' punya upārjana

**SYNONYMS**

mālī--gardener; manuṣya--man; āmāra--My; nāhi--there is none; rājya--kingdom; dhana--wealth; phala--fruit; phula--flowers; diyā--giving; kari'--do; punya--piety; upārjana--achievement.

**TRANSLATION**

"I am merely a gardener. I have neither a kingdom nor very great riches. I simply have some fruits and flowers that I wish to utilize to achieve piety in My life."

**PURPORT**

In performing welfare activities for human society, Śrī Caitanya Mahāprabhu presents Himself as being not very rich, thus indicating that a man need not be rich or opulent to act for the welfare of humanity. Sometimes rich men are very proud that they can perform beneficial activities for human society.
whereas others cannot. A practical example is that when there is a scarcity of food in India on account of meager rainfall, some members of the richer class very proudly distribute foodstuffs, making huge arrangements with the help of the government, as if merely by such activities people will be benefited. Suppose there were no food grains. How would the rich men distribute food? Production of grains is completely in the hands of God. If there were no rain, there would be no grains, and these so-called rich men would be unable to distribute grains to the people.

The real purpose of life, therefore, is to satisfy the Supreme Personality of Godhead. Śrīla Rūpa Gosvāmī describes in his Bhakti-rasāmṛta-sindhu that devotional service is so exalted that it is beneficial and auspicious for every man. Śrī Caitanya Mahāprabhu also declared that to propagate the bhakti cult of devotional service in human society, one does not need to be very rich. Anyone can do it and thus render the highest benefit to humanity if he knows the art. Lord Caitanya Mahāprabhu takes the part of a gardener because although a gardener is naturally not a very rich man, he has some fruits and flowers. Any man can collect some fruits and flowers and satisfy the Supreme Personality of Godhead in devotional service, as the Lord recommends in the Bhagavad-gītā (9.26):

\[
\text{patraṁ puṣpaṁ phalaṁ toyaṁ} \\
\text{yo me bhaktyā prayacchati} \\
\text{tad aham bhakty-upahṛtam} \\
\text{aśnāmi prayatātmanaḥ}
\]

One cannot satisfy the Supreme Lord by his riches, wealth or opulent position, but anyone can collect a little fruit or a flower and offer it to the Lord. The Lord says that if one brings such an offering in devotion, He will accept it and eat it. When Kṛṣṇa eats, the entire world becomes satisfied. There is a story in the Mahābhārata illustrating how by Kṛṣṇa's eating, the sixty thousands disciples of Durvāsā Muni were all satisfied. Therefore it is a fact that if by our life (prāṇaiḥ), by our wealth (arthaiva), by our intelligence (dhiya) or by our words (vācā) we can satisfy the Supreme Personality of Godhead, naturally the entire world will become happy. Therefore our main duty is to satisfy the Supreme Godhead by our actions, our money and our words. This is very simple. Even if one does not have money, he can preach the Hare Kṛṣṇa mantra to everyone. One can go everywhere, to every home, and request everyone to chant the Hare Kṛṣṇa mantra. Thus the entire world situation will become very happy and peaceful.

TEXT 45

TEXT

mālī haṅā vṛkṣa ha-ilāṁ ei ta' icchāte 
sarva-prāṇīra upakāra haya vṛkṣa haite

SYNONYMS

mālī haṅā--although I am the gardener; vṛkṣa ha-ilāṁ--I am also the tree; ei ta'--this is; icchāte--by My will; sarva-prāṇīra--of all living entities; upakāra--welfare; haya--there is; vṛkṣa--the tree; haite--from.

TRANSLATION
"Although I am acting as a gardener, I also want to be the tree, for thus I can bestow benefit upon all.

PURPORT

Śrī Caitanya Mahāprabhu is the most benevolent personality in human society because His only desire is to make people happy. His saṅkīrtana movement is especially meant for the purpose of making people happy. He wanted to become the tree Himself because a tree is supposed to be the most benevolent living entity. In the following verse, which is from Śrīmad-Bhāgavatam (10.22.33), Kṛṣṇa Himself highly praised the existence of a tree.

TEXT 46

TEXT

aho eśāṁ varam janma
sarva-prāṇy-upajīvināṁ
su-janasyeva yeśāṁ vai
vimukhā yānti nārthinaḥ

SYNONYMS

aho--oh, just see; eśāṁ--of these trees; varam--superior; janma--birth; sarva--all; prāṇi--living entities; upajīvināṁ--one who provides maintenance; su-janasya iva--like the great personalities; yeśāṁ--from whose; vai--certainly; vimukhā--disappointed; yānti--goes away; na--never; arthinaḥ--one who is asking for something.

TRANSLATION

"Just see how these trees are maintaining every living entity! Their birth is successful. Their behavior is just like that of great personalities, for anyone who asks anything from a tree never goes away disappointed."

PURPORT

According to Vedic civilization, kṣatriyas are considered to be great personalities because if anyone goes to a kṣatriya king to ask for charity, the king will never refuse. The trees are compared to those noble kṣatriyas because everyone derives all kinds of benefits from them—some people take fruit, others take flowers, others take leaves, others take twigs, and others even cut the tree, and yet the tree gives to everyone without hesitation. Unnecessarily cutting trees without consideration is another example of human debauchery. The paper industry cuts many hundreds and thousands of trees for its mills, and with the paper so much rubbish literature is published for the whimsical satisfaction of human society. Unfortunately, although these industrialists are now happy in this life by dint of their industrial development, they do not know that they will incur the responsibility for killing these living entities who are in the forms of trees.

This verse, quoted from Śrīmad-Bhāgavatam, was spoken by Lord Kṛṣṇa to His friends when He was taking rest underneath a tree after His pastime of stealing the clothes of the gopīs (vastra-haraṇa-līlā). By quoting this verse, Caitanya Mahāprabhu teaches us that we should be tolerant like trees and also beneficial like trees, which give everything to the needy persons who come...
underneath them. A needy person may derive many advantages from trees and also from many animals, but in modern civilization people have become so ungrateful that they exploit the trees and animals and kill them. These are some of the sinful activities of modern civilization.

TEXT 47

TEXT

ei ājñā kaila yadi caitanya-mālākāra
parama ānanda pāila vṛkṣa-parivāra

SYNONYMS

ei--this; ājñā--order; kaila--gave; yadi--when; caitanya--Śrī Caitanya Mahāprabhu; mālā-kāra--as a gardener; parama--the greatest; ānanda--pleasure; pāila--got; vṛkṣa--of the tree; parivāra--descendants.

TRANSLATION

The descendants of the tree [the devotees of Śrī Caitanya Mahāprabhu] were very glad to receive this order directly from the Lord.

PURPORT

It is the desire of Lord Caitanya Mahāprabhu that the benevolent activities of the sāṅkīrtana movement, which was inaugurated five hundred years ago in Navadvīpa, be spread all over the world for the benefit of all human beings. Unfortunately, there are many so-called followers of Caitanya Mahāprabhu who are satisfied simply to construct a temple, make a show of the Deities, collect some funds and utilize them for eating and sleeping. There is no question of their preaching the cult of Śrī Caitanya Mahāprabhu all over the world. But even though they are unable to do so, if anyone else does it they become envious. This is the condition of the modern followers of Caitanya Mahāprabhu. The Age of Kali is so strong that it affects even the so-called followers of Lord Caitanya. At least the followers of Caitanya Mahāprabhu must come out of India to preach His cult all over the world, for this is the mission of Lord Caitanya. The followers of Lord Caitanya must execute His will with heart and soul, being more tolerant than the trees and humbler than the straw in the street.

TEXT 48

TEXT

yei yāhān tāhān dāna kare prema-phala
phalāsvāde matta loka ha-ila sakala

SYNONYMS

yei--anyone; yāhān--wherever; tāhān--anywhere; dāna--charity; kare--gives in; prema-phala--the fruit of love of Godhead; phala--fruit; āsvāde--by tasting; matta--intoxicated; loka--people; ha-ila--become; sakala--all.

TRANSLATION
The fruit of love of God is so relishable that wherever a devotee distributes it, those who taste the fruit, anywhere in the world, immediately become intoxicated.

PURPORT

Here the wonderful fruit of love of Godhead distributed by Lord Caitanya Mahāprabhu is described. We have practical experience that anyone who accepts this fruit and sincerely tastes it immediately becomes mad after it and gives up all his bad habits, being intoxicated by Caitanya Mahāprabhu’s gift, the Hare Kṛṣṇa mahā-mantra. The statements of Śrī Caitanya-caritāmṛta are so practical that anyone can test them. As far as we are concerned, we are most confident of the success of the distribution of the great fruit of love of Godhead through the medium of chanting the mahā-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 49

TEXT

mahā-mādaka prema-phala peṭa bhari’ khāya
mātile sakala loka----hāse, nāce, gāya

SYNONYMS

mahā-mādaka--great intoxicant; prema-phala--this fruit of love of God; peṭa--belly; bhari'--filling; khāya--let them eat; mātile--became mad; sakala loka--all the people in general; hāse--laugh; nāce--dance; gāya--chant.

TRANSLATION

The fruit of love of Godhead distributed by Caitanya Mahāprabhu is such a great intoxicant that anyone who eats it, filling his belly, immediately becomes maddened by it, and automatically he chants, dances, laughs and enjoys.

TEXT 50

TEXT

 keha gaḍāgaḍi yāya, keha ta' huṅkāra
dekhi' ānandita haṅā hāse mālākāra

SYNONYMS

 keha--some of them; gaḍāgaḍi yāya--roll on the floor; keha--some of them; ta'--certainly; huṅkāra--hum very loudly; dekhi'--seeing this; ānandita--gladdened; haṅā--becoming so; hāse--smiles; mālā-kāra--the great gardener.

TRANSLATION

When Śrī Caitanya Mahāprabhu, the great gardener, sees that people are chanting, dancing and laughing and that some of them are rolling on the floor and some are making loud humming sounds, He smiles with great pleasure.
This attitude of Śrī Caitanya Mahāprabhu is very important for persons engaged in the Hare Kṛṣṇa movement of Kṛṣṇa consciousness. In every center of our institution, ISKCON, we have arranged for a love feast every Sunday, and when we actually see people come to our center, chant, dance, take prasāda, become jubilant and purchase books, we know that certainly Śrī Caitanya Mahāprabhu is always present in such transcendental activities, and He is very pleased and satisfied. Therefore the members of ISKCON must increase this movement more and more, according to the principles that we are presently trying to execute. Śrī Caitanya Mahāprabhu, thus being pleased, will smilingly glance upon them, bestowing His favor, and the movement will be successful.

ei mālākāra khāya ei prema-phala
niravadhi matta rahe, vivaśa-vihvala

The great gardener, Lord Caitanya, personally eats this fruit, and as a result He constantly remains mad, as if helpless and bewildered.

It is the mission of Śrī Caitanya Mahāprabhu to act Himself and teach the people. He says, āpani ācari' bhakti karila pracāra (Cc. Ṛdi 4.41). One must first act himself and then teach. This is the function of a real teacher. Unless one is able to understand the philosophy that he speaks, it will not be effective. Therefore one should not only understand the philosophy of the Caitanya cult but also implement it practically in one’s life.

While chanting the Hare Kṛṣṇa mahā-mantra, Śrī Caitanya Mahāprabhu sometimes fainted and remained unconscious for many hours. He prays in His Śikṣāṣṭaka (7):

"O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from My eyes like torrents of rain, and I am feeling all vacant in the world in Your absence." This is the perfectional stage of chanting the Hare Kṛṣṇa mantra and eating the fruit of love of Godhead, as exhibited by Śrī Caitanya Mahāprabhu. One should not artificially imitate this stage, but if one is serious and sincerely follows
the regulative principles and chants the Hare Kṛṣṇa mantra, the time will come when these symptoms will appear. Tears will fill his eyes, he will be unable to chant distinctly the mahā-mantra, and his heart will throb in ecstasy. Śrī Caitanya Mahāprabhu says that one should not imitate this, but a devotee should long for the day to come when such symptoms of trance will automatically appear in his body.

TEXT 52

TEXT

sarva-loke matta kailā āpana-samāna
preme matta loka vinā nāhi dekhi āna

SYNONYMS

sarva-loke--all people; matta--maddened; kailā--He made; āpana--Himself; samāna--like; preme--in love of God; matta--maddened; loka--people in general; vinā--without; nāhi--do not; dekhi--we see; āna--anything else.

TRANSLATION

With His saṅkīrtana movement the Lord made everyone mad like Himself. We do not find anyone who was not intoxicated by His saṅkīrtana movement.

TEXT 53

TEXT

ye ye pūrve nindā kaila, bali' mātoyāla
seho phala khāya, nāce, bale----bhāla bhāla

SYNONYMS

ye ye--persons who; pūrve--before; nindā--blasphemy; kaila--made; bali'--saying; mātoyāla--drunkard; seho--such persons; phala--fruit; khāya--takes; nāce--dance; bale--say; bhāla bhāla--very good, very good.

TRANSLATION

Persons who had formerly criticized Lord Caitanya Mahāprabhu, calling Him a drunkard, also ate the fruit and began to dance, saying, "Very good! Very good!"

PURPORT

When Lord Caitanya Mahāprabhu started the saṅkīrtana movement, even He was unnecessarily criticized by Māyāvādīs, atheists and fools. Naturally we are also criticized by such men. They will always remain and will always criticize anything that is actually good for human society. But the preachers of the saṅkīrtana movement should not be deterred by such criticism. Our method should be to convert such fools gradually by asking them to come and take prasāda and chant and dance with us. This should be our policy. Anyone who comes to join us, of course, must be sincere and serious regarding spiritual advancement in life; then such a person, simply by joining us, chanting with
us, dancing with us and taking prasāda with us, will gradually also come to
say that this movement is very good. But one who joins with an ulterior
purpose, to get material benefit or personal gratification, will never be able
to grasp the philosophy of this movement.

TEXT 54

TEXT

ei ta' kahiluñ prema-phala-vitaraña
ebe śuna, phala-dātā ye ye śākhā-gaṇa

SYNONYMS

ei--this; ta'--however; kahiluñ--I have explained; prema-phala--the fruit
of love of Godhead; vitaraña--distribution; ebe--now; śuna--hear; phala-dātā--
the giver of the fruit; ye ye--who and who; śākhā-gaṇa--branches.

TRANSLATION

After describing the Lord's distribution of the fruit of love of Godhead, I
now wish to describe the different branches of the tree of Lord Caitanya
Mahāprabhu.

TEXT 55

TEXT

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe krṣṇadāsa

SYNONYMS

śrī-rūpa--Śrīla Rūpa Gosvāmī; raghunātha--Śrīla Raghunātha dāsa Gosvāmī;
pade--at the lotus feet; yāra--whose; āśa--expectation; caitanya-caritāmṛta--
the book named Caitanya-caritāmṛta; kahe--describes; krṣṇa-dāsa--Śrīla
Krṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring
their mercy, I, Krṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their
footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā,
Ninth Chapter, describing the tree of devotional service.

Chapter 10
The Trunk, Branches and Subbranches of the Caitanya Tree

This chapter describes the branches of the tree named Śrī Caitanya
Mahāprabhu.
TEXT

śrī-caitanya-padāmbhoja-
madhupebhyo namo namaḥ
katha'cid āśrayād yesām
śvāpi tad-gandha-bhāg bhavet

SYNONYMS

śrī-caitanya--Lord Śrī Caitanya Mahāprabhu; pada-ambhoja--the lotus feet; madhu--honey; pebhyaḥ--unto those who drink; namaḥ--respectful obeisances; namah--respectful obeisances; katha'cit--a little of it; āśrayāt--taking shelter of; yesām--of whom; śvā--dog; api--also; tat-gandha--the aroma of the lotus flower; bhāk--shareholder; bhavet--may become.

TRANSLATION

Let me repeatedly offer my respectful obeisances unto the beelike devotees who always taste the honey of the lotus feet of Lord Caitanya Mahāprabhu. If even a doggish nondevotee somehow takes shelter of such devotees, he enjoys the aroma of the lotus flower.

PURPORT

The example of a dog is very significant in this connection. A dog naturally does not become a devotee at any time, but still it is sometimes found that a dog of a devotee gradually becomes a devotee also. We have actually seen that a dog has no respect even for the tulasī plant. Indeed, a dog is especially inclined to pass urine on the tulasī plant. Therefore the dog is the number one nondevotee. But Śrī Caitanya Mahāprabhu's sankīrtana movement is so strong that even a doglike nondevotee can gradually become a devotee by the association of a devotee of Lord Caitanya. Śrīla Śivānanda Sena, a great householder devotee of Lord Caitanya Mahāprabhu, attracted a dog on the street while going to Jagannātha Puṇi. The dog began to follow him and ultimately went to see Caitanya Mahāprabhu and was liberated. Similarly, cats and dogs in the household of Śrīvāsa Thākura were also liberated. Cats and dogs and other animals are not expected to become devotees, but in the association of a pure devotee they are also delivered.

TEXT 2

TEXT

jaya jaya śrī-kṛṣṇa-caitanya-nityānanda
ejayādvaitacandra jaya gaura-bhakta-vrnda

SYNONYMS

jaya jaya--all glories; śrī-kṛṣṇa-caitanya--to Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; nityānanda--Lord Nityānanda; jaya advaita-candra--all glories to Advaita Prabhu; jaya--all glories; gaura-bhakta-vrnda--to the devotees of Lord Caitanya, headed by Śrīvāsa.

TRANSLATION
All glories to Lord Caitanya Mahāprabhu and Lord Nityānanda! All glories to Advaita Prabhu, and all glories to the devotees of Lord Caitanya, headed by Śrīvāsa!

TEXT 3

TEXT

ei mālīra---ei vrksera akathya kathana
ebe śuna mukhya-śākhāra nāma-vivaraṇa

SYNONYMS

ei mālīra--of this gardener; ei vrksera--of this tree; akathya kathana--inconceivable description; ebe--now; śuna--hear; mukhya--chief; śākhāra--branches; nāma--of the names; vivaraṇa--description.

TRANSLATION

The description of Lord Caitanya as the gardener and the tree is inconceivable. Now hear with attention about the branches of this tree.

TEXT 4

TEXT

caitanya-gosānīra yata pārīṣada-caya
guru-laghu-bhāva tānra nā haya niṣcaya

SYNONYMS

caitanya--Lord Caitanya Mahāprabhu; gosānīra--of the supreme spiritual master; yata--all; pārīṣada-caya--groups of associates; guru-laghu-bhāva--conceptions of high and low; tānra--of them; nā--never; haya--become; niṣcaya--ascertained.

TRANSLATION

The associates of Śrī Caitanya Mahāprabhu were many, but none of them should be considered lower or higher. This cannot be ascertained.

TEXT 5

TEXT

yata yata mahānta kailā tān-sabāra gaṇana
khe Karibāre nāre jyeṣṭha-laghu-krama

SYNONYMS

yata yata--as many as there are; mahānta--great devotees; kailā--made; tān-sabāra--of all of them; gaṇana--counting; khe--all of them; karibāre nāre--can not do; jyeṣṭha--elder; laghu--younger; krama--chronology.

TRANSLATION
All the great personalities in the line of Lord Caitanya enumerated these devotees, but they could not distinguish between the greater and the lesser.

TEXT 6

TEXT

ataeva tān-sabāre kari' namaskāra
nāma-mātra kari, doṣa nā labe āmāra

SYNONYMS

ataeva--therefore; tān-sabāre--to all of them; kari'--doing; namaskāra--offer my obeisances; nāma-mātra--that is also a token; kari--I do; doṣa--fault; nā--do not; labe--take; āmāra--of me.

TRANSLATION

I offer my obeisances unto them as a token of respect. I request them not to consider my offenses.

TEXT 7

TEXT

vande śrī-kṛṣṇa-caitanya-
premāmara-taroḥ priyān
śākhā-rūpān bhakta-gaṇān
kṛṣṇa-prema-phala-pradān

SYNONYMS

vande--I offer my obeisances; śrī-kṛṣṇa-caitanya--to Lord Śrī Caitanya Mahāprabhu; prema-amara-taroḥ--of the eternal tree full of love of Godhead; priyān--those who are devotees; śākhā-rūpān--represented as branches; bhakta-gaṇān--all the devotees; kṛṣṇa-prema--of love of Kṛṣṇa; phala--of the fruit; pradān--the givers.

TRANSLATION

I offer my obeisances to all the dear devotees of Śrī Caitanya Mahāprabhu, the eternal tree of love of Godhead. I offer my respects to all the branches of the tree, the devotees of the Lord who distribute the fruit of love of Kṛṣṇa.

PURPORT

Śrī Kṛṣṇadāsa Kavirāja Gosvāmī sets the example of offering obeisances to all the preacher devotees of Lord Caitanya, without distinction as to higher and lower. Unfortunately, at present there are many foolish so-called devotees of Lord Caitanya who make such distinctions. For example, the title Prabhupāda is offered to a spiritual master, especially to a distinguished spiritual master such as Śrīla Rūpa Gosvāmī Prabhupāda, Śrīla Jīva Gosvāmī Prabhupāda or Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda. When our disciples
similarly wanted to address their spiritual master as Prabhupāda, some foolish people became envious. Not considering the propaganda work of the Hare Kṛṣṇa movement, simply because these disciples addressed their spiritual master as Prabhupāda they became so envious that they formed a faction along with other such envious persons just to minimize the value of the Kṛṣṇa consciousness movement. To chastise such fools, Kṛṣṇadāsa Kavirāja Gosvāmī very frankly says, keha karibāre nāre jyeṣṭha-laghu-krama. Anyone who is a bona fide preacher of the cult of Śrī Caitanya Mahāprabhu must be respectful to the real devotees of Lord Caitanya; one should not be envious, considering one preacher to be very great and another to be very lowly. This is a material distinction and has no place on the platform of spiritual activities. Kṛṣṇadāsa Kavirāja Gosvāmī therefore offers equal respect to all the preachers of the cult of Śrī Caitanya Mahāprabhu, who are compared to the branches of the tree. ISKCON is one of these branches, and it should therefore be respected by all sincere devotees of Lord Caitanya Mahāprabhu.

TEXT 8

TEXT

śrīvāsa paṇḍita, āra śrī-rāma paṇḍita
dui bhāi----dui sākhā, jagate vidita

SYNONYMS

śrīvāsa paṇḍita--of the name Śrīvāsa Paṇḍita; āra--and; śrī-rāma paṇḍita--of the name Śrī Rāma Paṇḍita; dui bhāi--two brothers; dui sākhā--two branches; jagate--in the world; vidita--well known.

TRANSLATION

The two brothers Śrīvāsa Paṇḍita and Śrī Rāma Paṇḍita started two branches that are well known in the world.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā, verse 90, Śrīvāsa Paṇḍita (Śrīvāsa Ṭhākura) is described as an incarnation of Nārada Muni, and Śrī Rāma Paṇḍita, his younger brother, is said to be an incarnation of Parvata Muni, a great friend of Nārada's. Śrīvāsa Paṇḍita's wife, Mālinī, is celebrated as an incarnation of the nurse Ambikā, who fed Lord Kṛṣṇa with her breast milk, and as already noted, his niece Nārāyaṇī, the mother of Ṭhākura Vṛndāvana dāsa, the author of Śrī Caitanya-bhāgavata, was the sister of Ambikā in krṣṇa-līlā. We also understand from the description of Śrī Caitanya-bhāgavata that after Lord Caitanya Mahāprabhu's acceptance of the sannyāsa order, Śrīvāsa Paṇḍita left Navadvīpa, possibly because of feelings of separation, and domiciled at Kumārahaṭṭa.

TEXT 9

TEXT

śrīpati, śrīnidhi----tānra due sahodara
cāri bhāira dāsa-dāsi, gṛha-parikara
SYNONYMS

śrīpati--of the name Śrīpati; śrīnīdhi--of the name Śrīnīdhi; tāṅra--their; dui--two; sahodara--own brothers; cāri--four; bhāira--brothers; dāsa-dāsī--family members, manservants and maidservants; grha-parikara--all counted in one family.

TRANSLATION

Their two brothers were named Śrīpati and Śrīnīdhi. These four brothers and their servants and maidservants are considered one big branch.

TEXT 10

TEXT

dui śākhāra upaśākhāya tāṅ-sabāra gaṇana yāṅra grhe mahaprabhura sadā saṅkīrtana

SYNONYMS

dui śākhāra--of the two branches; upaśākhāya--on the subbranches; tāṅ-sabāra--of all of them; gaṇana--counting; yāṅra grhe--in whose house; mahaprabhura--of Lord Caitanya Mahāprabhu; sadā--always; saṅkīrtana--congregational chanting.

TRANSLATION

There is no counting the subbranches of these two branches. Śrī Caitanya Mahāprabhu held congregational chanting daily at the house of Śrīvāsa Paṇḍita.

TEXT 11

TEXT

cāri bhāi sa-vaṁse kare caitanyera sevā gauracandra vinā nāhi jāne devī-deva

SYNONYMS

cāri bhāi--four brothers; sa-vaṁse--with all family members; kare--do; caitanyera--of Lord Śrī Caitanya Mahāprabhu; sevā--service; gauracandra--Gaurasundara (Lord Caitanya Mahāprabhu); vinā--except; nāhi jāne--they do not know; devī--goddess; deva--god.

TRANSLATION

These four brothers and their family members fully engaged in the service of Lord Caitanya. They knew no other god or goddess.

PURPORT

Śrīla Narottama dāsa Thākura has said, anya-devāśraya nāi, tomāre kahinu bhāi, ei bhakti paraṁ-kāraṇa: if one wants to become a pure, staunch devotee, one should not take shelter of any of the demigods or goddesses. Foolish
Māyāvādīs say that worshiping demigods is as good as worshiping the Supreme Personality of Godhead, but that is not a fact. This philosophy misleads people to atheism. One who has no idea what God actually is thinks that any form he imagines or any rascal he accepts can be God. This acceptance of cheap gods or incarnations of God is actually atheism. It is to be concluded, therefore, that those who worship demigods or self-proclaimed incarnations of God are all atheists. They have lost their knowledge, as confirmed in the Bhagavad-gītā (7.20): kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ. "Those whose minds are distorted by material desires surrender unto demigods."

Unfortunately, those who do not cultivate Kṛṣṇa consciousness and do not properly understand the Vedic knowledge accept any rascal to be an incarnation of God, and they are of the opinion that one can become an incarnation simply by worshiping a demigod. This philosophical hodge-podge exists under the name of the Hindu religion, but the Kṛṣṇa consciousness movement does not approve of it. Indeed, we strongly condemn it. Such worship of demigods and so-called incarnations of God should never be confused with the pure Kṛṣṇa consciousness movement.

TEXT 12

TEXT

'ācāryaratna' nāma dhare baḍa eka śākhā
tāṅra parikara, tāṅra śākhā-upaśākhā

SYNONYMS

ācāryaratna--of the name Ācāryaratna; nāma--name; dhare--he accepts; baḍa--big; eka--one; śākhā--branch; tāṅra--his; parikara--associates; tāṅra--his; śākhā--branch; upaśākhā--subbranches.

TRANSLATION

Another big branch was Ācāryaratna, and his associates were subbranches.

TEXT 13

TEXT

ācāryaratnera nāma 'śrī-candraśekhara'----
yāṅra ghare devī-bhāve nācilā Īśvara

SYNONYMS

ācāryaratnera--of Ācāryaratna; nāma--name; śrī-candraśekhara--of the name Śrī Candraśekhara; yāṅra--of whom; ghare--in the home; devī-bhāve--as the goddess; nācilā--danced; Īśvara--Śrī Caitanya Mahāprabhu.

TRANSLATION

Ācāryaratna was also named Śrī Candraśekhara Ācārya. In a drama in his house, Lord Caitanya played the goddess of fortune.

PURPORT
Dramatic performances were also enacted during the presence of Śrī Caitanya Mahāprabhu, but the players who took part in such dramas were all pure devotees; no outsiders were allowed. The members of ISKCON should follow this example. Whenever they stage dramatic performances about the lives of Śrī Caitanya Mahāprabhu or Lord Kṛṣṇa, the players must be pure devotees. Professional players and dramatic actors have no sense of devotional service, and therefore although they can perform very artistically, there is no life in such performances. Śrīla Bhaktisiddhānta SarasvatīṬhākura used to refer to such an actor as yāstrā-dale nārada, which means "farcical Nārada." Sometimes an actor in a drama plays the part of Nārada Muni, although in his private life he is not at all like Nārada Muni because he is not a devotee. Such actors are not needed in dramatic performances about the lives of Śrī Caitanya Mahāprabhu and Lord Kṛṣṇa.

Śrī Caitanya Mahāprabhu used to perform dramas with Advaita Prabhu, ŚrīvāsaṬhākura and other devotees in the house of Candraśekhara. The place where Candraśekhara’s house was situated is now known as Vrajapattana. Śrīla Bhaktisiddhānta SarasvatīṬhākura established a branch of his Śrī Caitanya Maṭha at this place. When Śrī Caitanya Mahāprabhu decided to accept the renounced order of life, Candraśekhara Ācārya was informed of this by Śrī Nityānanda Prabhu, and therefore he was also present when Lord Caitanya accepted sannyāsa from Keśava Bhāratī in Katwa. It is he who first spread the word in Nadvīpa of Lord Caitanya's accepting sannyāsa. Śrī Candraśekhara Ācārya was present during many important incidents in the pastimes of Lord Caitanya Mahāprabhu. He therefore forms the second branch of the tree of Lord Caitanya.

TEXT 14

TEXT

puṇḍarīka vidyānidhi----baḍa-sākhā jāṇi
yāṅra nāma laṅā prabhu kāndilā āpāni

SYNONYMS

puṇḍarīka vidyānidhi--of the name Puṇḍarīka Vidyānidhi; baḍa-sākhā--another big branch; jāṇi--I know; yāṅra nāma--whose name; laṅā--taking; prabhu--the Lord; kāndilā--cried; āpāni--Himself.

TRANSLATION

Puṇḍarīka Vidyānidhi, the third big branch, was so dear to Lord Caitanya Mahāprabhu that in his absence Lord Caitanya Himself would sometimes cry.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā Śrīla Puṇḍarīka Vidyānidhi is described as the father of Śrīmatī Rādhārāṇī in kṛṣṇa-līlā. Caitanya Mahāprabhu therefore treated him as His father. Puṇḍarīka Vidyānidhi’s father was known as Bāṇeśvara or, according to another opinion, Śuklāmbara Brahmacārī, and his mother’s name was Gaṅgādevī. According to one opinion, Bāṇeśvara was a descendent of Śrī Śivarāma Gaṅgopādhyāya. The original home of Puṇḍarīka Vidyānidhi was in East Bengal, in a village near Dacca named Bāghiya, which belonged to the Varendra group of brāhmaṇa families. Sometimes these Varendra brāhmaṇaś were at odds with another group known as Rādhīya brāhmaṇaś, and
therefore Puṇḍarīka Vidyānidhi's family was ostracized and at that time was not living as a respectable family. Bhaktisiddhānta Sarasvatī informs us that one of the members of this family is living in Vṛndāvana and is named Sarojānanda Gosvāmī. One special characteristic of this family is that each of its members had only one son or no son at all, and therefore the family was not very expansive. There is a place in the district of Caṭṭagrāma in East Bengal that is known as Hāta-hājāri, and a short distance from this place is a village known as Mekhalā-grāma in which Puṇḍarīka Vidyānidhi's forefathers lived. One can approach Mekhalā-grāma from Caṭṭagrāma either on horseback, by bullock cart or by steamer. The steamer station is known as Annapūrṇāra-ghāṭa. The birthplace of Puṇḍarīka Vidyānidhi is about two miles southwest of Annapūrṇāra-ghāṭa. The temple constructed there by Puṇḍarīka Vidyānidhi is now very old and much in need of repair. Without repair, the temple may soon crumble. There are two inscriptions on the bricks of that temple, but they are so old that one cannot read them. There is another temple, however, about two hundred yards south of this one, and some people say that this is the old temple constructed by Puṇḍarīka Vidyānidhi.

Śrī Caitanya Mahāprabhu called Puṇḍarīka Vidyānidhi "father," and He gave him the title Premanidhi. Puṇḍarīka Vidyānidhi later became the spiritual master of Gadādhara Paṇḍita and an intimate friend of Svarūpa Dāmodara's. Gadādhara Paṇḍita at first misunderstood Puṇḍarīka Vidyānidhi to be an ordinary pounds-and-shillings man, but later, upon being corrected by Śrī Caitanya Mahāprabhu, he became his disciple. Another incident in the life of Puṇḍarīka Vidyānidhi involves his criticizing the priest of the Jagannātha temple, for which Jagannātha Prabhu chastised him personally by slapping his cheeks. This is described in Śrī Caitanya-bhāgavata, Antya-līlā, Chapter Seven. Śrī Bhaktisiddhānta Sarasvatī Ṭhākura informs us that there are still two living descendants of the family of Puṇḍarīka Vidyānidhi, who are named Śrī Harakumāra Smṛtitīrtha and Śrī Kṛṣṇaṅkīkara Vidyālāṅkāra. For further information one should refer to the dictionary known as Vaiṣṇava-maṅjuśā.

TEXT 15

TEXT

baḍa śākhā,----gadādhara paṇḍita-gosāṇī
tenho lakṣmī-rūpā, tāṅra sama keha nāi

SYNONYMS

baḍa śākhā--big branch; gadādhara paṇḍita-gosāṇī--the descendants or disciplic succession of Gadādhara Paṇḍita; tenho--Gadādhara Paṇḍita; lakṣmī-rūpā--incarnation of the pleasure potency of Lord Kṛṣṇa; tāṅra--his; sama--equal; keha--anyone; nāi--there is none.

TRANSLATION

Gadādhara Paṇḍita, the fourth branch, is described as an incarnation of the pleasure potency of Śrī Kṛṣṇa. No one, therefore, can equal him.

PURPORT

In the Gaura-gaṅoddeśa-dīpikā, verses 147 through 153, it is stated: "The pleasure potency of Śrī Kṛṣṇa formerly known as Vṛndāvanesvarī is now personified in the form of Śrī Gadādhara Paṇḍita in the pastimes of Lord
Caitanya Mahāprabhu." Śrī Svarūpa Dāmodara Gosvāmī has pointed out that in the shape of Lakṣmī, the pleasure potency of Kṛṣṇa, she was formerly very dear to the Lord as Śyāmasundara-vallabhā. The same Śyāmasundara-vallabhā is now present as Gadādhara Paṇḍita. Formerly, as Lalitā-sakhī, she was always devoted to Śrīmatī Rādhārāṇī. In the Twelfth Chapter of this part of the Caitanya-caritāmṛta there is a description of the descendants or disciplic succession of Gadādhara Paṇḍita.

TEXT 16

TEXT
tāṇra śiṣya-upāśiṣya,----tāṇra upāśakhā
eimata saba śākhā-upāśakhāra lekhā

SYNONYMS

tāṇra--his; śiṣya--disciples; upāśiṣya--granddisciples and admirers; tāṇra-his; upāśakhā--subbranches; eimata--in this way; saba--all; śākhā--branches; upāśakhāra--subbranches; lekhā--to describe by writing.

TRANSLATION

His disciples and granddisciples are his subbranches. To describe them all would be difficult.

TEXT 17

TEXT
vakreṣvara paṇḍita----prabhura bāda priya bhūtya
eka-bhāve cabbiśa prahara yāṇra nṛtya

SYNONYMS

vakreṣvara paṇḍita--of the name Vakreṣvara Paṇḍita; prabhura--of the Lord; bāda--very; priya--dear; bhūtya--servant; eka-bhāve--continuously in the same ecstasy; cabbiśa--twenty-four; prahara--a duration of time comprising three hours; yāṇra--whose; nṛtya--dancing.

TRANSLATION

Vakreṣvara Paṇḍita, the fifth branch of the tree, was a very dear servant of Lord Caitanya's. He could dance with constant ecstasy for seventy-two hours.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā, verse 71, it is stated that Vakreṣvara Paṇḍita was an incarnation of Aniruddha, one of the quadruple expansions of Viṣṇu (Vāsudeva, Saṅkarṣaṇa, Aniruddha and Pradyumna). He could dance wonderfully for seventy-two continuous hours. When Lord Caitanya Mahāprabhu played in dramatic performances in the house of Śrīvāsa Paṇḍita, Vakreṣvara Paṇḍita was one of the chief dancers, and he danced continuously for that length of time. Śrī Govinda dāsa, an Oriyā devotee of Lord Caitanya.
Mahāprabhu, has described the life of Vakrēśvara Paṇḍita in his book Gaurakṛṣṇodaya. There are many disciples of Vakrēśvara Paṇḍita in Orissa, and they are known as Gauḍiya Vaiṣṇavas although they are Oriyās. Among these disciples are Śrī Gopālaguru and his disciple Śrī Dhyānacandra Gosvāmī.

TEXT 18

TEXT

āpane mahāprabhu gāya yānra nṛtya-kāle
prabhura caraṇa dhari' vakrēśvara bale

SYNONYMS

āpane--personally; mahāprabhu--Śrī Caitanya Mahāprabhu; gāya--sang; yānra--whose; nṛtya-kāle--at the time of dancing; prabhura--of the Lord; caraṇa--lotus feet; dhari'--embracing; vakrēśvara--Vakrēśvara Paṇḍita; bale--said.

TRANSLATION

Śrī Caitanya Mahāprabhu personally sang while Vakrēśvara Paṇḍita danced, and thus Vakrēśvara Paṇḍita fell at the lotus feet of the Lord and spoke as follows.

TEXT 19

TEXT

"daśa-sahasra gandharva more deha' candra-mukha
tārā gāya, muṇi nācoṇ----tabe mora sukha"

SYNONYMS

daśa-sahasra--ten thousand; gandharva--residents of Gandharvaloka; more--unto me; deha'--please deliver; candra-mukha--O moon-faced one; tārā gāya--let them sing; muṇi nācoṇ--let me dance; tabe--then; mora--my; sukha--happiness.

TRANSLATION

"O Candramukha! Please give me ten thousand Gandharvas. Let them sing as I dance, and then I will be greatly happy."

PURPORT

The Gandharvas, who are residents of Gandharvaloka, are celebrated as celestial singers. Whenever singing is needed in the celestial planets, the Gandharvas are invited to sing. The Gandharvas can sing continuously for days, and therefore Vakrēśvara Paṇḍita wanted to dance as they sang.

TEXT 20

TEXT

prabhura bale----tumi mora pakṣa eka śākhā
ākaśe uditāma yadi pān āra pākhā
SYNONYMS

prabhu bale--Lord Śrī Caitanya Mahāprabhu replied; tumi--you; mora--My; pakṣa--wing; eka--one; śākhā--one-sided; ākāśe--in the sky; uditāma--I could fly; yadi--if; pān--I could get; āra--another; pākhā--wing.

TRANSLATION

Lord Caitanya replied, "I have only one wing like you, but if I had another, certainly I would fly in the sky!"

TEXT 21

TEXT

paṇḍita jagadānanda prabhura prāṇa-rūpa
loke khyāta yeṅho satyabhāmāra svarūpa

SYNONYMS

paṇḍita jagadānanda--of the name Paṇḍita Jagadānanda; prabhura--of the Lord; prāṇa-rūpa--life and soul; loke--in the world; khyāta--celebrated; yeṅho--who; satyabhāmāra--of Satyabhāmā; svarūpa--personification.

TRANSLATION

Paṇḍita Jagadānanda, the sixth branch of the Caitanya tree, was celebrated as the life and soul of the Lord. He is known to have been an incarnation of Satyabhāmā [one of the chief queens of Lord Kṛṣṇa].

PURPORT

There are many dealings of Jagadānanda Paṇḍita with Lord Śrī Caitanya Mahāprabhu. Most importantly, he was the Lord's constant companion and especially took part in all the pastimes of the Lord in the houses of Śrīvāsa Paṇḍita and Candrasekhara Ācārya.

TEXT 22

TEXT

prītye karite cāhe prabhura lālana-pālana
vairāgya-loka-bhaye prabhu nā māne kakhana

SYNONYMS

prītye--in intimacy or affection; karite--to do; cāhe--wanted; prabhura--the Lord's; lālana-pālana--maintenance; vairāgya--renunciation; loka-bhaye--fearing the public; prabhu--the Lord; nā--did not; māne--accept; kakhana--any time.

TRANSLATION
Jagadānanda Paññita [as an incarnation of Satyabhāmā] always wanted to see to the comfort of Lord Caitanya, but since the Lord was a sannyāsī He did not accept the luxuries that Jagadānanda Paññita offered.

TEXT 23

TEXT
dui-jane khaṭmāṭi lāgāya kondala 
tāṅra prītyera kathā āge kahiba sakala

SYNONYMS
dui-jane--two persons; khaṭmāṭi--fighting over trifles; lāgāya--continued; kondala--quarrel; tāṅra--his; prītyera--affection; kathā--narration; āge--ahead; kahiba--I shall speak; sakala--all.

TRANSLATION

They sometimes appeared to fight over trifles, but these quarrels were based on their affection, of which I shall speak later.

TEXT 24

TEXT
rāghava-paññita----prabhura ādya-anucara 
tāṅra eka sākhā mukhya----makaradhvaja kara

SYNONYMS
rāghava paññita--of the name Rāghava Paññita; prabhura--of the Lord; ādya--original; anucara--follower; tāṅra--his; eka--one; sākhā--branch; mukhya--chief; makaradhvaja--of the name Makaradhvaja; kara--surname.

TRANSLATION

Rāghava Paññita, Lord Śrī Caitanya Mahāprabhu's original follower, is understood to have been the seventh branch. From him proceeded another subbranch, headed by Makaradhvaja Kara.

PURPORT

Kara was the surname of Makaradhvaja. At present this surname is generally found in the Kāyastha community. The Gaura-gaṇoddeśa-dīpikā, verse 166, states:

dhaniṣṭhā bhakṣya-sāmagrīṁ
krṣṇāyādād vraje 'mitāṁ
saiva sāmpratāṁ gaurāṅga-
priyo rāghava-paṇṭitaḥ

Rāghava Paññita was formerly a confidential gopī in Vraja during the time of Lord Kṛṣṇa's pastimes, and his former name was Dhaniṣṭhā. This gopī, Dhaniṣṭhā, always engaged in preparing foods for Kṛṣṇa.
tānhāra bhaginī damayantī prabhura priya dāsī
prabhura bhoga-sāmagrī ye kare vāra-māsi

SYNONYMS

tānhāra--his; bhaginī--sister; damayantī--of the name Damayantī; prabhura--of the Lord; priya--dear; dāsī--maidservant; prabhura--of the Lord; bhoga-sāmagrī--cooking materials; ye--who; kare--does; vāra-māsi--throughout the whole year.

TRANSLATION

Rāghava Panḍita's sister Damayantī was the dear maidservant of the Lord. She always collected various ingredients with which to cook for Lord Caitanya.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā, verse 167, it is mentioned, guṇamālā vraje yāśīd damayantī tu tat-svasā: The gopī named Guṇamālā appeared as Rāghava Panḍita's sister Damayantī. On the East Bengal railway line beginning from the Sealdah station in Calcutta, there is a station named Sodapura, which is not very far from Calcutta. Within one mile of this station, toward the western side of the Ganges, is a village known as Pānihāṭī, in which the residential quarters of Rāghava Panḍita still exist. On Rāghava Panḍita's tomb is a creeper on a concrete platform. There is also a Madana-mohana Deity in a broken-down temple nearby. This temple is managed by a local Zamindar of the name Śrī Śivacandra Rāya Caudhurī. Makaradhvaja Kara was also an inhabitant of Pānihāṭī.

TEXT 25

TEXT

se saba sāmagrī yata jhālite bhariyā
rāghava la-iyā yā'na gupata kariyā

SYNONYMS

se saba--all those; sāmagrī--ingredients; yata--all of them; jhālite bhariyā--packing in bags; rāghava--Rāghava Panḍita; la-iyā--carried; yā'na--goes; gupata kariyā--very confidentially.

TRANSLATION

The foods Damayantī cooked for Lord Caitanya when He was at Purī were carried in bags by her brother Rāghava without the knowledge of others.

TEXT 27

TEXT
vāra-māsa tāhā prabhu kareṇa aṅgīkāra
'rāghavera jhāli' bali' prasiddhi yāhāra

SYNONYMS

vāra-māsa--the whole year; tāhā--all those foods; prabhu--Lord Śrī Caitanya Mahāprabhu; kareṇa--did; aṅgīkāra--accept; rāghavera jhāli--the bags of Rāghava Paṇḍita; bali'--so called; prasiddhi--celebrated; yāhāra--of which.

TRANSLATION

The Lord accepted these foods throughout the entire year. Those bags are still celebrated as rāghavera jhāli ["the bags of Rāghava Paṇḍita"].

TEXT 28

TEXT

se-saba sāmagrī āge kariba vistāra
yāhāra śravaṇe bhaktera vahe aśrudhāra

SYNONYMS

se-saba--all these things; sāmagrī--ingredients of the foods; āge--further on; kariba--I shall describe; vistāra--vividly; yāhāra--of which; śravaṇe--by the hearing; bhaktera--of a devotee; vahe--flowing; aśru-dhāra--tears.

TRANSLATION

I shall describe the contents of the bags of Rāghava Paṇḍita later in this book. Hearing this narration, devotees generally cry, and tears glide down from their eyes.

PURPORT

A vivid description of these rāghavera jhāli is to be found in Chapter Ten of the Antya-līlā portion of Śrī Caitanya-caritāmṛta.

TEXT 29

TEXT

prabhura atyanta priya----paṇḍita gaṅgādāsa
yāṁhāra smarāṇe haya sarva-bandha-nāśa

SYNONYMS

prabhura--of the Lord; atyanta--very much; priya--dear; paṇḍita gaṅgādāsa--of the name Paṇḍita Gaṅgādāsa; yāṁhāra--who; smarāṇe--by remembering; haya--it becomes; sarva-bandha-nāśa--freedom from all kinds of bondage.

TRANSLATION
Paṇḍita Gaṅgādāsa was the eighth dear branch of the tree of Śrī Caitanya Mahāprabhu. One who remembers his activities attains freedom from all bondage.

**TEXT 30**

caitanya-pāṛṣada----śrī-ācārya purandara
pitā kari' yānre bale gaurāṅga-sundara

**SYNONYMS**

caitanya-pāṛṣada--associate of Lord Caitanya; śrī-ācārya purandara--of the name Śrī Ācārya Purandara; pitā--father; kari'--taking him; yānre--whom; bale--says; gaurāṅga-sundara--Lord Caitanya Mahāprabhu.

**TRANSLATION**

Śrī Ācārya Purandara, the ninth branch, was a constant associate of Lord Caitanya. The Lord accepted him as His father.

**PURPORT**

It is described in the Caitanya-bhāgavata that whenever Lord Caitanya Mahāprabhu visited the house of Rāghava Paṇḍita, He also visited Purandara Ācārya immediately upon receiving an invitation. Purandara Ācārya is to be considered most fortunate because the Lord used to greet him by addressing him as His father and embracing him in great love.

**TEXT 31**

dāmodara-paṇḍita śākhā premete pracaṇḍa
prabhura upare yeṅho kaila vākya-dāṇḍa

**SYNONYMS**

dāmodara-paṇḍita--of the name Dāmodara Paṇḍita; śākhā--another branch (the tenth branch); premete--in affection; pracaṇḍa--very much advanced; prabhura--the Lord; upare--upon; yeṅho--he who; kaila--did; vākya-dāṇḍa--chastisement by speaking.

**TRANSLATION**

Dāmodara Paṇḍita, the tenth branch of the Caitanya tree, was so elevated in love of Lord Caitanya that he once unhesitatingly chastised the Lord with strong words.

**TEXT 32**

daṇḍa-kathā kahiba āge vistāra kariyā
daṇḍe tuṣṭa prabhu tānre pāṭhāilā nadiyā
SYNONYMS

daṇḍa-kathā--the narration of such chastisement; kahiba--I shall speak; āge--ahead; vistāra--detailed description; kariyā--making; daṇḍe--in the matter of chastisement; tuṣṭa prabhu--the Lord is very much satisfied; tāṅre--him; pāṭhāilā--sent back; nadīyā--Nadia (a district in Bengal).

TRANSLATION

Later in the Caitanya-caritāmṛta I shall describe this incident of chastisement in detail. The Lord, being very much satisfied by this chastisement, sent Dāmodara Paṇḍita to Navadvīpa.

PURPORT

Dāmodara Paṇḍita, who was formerly known as Śaibyā in Vraja-dhāma, used to carry messages from Lord Caitanya to Śacīmātā, and during the Ratha-yātṛā festival he carried messages from Śacīmātā to Lord Caitanya Mahāprabhu.

TEXT 33

TEXT

tāṁhāra anuja śākhā----śaṅkara-paṇḍita 'prabhu-pādopādhāna' yānra nāma vidita

SYNONYMS

tāṁhāra--his (Dāmodara Paṇḍita's); anuja--younger brother; śākhā--the eleventh branch; śaṅkara-paṇḍita--of the name Śaṅkara Paṇḍita; prabhu--the Lord's; pāda-upadhāna--shoes; yānra--whose; nāma--name; vidita--celebrated.

TRANSLATION

The eleventh branch, the younger brother of Dāmodara Paṇḍita, was known as Śaṅkara Paṇḍita. He was celebrated as the shoes of the Lord.

TEXT 34

TEXT

sadāśiva-paṇḍita yānra prabhu-pade āśa prathamei nityānandera yānra ghare vāsa

SYNONYMS

sadāśiva-paṇḍita--of the name Sadāśiva Paṇḍita; yānra--whose; prabhu-pade--unto the lotus feet of the Lord; āśa--constant desire; prathamei--in the beginning; nityānandera--of Lord Nityānanda; yānra--of whom; ghare--in the home; vāsa--residence.

TRANSLATION
Sadāśiva Paṇḍita, the twelfth branch, was always anxious to serve the lotus feet of the Lord. It was his good fortune that when Lord Nityānanda came to Navadvīpa He resided at his house.

PURPORT

It is mentioned in the Caitanya-bhāgavata, Antya-līlā, Chapter Nine, that Sadāśiva Paṇḍita was a pure devotee and that Nityānanda Prabhu resided at his house.

TEXT 35

TEXT

śrī-nṛsiṁha-upāsaka----pradyumna brahmacārī
prabhu tānra nāma kailā 'nṛsiṁhānanda' kari'

SYNONYMS

śrī-nṛsiṁha-upāsaka--the worshiper of Lord Nṛsiṁhadeva; pradyumna brahmacārī--of the name Pradyumna Brahmacārī; prabhu--the Lord; tānra--his; nāma--name; kailā--turned into; nṛsiṁhānanda--of the name Nṛsiṁhānanda; kari'--by such a name.

TRANSLATION

The thirteenth branch was Pradyumna Brahmacārī. Since he was a worshiper of Lord Nṛsiṁhadeva, Śrī Caitanya Mahāprabhu changed his name to Nṛsiṁhānanda Brahmacārī.

PURPORT

Pradyumna Brahmacārī is described in the Antya-līlā, Second Chapter, of Śrī Caitanya-caritāmṛta. He was a great devotee of Lord Caitanya's who changed his name to Nṛsiṁhānanda. While coming from the house of Rāghava Paṇḍita at Pānīhāṭi to the house of Śivānanda, Lord Caitanya Mahāprabhu appeared in the heart of Nṛsiṁhānanda Brahmacārī. To acknowledge this, Nṛsiṁhānanda Brahmacārī used to accept as eatables the food of three Deities, namely, Jagannātha, Nṛsiṁhadeva and Lord Caitanya Mahāprabhu. This is stated in the Caitanya-caritāmṛta, Antya-līlā, Second Chapter, verses 48 through 78. Upon receiving information that Lord Caitanya Mahāprabhu was proceeding toward Vṛndāvana from Kuliya, Nṛsiṁhānanda absorbed himself in meditation and by his mental activities began constructing a very nice road from Kuliya to Vṛndāvana. All of a sudden, however, he broke his meditation and told the other devotees that this time Lord Caitanya Mahāprabhu would not go to Vṛndāvana but only as far as the place known as Kānāi Nāṭasālī. This is described in the Madhya-līlā, Chapter One, verses 155 through 162. The Gaura-gaṇoddeśa-dīpikā, verse 74, says, āveśaś ca tathājñeyo miśre pradyumna-saṁjñaḥ: Śrī Caitanya Mahāprabhu changed the name of Pradyumna Miśra, or Pradyumna Brahmacārī, to Nṛsiṁhānanda Brahmacārī, for in his heart Lord Nṛsiṁhadeva was manifest. It is said that Lord Nṛsiṁhadeva used to talk with him directly.

TEXT 36

TEXT
nārāyaṇa-paṇḍita eka baḍa-i udāra
caitanya-caraṇa vinu nāhi jāne āra

SYNONYMS

nārāyaṇa-paṇḍita--of the name Nārāyaṇa Paṇḍita; eka--one; baḍa--very;
udāra--liberal; caitanya-caraṇa--the lotus feet of Lord Caitanya; vinu--
except; nāhi--not; jāne--know; āra--anything else.

TRANSLATION

Nārāyaṇa Paṇḍita, the fourteenth branch, a great and liberal devotee, did
not know any shelter but Lord Caitanya's lotus feet.

PURPORT

Nārāyaṇa Paṇḍita was one of the associates of Śrīvāsa Ṭhākura. It is
mentioned in the Caitanya-bhāgavata, Ninth Chapter, verse 93, that he went to
see Śrī Caitanya Mahāprabhu at Jagannātha Purī with Ṭhākura's brother Śrī Rāma
Paṇḍita.

TEXT 37

TEXT

śrīmān-paṇḍita sākhā----prabhura nija bhṛtya
deuti dharena, yabe prabhu kareṇa nṛtya

SYNONYMS

śrīmān-paṇḍita--of the name Śrīmān Paṇḍita; sākhā--branch; prabhura--of the
Lord; nija--own; bhṛtya--servant; deuti--torch light; dharena--carries; yabe--
while; prabhu--Lord Caitanya; kareṇa--does; nṛtya--dance.

TRANSLATION

The fifteenth branch was Śrīmān Paṇḍita, who was a constant servitor of
Lord Caitanya Mahāprabhu. He used to carry a torch while the Lord danced.

PURPORT

Śrīmān Paṇḍita was among the companions of Lord Caitanya Mahāprabhu when
the Lord performed saṅkīrtana. When Lord Caitanya dressed Himself in the form
of the goddess Lakṣmī and danced in the streets of Navadvīpa, Śrīmān Paṇḍita
carried a torch to light the way.

TEXT 38

TEXT

śuklāṃbara-brahmacārī baḍa bhāgyavān
yānra anna māgi' kādi' khāilā bhagavān
SYNONYMS

śuklāmbara-brahmacārī—of the name Śuklāmbara Brahmacārī; baḍa—very; bhāgyavān—fortunate; yānra—whose; anna—food; māgi’—begging; kādi’—snatching; khāilā—ate; bhagavān—the Supreme Personality of Godhead.

TRANSLATION

The sixteenth branch, Śuklāmbara Brahmacārī, was very fortunate because Lord Caitanya Mahāprabhu jokingly or seriously begged food from him or sometimes snatched it from him forcibly and ate it.

PURPORT

It is stated that Śuklāmbara Brahmacārī, an inhabitant of Navadvīpa, was Lord Caitanya Mahāprabhu’s first companion in the saṅkīrtana movement. When Lord Caitanya returned from Gayā after initiation, He stayed with Śuklāmbara Brahmacārī because He wanted to hear from this devotee about the pastimes of Lord Kṛṣṇa. Śuklāmbara Brahmacārī collected alms of rice from the inhabitants of Navadvīpa, and Śrī Caitanya Mahāprabhu took pleasure in eating the rice that he cooked. It is said that Śuklāmbara Brahmacārī was one of the wives of the yajñic brāhmaṇas during the time of Lord Kṛṣṇa’s pastimes in Vṛndāvana. Lord Kṛṣṇa begged food from the wives of the yajñic brāhmaṇas, and Lord Caitanya Mahāprabhu performed a similar pastime by begging rice from Śuklāmbara Brahmacārī.

TEXT 39

TEXT

nandana-ācārya-sākhā jagate vidita
lukāiyā dui prabhura yānra ghare sthita

SYNONYMS

nandana-ācārya—of the name Nandana Ācārya; sākhā—the seventeenth branch; jagate—in the world; vidita—celebrated; lukāiyā—hiding; dui—two; prabhura—of the Lords; yānra—of whom; ghare—in the house; sthita—situated.

TRANSLATION

Nandana Ācārya, the seventeenth branch of the Caitanya tree, is celebrated within the world because the two Prabhus [Lord Caitanya and Nityānanda] sometimes hid in his house.

PURPORT

Nandana Ācārya was another companion of Lord Caitanya Mahāprabhu during His kīrtana pastimes in Navadvīpa. Śrīla Nityānanda Prabhu, as Avadhūta, traveled on many pilgrimages, and when He first came to Śrī Navadvīpa-dhāma He remained hidden in the house of Nandana Ācārya. It is there that He first met all the devotees of Lord Caitanya Mahāprabhu. When Caitanya Mahāprabhu exhibited His mahā-prakāśa, He asked Rāmāi Paṇḍita to call Advaita Prabhu, who was hiding in the home of Nandana Ācārya, for Śrī Caitanya Mahāprabhu could understand that He was hiding. Similarly, Lord Caitanya also sometimes hid in the home of...
Nandana Ācārya. In this connection one may refer to Śrī Caitanya-bhāgavata, Madhya-līlā Chapters Six and Seventeen.

TEXT 40

TEXT

śrī-mukunda-datta śākhā---prabhura samādhyāyī
yāṅhāra kīrtane nāce caitanya-gosāṇī

SYNONYMS

śrī-mukunda-datta--of the name Śrī Mukunda Datta; śākhā--another branch; prabhura--of Lord Śrī Caitanya Mahāprabhu; samādhyāyī--class friend; yāṅhāra--whose; kīrtane--in saṅkīrtana; nāce--dances; caitanya-gosāṇī--Śrī Caitanya Mahāprabhu.

TRANSLATION

Mukunda Datta, a class friend of Lord Caitanya's, was another branch of the Caitanya tree. Lord Caitanya danced while he sang.

PURPORT

Śrī Mukunda Datta was born in the Caṭṭagrāma district, in the village of Chanharā, which is under the jurisdiction of the police station named Paṭiyā. This village is situated ten krośas, or about twenty miles, from the home of Puṇḍarīka Vidyānātha. In the Gaura-ganoddeśa-dīpikā (140) it is said:

vraje sthitau gāyakau yau
madhukenātha-madhuvratau
mukunda-vāsudevau tau
dattau gaurāṅga-gāyakau

"In Vraja there were two very nice singers named Madhukenātha and Madhuvrata. They appeared in caitanya-līlā as Mukunda and Vāsudeva Datta, who were singers in the society of Lord Caitanya Mahāprabhu." When Lord Caitanya was a student, Mukunda Datta was His class friend, and they frequently engaged in logical arguments. Sometimes Lord Caitanya Mahāprabhu would fight with Mukunda Datta, using tricks of logic. This is described in the Caitanya-bhāgavata, Ādi-līlā, Chapters Eleven and Twelve. When Lord Caitanya Mahāprabhu returned from Gaya, Mukunda Datta gave Him pleasure by reciting verses from Śrīmad-Bhāgavatam about kṛṣṇa-līlā. It was by his endeavor that Gadādhara Paṇḍita Gosvāmī became a disciple of Puṇḍarīka Vidyānātha, as stated in Śrī Caitanya-bhāgavata, Madhya-līlā, Chapter Seven. When Mukunda Datta sang in the courtyard of Śrīvāsa Prabhu, Mahāprabhu danced with His singing, and when Lord Caitanya for twenty-one hours exhibited an ecstatic manifestation known as sāta-prahariyā, Mukunda Datta inaugurated the function by singing.

Sometimes Lord Caitanya Mahāprabhu chastised Mukunda Datta by calling him khaḍajāthiyā beṭā because he attended many functions held by different classes of nondevotees. This is stated in the Caitanya-bhāgavata, Madhya-līlā, Chapter Ten. When Lord Caitanya Mahāprabhu dressed Himself as the goddess of fortune to dance in the house of Candrashekara, Mukunda Datta began the first song.

Before disclosing His desire to take the renounced order of life, Lord Caitanya first went to the house of Mukunda Datta, but at that time Mukunda
Datta requested Lord Caitanya Mahāprabhu to continue His sankīrtana movement for a few days more before taking sannyāsa. This is stated in Caitanya-bhāgavata, Madhya-līlā Chapter Twenty-six. The information of Lord Caitanya's accepting the renounced order was made known to Gadādhara Paṇḍita, Candrasekharā Ācārya and Mukunda Datta by Nityānanda Prabhu, and therefore all of them went to Katwa and arranged for kīrtana and all the paraphernalia for Lord Caitanya's acceptance of sannyāsa. After the Lord took sannyāsa, they all followed Him, especially Śrī Nityānanda Prabhu, Gadādhara Prabhu and Govinda, who followed Him all the way to Puruṣottama-kṣetra. In this connection one may refer to Śrī Caitanya-bhāgavata, Antya-līlā, Chapter Two. In the place known as Jaleśvara, Nityānanda Prabhu broke the sannyāsa rod of Caitanya Mahāprabhu. Mukunda Datta was also present at that time. He went every year from Bengal to see Lord Caitanya at Jagannātha Purī.

TEXT 41

TEXT

vāsudeva datta----prabhura bhṛtya mahāśāya
sahasra-mukhe yāṅra guṇa kahile nā haya

SYNONYMS

vāsudeva datta--of the name Vāsudeva Datta; prabhura--of Lord Śrī Caitanya Mahāprabhu; bhṛtya--servant; mahāśāya--great personality; sahasra-mukhe--with thousands of mouths; yāṅra--whose; guṇa--qualities; kahile--describing; nā--never; haya--becomes fulfilled.

TRANSLATION

Vāsudeva Datta, the nineteenth branch of the Śrī Caitanya tree, was a great personality and a most confidential devotee of the Lord. One could not describe his qualities even with thousands of mouths.

PURPORT

Vāsudeva Datta, the brother of Mukunda Datta, was also a resident of Caṭṭāgrāma. In the Caitanya-bhāgavata it is said, yāṅra sthāne krṣṇa haya āpane vikraya: Vāsudeva Datta was such a powerful devotee that Krṣṇa was purchased by him. Vāsudeva Datta stayed at Śrīvāsa Paṇḍita's house, and in the Caitanya-bhāgavata it is described that Lord Caitanya Mahāprabhu was so pleased with Vāsudeva Datta and so affectionate toward him that He used to say, "I am only Vāsudeva Datta's man. My body is only meant to please Vāsudeva Datta, and he can sell Me anywhere." Thrice He vowed that this was a fact and that no one should disbelieve these statements. "All My dear devotees," He said, "I tell you the truth. My body is especially meant for Vāsudeva Datta." Vāsudeva Datta initiated Śrī Yadunandana Ācārya, the spiritual master of Raghunātha dāsa, who later became Raghunātha dāsa Gosvāmī. This will be found in the Caitanya-caritāmṛta, Antya-līlā, Sixth Chapter, verse 161. Vāsudeva Datta spent money very liberally; therefore Lord Caitanya Mahāprabhu asked Śivānanda Sena to become his sarakhela, or secretary, in order to control his extravagant expenses. Vāsudeva Datta was so kind to the living entities that he wanted to take all their sinful reactions so that they might be delivered by Śrī Caitanya Mahāprabhu. This is described in the Fifteenth Chapter of the Caitanya-caritāmṛta's Madhya-līlā, verses 159 through 180.
There is a railway station named Purvasthalī near the Navadvīpa railway station, and about one mile away, in a village known as Māmagāchī, which is the birthplace of Vṛndāvana dāsa Thākura, there is presently a temple of Madana-gopāla that was established by Vāsudeva Datta. The Gauḍīya Matha devotees have now taken charge of this temple, and the sevā-pūjā is going on very nicely. Every year all the pilgrims on the navadvīpa-parikrama visit Māmagāchī. Since Śrī Bhaktisiddhānta Sarasvatī Thākura inaugurated the navadvīpa-parikrama function, the temple has been very well managed.

**TEXT 42**

**TEXT**

jagate yateka jīva, tāra pāpa laṅā
naraka bhuṅjite cāhe jīva chādiyā

**SYNONYMS**

jagate—in the world; yateka—all; jīva—living entities; tāra—their; pāpa—sinful activities; laṅā—taking; naraka—hell; bhuṅjite—to suffer; cāhe—wanted; jīva—the living entities; chādiyā—liberating them.

**TRANSLATION**

Śrīla Vāsudeva Datta Thākura wanted to suffer for the sinful activities of all the people of the world so that Lord Caitanya Mahāprabhu might deliver them.

**TEXT 43**

**TEXT**

haridāsa-ṭhākura sākhāra adbhuta carita
tina lakṣa nāma teṅho layena apatīta

**SYNONYMS**

haridāsa-ṭhākura—of the name Haridāsa Thākura; sākhāra—of the branch; adbhuta—wonderful; carita—characteristics; tina—three; lakṣa—hundred thousand; nāma—names; teṅho—he; layena—chanted; apatīta—without fail.

**TRANSLATION**

The twentieth branch of the Caitanya tree was Haridāsa Thākura. His character was wonderful. He used to chant the holy name of Kṛṣṇa 300,000 times a day without fail.

**PURPORT**

Certainly the chanting of 300,000 holy names of the Lord is wonderful. No ordinary person can chant so many names, nor should one artificially imitate Haridāsa Thākura’s behavior. It is essential, however, that everyone fulfill a specific vow to chant the Hare Kṛṣṇa mantra. Therefore we have prescribed in our Society that all our students must chant at least sixteen rounds daily. Such chanting must be offenseless in order to be of high quality. Mechanical
chanting is not as powerful as chanting of the holy name without offenses. It is stated in the Caitanya-bhagavata, Adi-lila, Chapter Two, that Haridasa Thakura was born in a village known as Buñhana but after some time came to live on the bank of the Ganges at Phuliya near Santipur. From the description of his chastisement by a Muslim magistrate, which is found in the Sixteenth Chapter of the Adi-lila of Caitanya-bhagavata, we can understand how humble and meek Haridasa Thakura was and how he achieved the causeless mercy of the Lord. In the dramas performed by Lord Caitanya Mahaprabhu, Haridasa Thakura played the part of a police chief. While chanting the Hare Krsna mahamantra in Benopola, he was personally tested by Mayadevi herself. Haridasa Thakura's passing away is described in the Antya-lila of Caitanya-caritamrta, Eleventh Chapter. It is not definitely certain whether Sri Haridasa Thakura appeared in the village named Buñhana that is in the district of Khulna. Formerly this village was within a district of twenty-four parganas within the Satakshira division.

TEXT 44

TEXT
tanha ra ananta guna----kahi diinmata
acarya gosaini y那re bhuujaya sraddha-patra

SYNONYMS
tanha--Haridasa Thakura's; ananta--unlimited; guna--qualities; kahi--I speak; diin-mata--only a small part; acarya gosaini--Sri Advaita Acarya Prabhu; y那re--to whom; bhuujaya--offered to eat; sraddha-patra--prasada offered to Lord Visnu.

TRANSLATION

There was no end to the transcendental qualities of Haridasa Thakura. Here I mention but a fraction of his qualities. He was so exalted that Advaita Gosvami, when performing the sraddha ceremony of his father, offered him the first plate.

TEXT 45

TEXT
prahlada-samana tanha gunera tanaga
yavana-tađaneo y那ra nahika bhrū-bhaṅga

SYNONYMS
prahlada-samana--exactly like Prahlada Maharaja; tanha--his; gunera--qualities; tanaga--waves; yavana--of the Muslims; tađaneo--even by the persecution; y那ra--whose; nahiaka--there was none; bhrū-bhaṅga--even the slightest agitation of an eyebrow.

TRANSLATION

The waves of his good qualities were like those of Prahlada Maharaja. He did not even slightly raise an eyebrow when persecuted by the Muslim ruler.
TEXT 46

TEXT

teño siddhi pāile tānra deha lañā kole
nācila caitanya-prabhu mahā-kutūhale

SYNONYMS

teño--he; siddhi--perfection; pāile--after achieving; tānra--his; deha--body; lañā--taking; kole--on the lap; nācila--danced; caitanya-prabhu--Lord Śrī Caitanya Mahāprabhu; mahā-kutūhale--in great ecstasy.

TRANSLATION

After the passing away of Haridāsa Ṭhākura, the Lord Himself took his body on His lap, and He danced with it in great ecstasy.

TEXT 47

TEXT

tānra līlā varṇiyāchenā vṛndāvana-dāsa
yebā avaśiṣṭā, āge kariba prakāśā

SYNONYMS

tānra--his; līlā--pastimes; varṇiyāchenā--described; vṛndāvana-dāsa--Śrīla Vṛndāvana dāsa Ṭhākura; yebā--whatever; avaśiṣṭā--remained undescribed; āge--later in the book; kariba--I shall make; prakāśā--manifest.

TRANSLATION

Śrīla Vṛndāvana dāsa Ṭhākura vividly described the pastimes of Haridāsa Ṭhākura in his Caitanya-bhāgavata. Whatever has remained undescribed I shall try to explain later in this book.

TEXT 48

TEXT

tānra upaśākhā----yata kulīna-grāmī jana
satyarāja-ādi----tānra kṛpāra bhājana

SYNONYMS

tānra upaśākhā--his subbranch; yata--all; kulīna-grāmī jana--the inhabitants of Kulīna-grāma; satyarāja--of the name Satyarāja; ādi--heading the list; tānra--his; kṛpāra--of mercy; bhājana--recipient.

TRANSLATION
One subbranch of Haridasa Thakura consisted of the residents of Kulina-grama. The most important among them was Satyaraja Khan, or Satyaraja Vasu, who was a recipient of all the mercy of Haridasa Thakura.

PURPORT

Satyaraja Khan was the son of Gunaraja Khan and father of Ramananda Vasu. Haridasa Thakura lived for some time during the Caturmasya period in the village named Kulina-grama, where he chanted the holy name, the Hare Krishna mahamantra, and distributed his mercy to the descendants of the Vasu family. Satyaraja Khan was allotted the service of supplying silk ropes for the Jagannatha Deity during the Rathayatra festival. The answers to his inquiries from Sri Caitanya Mahaprabhu about the duty of householder devotees are vividly described in the Madhya-lilä, Chapters Fifteen and Sixteen. The village of Kulina-grama is situated two miles from the railway station named Jaugra on the Newcord line from Howrah to Burdwan. Lord Caitanya Mahaprabhu very highly praised the people of Kulina-grama, and He stated that even a dog of Kulina-grama was very dear to Him.

TEXT 49

TEXT

śrī-murāri gupta śākhā----premera bhāṇḍāra
prabhura hṛdaya drave śuni' dainya yānra

SYNONYMS

śrī-murāri gupta--of the name Śrī Murāri Gupta; śākhā--branch; premera--of love of Godhead; bhāṇḍāra--store; prabhura--of the Lord; hṛdaya--the heart; drave--melts; śuni'--hearing; dainya--humility; yānra--of whom.

TRANSLATION

Murāri Gupta, the twenty-first branch of the tree of Śrī Caitanya Mahaprabhu, was a storehouse of love of Godhead. His great humility and meekness melted the heart of Lord Caitanya.

PURPORT

Śrī Murāri Gupta wrote a book called Śrī Caitanya-carita. He belonged to a vaidya physician family of Śrīhaṭṭa, the paternal home of Lord Caitanya, and later became a resident of Navadvipa. He was among the elders of Śrī Caitanya Mahaprabhu. Lord Caitanya exhibited His Varaha form in the house of Murāri Gupta, as described in the Caitanya-bhagavata, Madhya-lilā, Third Chapter. When Śrī Caitanya Mahaprabhu exhibited His mahā-prakāśa form, He appeared before Murāri Gupta as Lord Rāmacandra. When Śrī Caitanya Mahaprabhu and Nityānanda Prabhu were sitting together in the house of Śrīvāsa Thakura, Murāri Gupta first offered his respects to Lord Caitanya and then to Śrī Nityānanda Prabhu. Nityānanda Prabhu, however, was older than Caitanya Mahaprabhu, and therefore Lord Caitanya remarked that Murāri Gupta had violated social etiquette, for he should have first shown respect to Nityānanda Prabhu and then to Him. In this way, by the grace of Śrī Caitanya Mahaprabhu, Murāri Gupta was informed about the position of Śrī Nityānanda Prabhu, and the next day he offered obeisances first to Lord Nityānanda and
then to Lord Caitanya. Śrī Caitanya Mahāprabhu gave chewed pan, or betel nut, to Murāri Gupta. Once Śivānanda Sena offered food to Lord Caitanya that had been cooked with excessive ghee, and the next day the Lord became sick and went to Murāri Gupta for treatment. Lord Caitanya accepted some water from the waterpot of Murāri Gupta, and thus He was cured. The natural remedy for indigestion is to drink a little water, and since Murāri Gupta was a physician, he gave the Lord some drinking water and cured Him.

When Caitanya Mahāprabhu appeared in the house of Śrīvāsa Ṭhākura in His Caturbhujā mūrti, Murāri Gupta became His carrier in the form of Garuḍa, and in these pastimes of ecstasy the Lord then got up on his back. It was the desire of Murāri Gupta to leave his body before the disappearance of Caitanya Mahāprabhu, but the Lord forbade him to do so. This is described in Caitanya-bhagavata, Madhya-līlā, Chapter Twenty. When Śrī Caitanya Mahāprabhu one day appeared in ecstasy as the Varāha mūrti, Murāri Gupta offered Him prayers. He was a great devotee of Lord Rāmacandra, and his staunch devotion is vividly described in the Caitanya-caritāmṛta, Madhya-līlā, Fifteenth Chapter, verses 137 through 157.

**TEXT 50**

**TEXT**

pratigraha nāhi kare, nā laya kāra dhana
ātma-vṛtti kari' kare kuṭumba bharaṇa

**SYNONYMS**

pratigraha nāhi kare--he did not accept charity from anyone; nā--not; laya-take; kāra--anyone's; dhana--wealth; ātma-vṛtti--own profession; kari'--executing; kare--maintained; kuṭumba--family; bharaṇa--provision.

**TRANSLATION**

Śrīla Murāri Gupta never accepted charity from friends, nor did he accept money from anyone. He practiced as a physician and maintained his family with his earnings.

**PURPORT**

It should be noted that a gr ṣṭhasta (householder) must not make his livelihood by begging from anyone. Every householder of the higher castes should engage himself in his own occupational duty as a brāhmaṇa, kṣatriya or vaiśya, but he should not engage in the service of others, for this is the duty of a sūdra. One should simply accept whatever he earns by his own profession. The engagements of a brāhmaṇa are yajana, yajana, paṭhana, pāṭhana, dāna and pratigraha. A brāhmaṇa should be a worshiper of Viṣṇu, and he should also instruct others how to worship Him. A kṣatriya can become a landholder and earn his livelihood by levying taxes or collecting rent from tenants. A vaiśya can accept agriculture or general trade as an occupational duty. Since Murāri Gupta was born in a physician's family (vaidya-vaṁśa), he practiced as a physician, and with whatever income he earned he maintained his family. As stated in Śrīmad-Bhāgavatam, everyone should try to satisfy the Supreme Personality of Godhead through the execution of his occupational duty. That is the perfection of life. This system is called daivī-varṇāśrama. Murāri Gupta was an ideal gr ṣṭhasta, for he was a great devotee of Lord Rāmacandra and
Caitanya Mahāprabhu. By practicing as a physician he maintained his family and at the same time satisfied Lord Caitanya to the best of his ability. This is the ideal of householder life.

TEXT 51

TEXT

cikitsā kareṇa yare ha-iyā sadaya
deha-roga bhāva-roga,----dui tāra kṣaya

SYNONYMS

cikitsā--medical treatment; kareṇa--did; yare--upon whom; ha-iyā--becoming; sadaya--merciful; deha-roga--the disease of the body; bhāva-roga--the disease of material existence; dui--both; tāra--his; kṣaya--diminished.

TRANSLATION

As Murāri Gupta treated his patients, by his mercy both their bodily and spiritual diseases subsided.

PURPORT

Murāri Gupta could treat both bodily and spiritual disease because he was a physician by profession and a great devotee of the Lord in terms of spiritual advancement. This is an example of service to humanity. Everyone should know that there are two kinds of diseases in human society. One disease, which is called adhyātmika, or material disease, pertains to the body, but the main disease is spiritual. The living entity is eternal, but somehow or other, when in contact with the material energy, he is subjected to the repetition of birth, death, old age and disease. The physicians of the modern day should learn from Murāri Gupta. Although modern philanthropic physicians open gigantic hospitals, there are no hospitals to cure the material disease of the spirit soul. The Kṛṣṇa consciousness movement has taken up the mission of curing this disease, but people are not very appreciative because they do not know what this disease is. A diseased person needs both proper medicine and a proper diet, and therefore the Kṛṣṇa consciousness movement supplies materially stricken people with the medicine of the chanting of the holy name, or the Hare Kṛṣṇa mahā-mantra, and the diet of prasāḍa. There are many hospitals and medical clinics to cure bodily diseases, but there are no such hospitals to cure the material disease of the spirit soul. The centers of the Kṛṣṇa consciousness movement are the only established hospitals that can cure man of birth, death, old age and disease.

TEXT 52

TEXT

śrīmān sena prabhura sevaka pradhāna
caitanya-caraṇa vinu nāhi jāne āna

SYNONYMS
Srīmān Sena—of the name Srīmān Sena; prabhura—of the Lord; sevaka—servant; pradhāna—chief; caitanya-carana—the lotus feet of Lord Caitanya Mahāprabhu; vinu—except; nāhi—does not; jāne—know; āna—anything else.

TRANSLATION

Srīmān Sena, the twenty-second branch of the Caitanya tree, was a very faithful servant of Lord Caitanya. He knew nothing else but the lotus feet of Srī Caitanya Mahāprabhu.

PURPORT

Srīmān Sena was one of the inhabitants of Navadvīpa and was a constant companion of Lord Caitanya Mahāprabhu.

TEXT 53

TEXT

śrī-gadādhara dāsa śākhā sarvopari
kājī-gaṇera mukhe yeṭha bolāila hari

SYNONYMS

śrī-gadādhara dāsa—of the name Śrī Gadādhara dāsa; śākhā—another branch; sarva-upari—above all; kājī-gaṇera—of the Kāzīs (Muslim magistrates); mukhe—ina the mouth; yeṭha—one who; bolāila—caused to speak; hari—the holy name of Hari.

TRANSLATION

Śrī Gadādhara dāsa, the twenty-third branch, was understood to be the topmost, for he induced all the Muslim Kāzīs to chant the holy name of Lord Hari.

PURPORT

About eight or ten miles from Calcutta on the banks of the Ganges is a village known as Eṇḍiyādaha-grāma. Śrīla Gadādhara dāsa was known as an inhabitant of this village (eṇḍiyādaha-vāsī gadādhara dāsa). The Bhakti-ratnākara (Seventh Wave), informs us that after the disappearance of Lord Caitanya Mahāprabhu, Gadādhara dāsa came from Navadvīpa to Katwa. Thereafter he came to Eṇḍiyādaha and resided there. He is stated to be the luster of the body of Śrīmatī Rādhārāṇī, just as Śrīla Gadādhara Paṇḍita Gosvāmī is an incarnation of Śrīmatī Rādhārāṇī Herself. Caitanya Mahāprabhu is sometimes explained to be rādhā-bhāva-dyuti-suvalita, or characterized by the emotions and bodily luster of Śrīmatī Rādhārāṇī. Gadādhara dāsa is this dyuti, or luster. In the Gaura-gaṇoddeśa-dīpikā he is described to be the expansion potency of Śrīmatī Rādhārāṇī. He counts among the associates of both Śrīla Gaurahari and Nityānanda Prabhu; as a devotee of Śrī Caitanya Mahāprabhu he was one of the associates of Lord Krṣṇa in conjugal love, and as a devotee of Lord Nityānanda he is considered to have been one of the friends of Krṣṇa in pure devotional service. Even though he was an associate of Lord Nityānanda Prabhu, he was not among the cowherd boys but was situated in the
transcendental mellow of conjugal love. He established a temple of Śrī Gaurasundara in Katwa.

In 1434 śakūda (A.D. 1513), when Lord Nityānanda Prabhu was empowered by Lord Caitanya to preach the saṅkīrtana movement in Bengal, Śrī Gadādhara dāsa was one of Lord Nityānanda’s chief assistants. He preached the saṅkīrtana movement by requesting everyone to chant the Hare Kṛṣṇa mahā-mantra. This simple preaching method of Śrīla Gadādhara dāsa can be followed by anyone and everyone in any position of society. One must simply be a sincere and serious servant of Nityānanda Prabhu and preach this cult door to door.

When Śrīla Gadādhara dāsa Prabhu was preaching the cult of hari-kīrtana, there was a magistrate who was very much against his saṅkīrtana movement. Following in the footsteps of Lord Caitanya Mahāprabhu, Śrīla Gadādhara dāsa one night went to the house of the Kāzī and requested him to chant the Hare Kṛṣṇa mahā-mantra. The Kāzī replied, "All right, I shall chant Hare Kṛṣṇa tomorrow." On hearing this, Śrīla Gadādhara dāsa Prabhu began to dance, and he said, "Why tomorrow? You have already chanted the Hare Kṛṣṇa mantra, so simply continue."

In the Gaura-gaṇoddeśa-dīpikā (verses 154-55) it is said:

\[
\begin{align*}
rādhā-vibhūti-rūpā yā 
candrakāntiḥ purā vraje 
śa śrī-gaurāṅga-nikaṭe 
dāsa-vamśyo gadadharaḥ 
pūrṇānandā vraje yāsīd 
baladeva-priyāgraṇī 
sāpi kārya-vaśād eva 
prāviṣat taṁ gadadharam
\end{align*}
\]

Śrīla Gadādhara dāsa is considered to be a united form of Candrakānti, who is the effulgence of Śrīmatī Rādhārāṇī, and Pūrṇānandā, who is the foremost of Lord Balarāma’s very dear girlfriends. Thus Śrīla Gadādhara dāsa Prabhu was one of the associates of both Caitanya Mahāprabhu and Nityānanda Prabhu.

Once while Śrīla Gadādhara dāsa Prabhu was returning to Bengal from Jagannātha Puri with Nityānanda Prabhu, he forgot himself and began talking very loudly as if he were a girl of Vrajabhāmi selling yogurt, and Śrīla Nityānanda Prabhu noted this. Another time, while absorbed in the ecstasy of the gopīs, he carried a jug filled with Ganges water on his head as if he were selling milk. When Lord Caitanya Mahāprabhu appeared in the house of Rāghava Paṇḍita while going to Vṛndāvana, Gadādhara dāsa went to see Him, and Śrī Caitanya Mahāprabhu was so glad that He put His foot on his head. When Gadādhara dāsa Prabhu was present in Enḍiyyādaha he established a Bāla Gopāla mūrti for worship there. Śrī Mādhava Ghoṣa performed a drama known as "Dāna-khaṇḍa" with the help of Śrī Nityānanda Prabhu and Śrī Gadādhara dāsa. This is explained in the Caitanya-bhāgavata, Antya-līlā 5.318-94.

The tomb of Gadādhara dāsa Prabhu, which is in the village of Enḍiyyādaha, was under the control of the Saṁyoги Vaishnavas and later under the direction of Siddha Bhagavān dāsa Bābājī of Kālnā. By his order, Śrī Madhusūdana Mullik, one of the members of the aristocratic Mullik family of the Nārikelaḍāṅgā in Calcutta, established a pāṭavāṭī (monastery) there in the Bengali year 1256 (A.D. 1849). He also arranged for the worship of a Deity named Śrī Rādhākānta. His son Balāicānda Mullik established Gaura-Nitāi Deities there in the Bengali year 1312 (A.D. 1905). Thus on the throne of the temple are both Gaura-Nityānanda Deities and Rādhā-Kṛṣṇa Deities. Below the throne is a tablet with an inscription written in Sanskrit. In that temple there is also a small Deity
of Lord Śiva as Gopēśvara. This is all described on a stone by the side of the entrance door.

TEXT 54

TEXT
śivānanda sena----prabhura bhṛtya antaraṅga
prabhu-sthāne yāite sabe layena yāṅra saṅga

SYNONYMS
śivānanda sena--of the name Śivānanda Sena; prabhura--of the Lord; bhṛtya--servant; antaraṅga--very confidential; prabhu-sthāne--in Jagannātha Purī, where the Lord was staying; yāite--while going; sabe--all; layena--took; yāṅra--whose; saṅga--shelter.

TRANSLATION
Śivānanda Sena, the twenty-fourth branch of the tree, was an extremely confidential servant of Lord Caitanya Mahāprabhu. Everyone who went to Jagannātha Purī to visit Lord Caitanya took shelter and guidance from Śrī Śivānanda Sena.

TEXT 55

TEXT
prativārṣe prabhua-gaṇa saṅgete lā-iyā
nīlācale calena pathe pālana kariyā

SYNONYMS
prati-varṣe--every year; prabhua-gaṇa--the devotees of Lord Caitanya; saṅgete--along with; lā-iyā--taking; nīlācale--to Jagannātha Purī; calena--goes; pathe--on the road; pālana--maintenance; kariyā--providing.

TRANSLATION
Every year he took a party of devotees from Bengal to Jagannātha Purī to visit Lord Caitanya. He maintained the entire party as they journeyed on the road.

TEXT 56

TEXT
bhakte kṛpā kareṇa prabhu e-tina svarūpe
'sākṣāt,' 'āveśa' āra 'āvirbhāva'-rūpe

SYNONYMS
bhakte--unto devotees; kṛpā--mercy; kareṇa--bestows; prabhu--Lord Caitanya; e--these; tina--three; svarūpe--features; sākṣāt--directly; āveśa--empowered by the Lord; āra--and; āvirbhāva--appearance; rūpe--in the features.
Lord Śrī Caitanya Mahāprabhu bestows His causeless mercy upon His devotees in three features: His own direct appearance [sākṣāt], His prowess within someone He empowers [āveśa], and His manifestation [āvirbhāva].

PURPORT

The sākṣāt feature of Śrī Caitanya Mahāprabhu is His personal presence. Āveśa refers to invested power, like that invested in Nakula Brahmacārī. Āvirbhāva is a manifestation of the Lord that appears even though He is personally not present. For example, Śrī Śacīmātā offered food at home to Śrī Caitanya Mahāprabhu although He was far away in Jagannātha Purī, and when she opened her eyes after offering the food she saw that it had actually been eaten by Śrī Caitanya Mahāprabhu. Similarly, when Śrīvāsa Ṭhākura performed saṅkīrtana, everyone felt the presence of Śrī Caitanya Mahāprabhu, even in His absence. This is another example of āvirbhāva.

TEXT 57

TEXT

'sākṣāte' sakala bhakta dekhe nirviśeṣa
nakula brahmacārī-dehe prabhura 'āveśa'

SYNONYMS

sākṣāte--directly; sakala--all; bhakta--devotees; dekhe--see; nirviśeṣa--nothing peculiar but as He is; nakula brahmacārī--of the name Nakula Brahmacārī; dehe--in the body; prabhura--the Lord's; āveśa--symptoms of power.

TRANSLATION

The appearance of Lord Śrī Caitanya Mahāprabhu in every devotee's presence is called sākṣāt. His appearance in Nakula Brahmacārī as a symptom of special prowess is an example of āveśa.

TEXT 58

TEXT

'pradyumna brahmacārī' tānra āge nāma chila
'nṛsiṁhānanda' nāma prabhu pāche ta' rākhila

SYNONYMS

pradyumna brahmacārī--of the name Pradyumna Brahmacārī; tānra--his; āge--previously; nāma--name; chila--was; nṛsiṁhānanda--of the name Nṛsiṁhānanda; nāma--the name; prabhu--the Lord; pāche--afterward; ta'--certainly; rākhila--kept it.

TRANSLATION
The former Pradyumna Brahmacārī was given the name Nṛsiṁhānanda Brahmacārī by Śrī Caitanya Mahāprabhu.

TEXT 59

TEXT
tānhāte ha-ila caitanyera 'āvirbhāva'
alaukika aiche prabhura aneka svabhāva

SYNONYMS
tānhāte--in him; ha-ila--there was; caitanyera--of Lord Śrī Caitanya Mahāprabhu; āvirbhāva--appearance; alaukika--uncommon; aiche--like that; prabhura--of Lord Caitanya Mahāprabhu; aneka--various; svabhāva--features.

TRANSLATION

In his body there were symptoms of āvirbhāva. Such appearances are uncommon, but Lord Caitanya Mahāprabhu displayed many such pastimes through His different features.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā (74) it is said that Nakula Brahmacārī displayed the prowess (āveśa) and Pradyumna Brahmacārī the appearance (āvirbhāva) of Śrī Caitanya Mahāprabhu. There are many hundreds and thousands of devotees of Lord Caitanya among whom there are no special symptoms, but when a devotee of Lord Śrī Caitanya Mahāprabhu functions with specific prowess, he displays the feature called āveśa. Śrīla Śivānanda Sena observed such āveśa symptoms in Nakula Brahmacārī, who displayed symptoms exactly like those of Śrī Caitanya Mahāprabhu. The Caitanya-caritāmṛta states that in the Age of Kali the only spiritual function is to broadcast the holy name of the Lord, but this function can be performed only by one who is actually empowered by Lord Kṛṣṇa. The process by which a devotee is thus empowered is called āveśa, or sometimes it is called śakty-āveśa.

Pradyumna Brahmacārī was formerly a resident of a village known as Piyārīgaṇja in Kālā. There is a description of him in the Antya-līlā of Śrī Caitanya-caritāmṛta, Second Chapter, and in the Antya-līlā of Śrī Caitanya-bhāgavata, chapters Three and Nine.

TEXT 60

TEXT
āsvādila e saba rasa sena śivānanda
vistārī' kahiba āge esaba ānanda

SYNONYMS
Srīla Śivānanda Sena has been described by Srīla Bhaktisiddhānta Sarasvatī Mahārāja as follows: He was a resident of Kumārāhaṭṭa, which is also known as Hālisahara, and was a great devotee of the Lord. About one and a half miles from Kumārāhaṭṭa is another village, known as Kāncaḍāpaḍā, in which there are Gaura-Gopāla Deities installed by Śivānanda Sena, who also established a temple of Krṣṇarāja that is still existing. Śivānanda Sena was the father of Paramānanda Sena, who was also known as Purī dāsa or Kavi-kaṛṇapūra. Paramānanda Sena wrote in his Gaura-gaṇoddeśa-dīpikā (176) that two of the gopīs of Vṛndāvana, whose former names were Vīrā and Dūtī, combined to become his father. Srīla Śivānanda Sena guided all the devotees of Lord Caitanya who went from Bengal to Jagannātha Purī, and he personally bore all the expenses for their journey. This is described in the Caitanya-caritāmṛta, Madhya-līlā, Chapter Sixteen, verses 19 through 27. Srīla Śivānanda Sena had three sons, named Caitanya dāsa, Rāmadāsa and Paramānanda. This last son later became Kavi-kaṛṇapūra, and he is the author of Gaura-gaṇoddeśa-dīpikā. His spiritual master was Śrīnātha Paṅḍita, who was Śivānanda Sena's priest. Due to Vāsudeva Datta's lavish spending, Śivānanda Sena was engaged to supervise his expenditures.

Srī Śivānanda Sena actually experienced Śrī Caitanya Mahāprabhu's features of sākṣat, āveśa and āvīrbhāva. He once picked up a dog while on his way to Jagannātha Purī, and it is described in the Antya-līlā, First Chapter, that this dog later attained salvation by his association. When Śrīla Raghunāṭha dāsa, who later became Raghunāṭha dāsa Gosvāmī, fled his paternal home to join Śrī Caitanya Mahāprabhu, his father wrote a letter to Śivānanda Sena to get information about him. Śivānanda Sena supplied him the details for which he asked, and later Raghunāṭha dāsa Gosvāmī's father sent some servants and money to Śivānanda Sena to take care of Raghunāṭha dāsa Gosvāmī. Once Śrī Śivānanda Sena invited Lord Caitanya Mahāprabhu to his home and fed Him so sumptuously that the Lord felt indigestion and was somewhat sick. This became known to Śivānanda Sena's son, who gave the Lord the kinds of food that would help His digestion, and thus Lord Caitanya Mahāprabhu was very pleased. This is described in the Antya-līlā, Tenth Chapter, verses 142 through 151.

Once while going to Jagannātha Purī all the devotees had to stay underneath a tree, without the shelter of a house or even a shed, and Nityānanda Prabhu became very angry, as if He were greatly disturbed by hunger. Thus He cursed Śivānanda's sons to die. Śivānanda's wife was very much aggrieved at this, and she began to cry. She very seriously thought that since her sons had been cursed by Nityānanda Prabhu, certainly they would die. When Śivānanda later returned and saw his wife crying, he said, "Why are you crying? Let us all die if Śrī Nityānanda Prabhu desires." When Śivānanda Sena returned and Śrīla Nityānanda Prabhu saw him, the Lord kicked him severely, complaining that He was very hungry, and asked why he did not arrange for His food. Such is the behavior of the Lord with His devotees. Śrīla Nityānanda Prabhu behaved like
an ordinary hungry man, as if completely dependent on the arrangements of Śivānanda Sena.

There was a nephew of Śivānanda Sena's named Śrīkānta who left the company in protest of Nityānanda Prabhu's curse and went directly to Śrī Caitanya Mahāprabhu at Jagannātha Puri, where the Lord pacified him. On that occasion, Lord Caitanya Mahāprabhu allowed His toe to be sucked by Puri dāsa, who was then a child. It is by the order of Caitanya Mahāprabhu that he could immediately compose Sanskrit verses. During the misunderstanding with Śivānanda's family, Śrī Caitanya Mahāprabhu ordered His personal attendant Govinda to give them all the remnants of His food. This is described in the Antya-līlā, Chapter Twelve, verse 53.

TEXT 61

TEXT
śivānandera upaśākhā, tānra parikara
putra-bhṛty-ādi kari' caitanya-kiṅkara

SYNONYMS
śivānandera--of Śivānanda Sena; upaśākhā--subbranch; tānra--his; parikara--associates; putra--sons; bhṛtya--servants; ādi--all these; kari'--taking together; caitanya-kiṅkara--servants of Caitanya Mahāprabhu.

TRANSLATION
The sons, servants and family members of Śivānanda Sena constituted a subbranch. They were all sincere servants of Lord Śrī Caitanya Mahāprabhu.

TEXT 62

TEXT
caitanya-dāsa, rāmadāsa, āra karṇapūra
tina putra śivānandera prabhura bhakta-śūra

SYNONYMS
caitanya-dāsa--of the name Caitanya dāsa; rāmadāsa--of the name Rāmadāsa; āra--and; karṇapūra--of the name Karṇapūra; tina putra--three sons; śivānandera--of Śivānanda Sena; prabhura--of the Lord; bhakta-śūra--of the heroic devotees.

TRANSLATION
The three sons of Śivānanda Sena, named Caitanya dāsa, Rāmadāsa and Karṇapūra, were all heroic devotees of Lord Caitanya.

PURPORT

Caitanya dāsa, the eldest son of Śivānanda Sena, wrote a commentary on Kṛṣṇa-karṇāmṛta that was later translated by Śrīla Bhaktivinoda Ṭhākura in his paper Sajjana-toṣāṇī. According to expert opinion, Caitanya dāsa was the author of the book Caitanya-carita (also known as Caitanya-caritāmṛta), which
was written in Sanskrit. The author was not Kavi-karṇapūra, as generally supposed. This is the opinion of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. Śrī Rāmadāsa was the second son of Śivānanda Sena. It is stated in the Gaura-gaṇoddeśa-dīpikā (145) that the two famous parrots named Dakṣa and Vicakṣaṇa in krṣṇa-līlā became the elder brothers of Kavi-karṇapūra, namely, Caitanya dāsa and Rāmadāsa. Karṇapūra, the third son, who was also known as Paramānanda dāsa or Purī dāsa, was initiated by Śrīnātha Paṇḍita, who was a disciple of Śrī Advaita Prabhu. Karṇapūra wrote many books that are important in Vaiṣṇava literature, such as Ānanda-vṛndāvana-campū, Alaṅkāra-kaustubha, Gaura-gaṇoddeśa-dīpikā and the great epic Caitanya-candrodaya-nātaka. He was born in the year 1448 sakāda (A.D. 1527). He continually wrote books for ten years, from 1488 until 1498.

TEXT 63

TEXT

śrī-vallabhasena, āra sena śrīkānta śivānanda-sambandhe prabhura bhakta ekānta

SYNONYMS

śrī-vallabha-sena--of the name Śrīvallabha Sena; āra--and; sena śrīkānta--of the name Śrīkānta Sena; śivānanda--Śivānanda Sena; sambandhe--in relationship; prabhura--the Lord's; bhakta--devotees; ekānta--unflinching.

TRANSLATION

Śrīvallabha Sena and Śrīkānta Sena were also subbranches of Śivānanda Sena, for they were not only his nephews but also unalloyed devotees of Śrī Caitanya Mahāprabhu.

PURPORT

When Lord Nityānanda Prabhu rebuked Śivānanda Sena on the way to Purī, these two nephews of Śivānanda left the company as a protest and went to see Śrī Caitanya Mahāprabhu at Jagannātha Purī. The Lord could understand the feelings of the boys, and He asked His personal assistant Govinda to supply them prasāda until the party of Śivānanda arrived. During the Ratha-yātra saṅkīrtana festival these two brothers were members of the party led by Mukunda. In the Gaura-gaṇoddeśa-dīpikā, verse 174, it is said that the gopī whose name was Kātyāyanī appeared as Śrīkānta Sena.

TEXT 64

TEXT

prabhu-priya govindānanda mahābhāgavata prabhura kīrtaniyā ādi śrī-govinda datta

SYNONYMS

prabhu-priya--the most dear to the Lord; govindānanda--of the name Govindānanda; mahā-bhāgavata--great devotee; prabhura--of the Lord; kīrtaniyā-
TRANSLATION

Govindänanda and Govinda Datta, the twenty-fifth and twenty-sixth branches of the tree, were performers of kīrtana in the company of Śrī Caitanya Mahāprabhu. Govinda Datta was the principal singer in Lord Caitanya's kīrtana party.

PURPORT

Govinda Datta appeared in the village of Sukhacara near Khaḍadaha.

TEXT 65

TEXT

śrī-vijaya-dāsa-nāma prabhura ākhariyā
dabhure aneka puňthi diyačhe likhiyā

SYNONYMS

śrī-vijaya-dāsa--of the name Śrī Vijaya dāsa; nāma--name; prabhura--of the Lord; ākhariyā--chief singer; prabhure--unto the Lord; aneka--many; puňthi--literatures; diyačhe--has given; likhiyā--by writing.

TRANSLATION

Śrī Vijaya dāsa, the twenty-seventh branch, another of the Lord's chief singers, gave the Lord many books written by hand.

PURPORT

Formerly there were no printing presses or printed books. All books were handwritten. Precious books were kept in manuscript form in temples or important places, and anyone who was interested in a book had to copy it by hand. Vijaya dāsa was a professional writer who copied many manuscripts and gave them to Śrī Caitanya Mahāprabhu.

TEXT 66

TEXT

'ratnabāhu' bali' prabhu thuila tānra nāma
akiñcana prabhura priya kṛṣṇadāsa-nāma

SYNONYMS

ratnabāhu--the title Ratnabāhu; bali'--calling him; prabhu--the Lord; thuila--kept; tānra--his; nāma--name; akiñcana--unalloyed; prabhura--of the Lord; priya--dear; kṛṣṇadāsa--of the name Kṛṣṇadāsa; nāma--name.

TRANSLATION
Śrī Caitanya Mahāprabhu gave Vijaya dāsa the name Ratnabāhu ["jewel-handed"] because he copied many manuscripts for Him. The twenty-eighth branch was Kṛṣṇadāsa, who was very dear to the Lord. He was known as Akiñcana Kṛṣṇadāsa.

PURPORT

Akiñcana means "one who possesses nothing in this world."

TEXT 67

TEXT

kholā-vecā śrīdharā prabhura priya-dāsa
yānhā-sane prabhau kare nitya pariḥāsa

SYNONYMS

kholā-vecā—a person who sells the bark of banana trees; śrīdharā—śrīdharā Prabhu; prabhura—of the Lord; priya-dāsa—very dear servant; yānhā-sane—with whom; prabhau—the Lord; kare—does; nitya—daily; pariḥāsa—joking.

TRANSLATION

The twenty-ninth branch was Śrīdharā, a trader in banana-tree bark. He was a very dear servant of the Lord. On many occasions, the Lord played jokes on him.

PURPORT

Śrīdharā was a poor brāhmaṇa who made a living by selling banana-tree bark to be made into cups. Most probably he had a banana-tree garden and collected the leaves, skin and pulp of the banana trees to sell daily in the market. He spent fifty percent of his income to worship the Ganges, and the balance he used for his subsistence. When Śrī Caitanya Mahāprabhu started His civil disobedience movement in defiance of the Kāzī, Śrīdharā danced in jubilation. The Lord used to drink water from his water jug. Śrīdharā presented a squash to Śacīdevī to cook before Lord Caitanya took sannyāsa. Every year he went to see Lord Caitanya Mahāprabhu at Jagannātha Purī. According to Kavi-karpāpura, Śrīdharā was a cowherd boy of Vṛndāvana whose name was Kusumāsava. In his Gaura-gaṇoddeśa-dīpikā, verse 133, it is stated:

kholā-vecātayā khyātaḥ
paṇḍitaḥ śrīdharo dvijaḥ
āśid vraje hāsya-karo
yo nāmnā kusumāsavaḥ

"The cowherd boy known as Kusumāsava in kṛṣṇa-līlā later became Kholāvecā Śrīdharā during Caitanya Mahāprabhu’s līlā at Navadvīpa."

TEXT 68

TEXT

prabhau yānra nitya laya thoḍa-mocā-phala
Every day Lord Caitanya Mahāprabhu jokingly snatched fruits, flowers and pulp from Śrīdhara and drank from his broken iron pot.

The thirtieth branch was Bhagavān Paṇḍita. He was an extremely dear servant of the Lord, but even previously he was a great devotee of Lord Kṛṣṇa who always kept the Lord within his heart.

The thirty-first branch was Jagadīśa Paṇḍita, and the thirty-second was Hiranya Mahāśaya, unto whom Lord Caitanya in His childhood showed His causeless mercy.

PURPORT
Jagadîśa Paññita was formerly a great dancer in krṣṇa-līlā and was known as Candrahāsa. Regarding Hiraṇya Paññita, it is said that once when Lord Nityānanda, decorated with valuable jewels, was staying at his home, a great thief attempted all night long to plunder these jewels but was unsuccessful. Later he came to Nityānanda Prabhu and surrendered unto Him.

TEXT 71

TEXT

ei dui-ghare prabhu ekādaśī dine
viṣṇura naivedya māgi' khāila āpane

SYNONYMS

ei dui-ghare--in these two houses; prabhu--the Lord; ekādaśī dine--on the Ekādaśī day; viṣṇura--of Lord Viṣṇu; naivedya--food offered to Lord Viṣṇu; māgi'--begging; khāila--ate; āpane--personally.

TRANSLATION

In their two houses Lord Caitanya Mahāprabhu begged food on the Ekādaśī day and personally ate it.

PURPORT

The injunction to fast on Ekādaśī is especially meant for devotees; on Ekādaśī there are no restrictions regarding food that may be offered to the Lord. Lord Śrī Caitanya Mahāprabhu took the food of Lord Viṣṇu in His ecstasy as viṣṇu-tattva.

TEXT 72

TEXT

prabhura paḍuyā dui,----puruṣottama, sañjaya
vyākaraṇe dui śiṣya----dui mahāsa ya

SYNONYMS

prabhura paḍuyā dui--the Lord's two students; puruṣottama--of the name Puruṣottama; sañjaya--of the name Sañjaya; vyākaraṇe--studying grammar; dui śiṣya--two disciples; dui mahāsa ya--very great personalities.

TRANSLATION

The thirty-third and thirty-fourth branches were the two students of Caitanya Mahāprabhu named Puruṣottama and Sañjaya, who were stalwart students in grammar. They were very great personalities.

PURPORT

These two students were inhabitants of Navadvīpa and were the Lord's first companions in the sāṅkīrtana movement. According to the Caitanya-bhāgavata, Puruṣottama Sañjaya was the son of Mukunda Sañjaya, but the author of Śrī
Caitanya-caritamṛta has clarified that Puruṣottama and Sañjaya were two people, not one.

TEXT 73

TEXT

vanamālī pañḍita śākhā vikhyāta jagate
soñāra muṣala hala dekhila prabhura hāte

SYNONYMS

vanamālī pañḍita--of the name Vanamālī Pañḍita; śākhā--the next branch; vikhyāta--celebrated; jagate--in the world; soñāra--made of gold; muṣala--club; hala--plow; dekhila--saw; prabhura--of the Lord; hāte--in the hand.

TRANSLATION

Vanamālī Pañḍita, the thirty-fifth branch of the tree, was very celebrated in this world. He saw a golden club and plow in the hands of the Lord.

PURPORT

Vanamālī Pañḍita saw Lord Caitanya in the ecstasy of Balarāma. This is described vividly in the Caitanya-bhāgavata, Antya-līlā, Chapter Nine.

TEXT 74

TEXT

śrī-caitanyera ati priya buddhimanta khān
ājanma ājñākārī teñho sevaka-pradhāna

SYNONYMS

śrī-caitanyera--of Lord Śrī Caitanya Mahāprabhu; ati priya--very dear; buddhimanta khān--of the name Buddhimanta Khān; ājanma--from the very beginning of his life; ājñā-kārī--follower of the orders; teñho--he; sevaka--servant; pradhāna--chief.

TRANSLATION

The thirty-sixth branch, Buddhimanta Khān, was extremely dear to Lord Caitanya Mahāprabhu. He was always prepared to carry out the Lord’s orders, and therefore he was considered a chief servant of the Lord.

PURPORT

Śrī Buddhimanta Khān was one of the inhabitants of Navadvīpa. He was very rich, and it is he who arranged for the marriage of Lord Caitanya with Viṣṇupriyā, the daughter of Sanātana Miśra, who was the priest of the local Zamindar. He personally defrayed all the expenditures for the marriage ceremony. When Lord Caitanya Mahāprabhu was attacked by vāyu-vyādhi (derangement of the air within the body) Buddhimanta Khān paid for all requisite medicines and treatments to cure the Lord. He was the Lord’s
constant companion in the kīrtana movement. He collected ornaments for the
Lord when He played the part of the goddess of fortune in the house of
Candraśekhara Ācārya. He also went to see Lord Caitanya Mahāprabhu when He was
staying at Jagannātha Puri.

TEXT 75

TEXT

garuḍa paññita laya śrīnāma-maṅgala
nāma-bale viṣa yāṅre nā karila bala

SYNONYMS

garuḍa paññita--of the name Garuḍa Paññita; laya--takes; śrī-nāma-maṅgala--
the auspicious Hare Kṛṣṇa mahā-mantra; nāma-bale--by the strength of this
chanting; viṣa--poison; yāṅre--whom; nā--did not; karila--affect; bala--
strength.

TRANSLATION

Garuḍa Paññita, the thirty-seventh branch of the tree, always engaged in
chanting the auspicious name of the Lord. Because of the strength of this
chanting, even the effects of poison could not touch him.

PURPORT

Garuḍa Paññita was once bitten by a poisonous snake, but the snake's poison
could not affect him because of his chanting the Hare Kṛṣṇa mahā-mantra.

TEXT 76

TEXT

gopīnātha simha----eka caitanyera dāsa
akrūra bali' prabhu yāṅre kailā parihāsa

SYNONYMS

gopīnātha simha--of the name Gopīnātha Simha; eka--one; caitanyera dāsa--
servant of Lord Caitanya; akrūra bali'--famous as Akrūra; prabhu--the Lord;
yāṅre--whom; kailā--did; parihāsa--joking.

TRANSLATION

Gopīnātha Simha, the thirty-eighth branch of the tree, was a faithful
servant of Lord Caitanya Mahāprabhu. The Lord jokingly addressed him as
Akrūra.

PURPORT

Actually he was Akrūra, as stated in the Gaura-gaṇoddeśa-dīpikā, verse 117.

TEXT 77
bhāgavatī devănanda vakreśvara-krpāte
bhāgavatera bhakti-artha pāila prabhu haite

SYNONYMS

bhāgavatī devănanda--Devănanda, who used to recite Śrīmad-Bhāgavatam; vakreśvara-krpāte--by the mercy of Vakreśvara; bhāgavatera--of Śrīmad-Bhāgavatam; bhakti-artha--the bhakti interpretation; pāila--got; prabhu haite--from the Lord.

TRANSLATION

Devănanda Paṇḍita was a professional reciter of Śrīmad-Bhāgavatam, but by the mercy of Vakreśvara Paṇḍita and the grace of the Lord he understood the devotional interpretation of the Bhāgavatam.

PURPORT

In the Caitanya-bhāgavata, Madhya-līlā, Chapter Twenty-one, it is stated that Devănanda Paṇḍita and Śārvabhauma Bhaṭṭācārya's father, Viśārada, lived in the same village. Devănanda Paṇḍita was a professional reciter of Śrīmad-Bhāgavatam, but Lord Caitanya Mahāprabhu did not like his interpretation of it. In the present town of Navadvīpa, which was formerly known as Kuliyā, Lord Caitanya showed such mercy to him that he gave up the Māyāvāda interpretation of Śrīmad-Bhāgavatam and learned how to explain Śrīmad-Bhāgavatam in terms of bhakti. Formerly, when Devănanda was expounding the Māyāvāda interpretation, Śrīvāsa塘kura was once present in his meeting, and when he began to cry, Devănanda's students drove him away. Some days later, Caitanya Mahāprabhu passed that way, and when He met Devănanda He chastised him severely because of his Māyāvāda interpretation of Śrīmad-Bhāgavatam. At that time Devănanda had little faith in Śrī Caitanya Mahāprabhu as an incarnation of Lord Kṛṣṇa, but one night some time later Vakreśvara Paṇḍita was a guest in his house, and when he explained the science of Kṛṣṇa, Devănanda was convinced about the identity of Lord Caitanya Mahāprabhu. Thus he was induced to explain Śrīmad-Bhāgavatam according to the Vaiṣṇava understanding. In the Gaura-gaṇoddeśa-dīpikā, verse 106, it is described that he was formerly Bhāguri Muni, who was the sabhā-paṇḍita who recited Vedic literature in the house of Nanda Mahārāja.

TEXTS 78-79

TEXT

khaṇḍavāsī mukunda-dāsa, śrī-raghunandana
narahari-dāsa, ciraṇjīva, sulocana
ei saba mahāśākhā----caitanya-krpādhāma
prema-phala-phula kare yāhān tāhān dāna

SYNONYMS

khaṇḍa-vāsī mukunda-dāsa--of the name Mukunda dāsa; śrī-raghunandana--of the name Raghunandana; narahari-dāsa--of the name Narahari dāsa; ciraṇjīva--of the name Ciraṇjīva; sulocana--of the name Sulocana; ei saba--all of them;
mahā-sākhā--great branches; caitanya-kṛpā-dhāma--of Lord Śrī Caitanya Mahāprabhu, the reservoir of mercy; prema--love of God; phala--fruit; phula--flower; kare--does; yāhān--anywhere; tāhān--everywhere; dāna--distribution.

TRANSLATION

Śrī Khaṇḍavāsī Mukunda and his son Raghunandana were the thirty-ninth branch of the tree, Narahari was the fortieth, Cirañjīva the forty-first and Sulocana the forty-second. They were all big branches of the all-merciful tree of Caitanya Mahāprabhu. They distributed the fruits and flowers of love of Godhead anywhere and everywhere.

PURPORT

Śrī Mukunda dāsa was the son of Nārāyaṇā dāsa and eldest brother of Narahari Sarakāra. His second brother's name was Mādhava dāsa, and his son was named Raghunandana dāsa. Descendants of Raghunandana dāsa still live four miles west of Katwa in the village named Śrīkhaṇḍa, where Raghunandana dāsa used to live. Raghunandana had one son named Kāṇāi, who had two sons--Madana Rāya, who was a disciple of Narahari Thākura, and Vamśīvadana. It is estimated that at least four hundred men descended in this dynasty. All their names are recorded in the village known as Śrīkhaṇḍa. In the Gaura-gaṇoddeśa-dīpikā, verse 175, it is stated that the gopī whose name was Vṛndādevī became Mukunda dāsa, lived in Śrīkhaṇḍa village and was very dear to Śrī Caitanya Mahāprabhu. His wonderful devotion and love for Kṛṣṇa are described in the Caitanya-caritāmṛta, Madhya-līlā, Chapter Fifteen. It is stated in the Bhakti-ratnakara (Eighth Wave), that Raghunandana used to serve a Deity of Lord Caitanya Mahāprabhu.

Narahari dāsa Sarakāra was a very famous devotee. Locana dāsa Thākura, the celebrated author of Śrī Caitanya-maṅgala, was his disciple. In the Caitanya-maṅgala it is stated that Śrī Gadādhara dāsa and Narahari Sarakāra were extremely dear to Śrī Caitanya Mahāprabhu, but there is no specific statement regarding the inhabitants of the village of Śrīkhaṇḍa.

Cirañjīva and Sulocana were both residents of Śrīkhaṇḍa, where their descendants are still living. Of Cirañjīva's two sons, the elder, Rāmacandra Kavirāja, was a disciple of Śrīnivāsaśācārya and an intimate associate of Narottama dāsa Thākura. The younger son was Govinda dāsa Kavirāja, the famous Vaiṣṇava poet. Cirañjīva's wife was Sunandā, and his father-in-law was Dāmodara Sena Kavirāja. Cirañjīva previously lived on the bank of the Ganges River in the village of Kumāranagara. The Gaura-gaṇoddeśa-dīpikā, verse 207, states that he was formerly Candrikā in Vṛndāvana.
TRANSLATION

Satyarāja, Rāmānanda, Yadunātha, Puruṣottama, Śaṅkara and Vidyānanda all belonged to the twentieth branch. They were inhabitants of the village known as Kulīna-grāma.

TEXT 81

TEXT

vānīnātha vasu ādi yata grāmī jana
sabei caitanya-bhṛtya,—caitanya-prāṇadhana

SYNONYMS

vānīnātha vasu—of the name Vānīnātha Vasu; ādi—heading the list; yata—all; grāmī—of the village; jana—habitants; sabei—all of them; caitanya-bhṛtya—servants of Lord Caitanya Mahāprabhu; caitanya-prāṇa-dhana—their life and soul was Lord Caitanya Mahāprabhu.

TRANSLATION

All the inhabitants of Kulīna-grāma village, headed by Vānīnātha Vasu, were servants of Lord Caitanya, who was their only life and wealth.

TEXT 82

TEXT

prabhu kahe, kulīnagrāmera ye haya kukkura
sei mora priya, anya jana rahu dūra

SYNONYMS

prabhu—the Lord; kahe—says; kulīna-grāmera—of the village of Kulīna-grāma; ye—anyone who; haya—becomes; kukkura—even a dog; sei—he; mora—My; priya—dear; anya—others; jana—persons; rahu—let them remain; dūra—away.

TRANSLATION

The Lord said, "What to speak of others, even a dog in the village of Kulīna-grāma is My dear friend.

TEXT 83

TEXT

kulīnagrāmīra bhāgya kahane nā yāya
śūkara carāya ṇoma, seha krṣṇa gāya

SYNONYMS

756
"No one can describe the fortunate position of Kulīna-grāma. It is so sublime that even sweepers who tend their hogs there also chant the Hare Kṛṣṇa mahā-mantra."

TEXT 84

TEXT

anupama-vallabha, śrī-rūpa, sanātana
ei tina śākhā vṛkṣera paścime sarvottama

SYNONYMS

anupama--of the name Anupama; vallabha--of the name Vallabha; śrī-rūpa--of the name Śrī Rūpa; sanātana--of the name Sanātana; ei--these; tina--three; śākhā--branches; vṛkṣera--of the tree; paścime--on the western side; sarvottama--very great.

TRANSLATION

On the western side were the forty-third, forty-fourth and forty-fifth branches--Śrī Sanātana, Śrī Rūpa and Anupama. They were the best of all.

PURPORT

Śrī Anupama was the father of Śrīla Jīva Gosvāmī and youngest brother of Śrī Sanātana Gosvāmī and Śrī Rūpa Gosvāmī. His former name was Vallabha, but after Lord Caitanya met him He gave him the name Anupama. Because of working in the Muslim government, these three brothers were given the title Mullik. Our personal family is connected with the Mulliks of Mahatma Gandhi Road in Calcutta, and we often used to visit their Rādhā-Govinda temple. They belong to the same family as we do. (Our family gotra, or original genealogical line, is the Gautama-gotra, or line of disciples of Gautama Muni, and our surname is De.) But due to their accepting the posts of Zamindars in the Muslim government, they received the title Mullik. Similarly, Rūpa, Sanātana and Vallabha were also given the title Mullik. Mullik means "lord." Just as the English government gives rich and respectable persons the title "lord," so the Muslims give the title Mullik to rich, respectable families that have intimate connections with the government. The title Mullik is found not only among the Hindu aristocracy but also among Muslims. This title is not restricted to a particular family but is given to different families and castes. The qualifications for receiving it are wealth and respectability.

Sanātana Gosvāmī and Rūpa Gosvāmī belonged to the Bharadvāja-gotra, which indicates that they belonged either to the family or disciplic succession of Bharadvāja Muni. As members of the Kṛṣṇa consciousness movement we belong to the family, or disciplic succession, of Sarasvatī Gosvāmī, and thus we are known as Sārasvatas. Obeisances are therefore offered to the spiritual master as sārasvata-deva, or a member of the Sārasvata family (nāmas te sārasvate deve), whose mission is to broadcast the cult of Śrī Caitanya Mahāprabhu.
(gaura-vānī-pracāriṇe) and to fight with impersonalists and voidists
(nirviṣeṣa-sūnyavādi-pāscātmya-deśa-tārīṇe). This was also the occupational
duty of Sanātana Gosvāmī, Rūpa Gosvāmī and Anupama Gosvāmī.

The genealogical table of Sanātana Gosvāmī, Rūpa Gosvāmī and Vallabha
Gosvāmī can be traced back to the twelfth century śakābda, when a gentleman of
the name Sarvajāna appeared in a very rich and opulent brāhmaṇa family in the
province of Kārnāṭa. He had two sons, named Aniruddhā Rūpeśvara and
Harihara, who were both bereft of their kingdoms and thus obliged to reside in
the highlands. The son of Rūpeśvara, who was named Padmanābha, moved to a
place in Bengal known as Naihāṭi on the bank of the Ganges. There he had five
sons, of whom the youngest, Mukunda, had a well-behaved son named Kumāradeva,
who was the father of Rūpa, Sanātana and Vallabha. Kumāradeva lived in
Bāklācandradvīpa, which was in the district of Jessore and is now known as
Phateyābhād. Of his many sons, three took to the path of Vaiṣṇavism. Later, Śrī
Vallabha and his elder brothers Śrī Rūpa and Sanātana came from Candradvīpa to
the village in the Maldah district of Bengal known as Rāmakeli. It is in this
village that Śrīla Jīva Gosvāmī took birth, accepting Vallabha as his father.
Because of engaging in the service of the Muslim government, the three
brothers received the title Mullik. When Lord Caitanya Mahāprabhu visited the
village of Rāmakeli, He met Vallabha there. Later, Śrī Rūpa Gosvāmī, after
meeting Śrī Caitanya Mahāprabhu, resigned from government service, and when he
went to Vṛndāvana to meet Lord Caitanya, Vallabha accompanied him. The meeting
of Rūpa Gosvāmī and Vallabha with Caitanya Mahāprabhu at Allahabad is
described in the Madhya-līlā, Chapter Nineteen.

Actually, it is to be understood from the statement of Sanātana Gosvāmī
that Śrī Rūpa Gosvāmī and Vallabha went to Vṛndāvana under the instructions of
Śrī Caitanya Mahāprabhu. First they went to Mathurā, where they met a
gentleman named Subuddhi Rāya, who maintained himself by selling dry fuel
wood. He was very pleased to meet Śrī Rūpa Gosvāmī and Anupama, and he showed
them the twelve forests of Vṛndāvana. Thus they lived in Vṛndāvana for one
month and then again went to search for Sanātana Gosvāmī. Following the course
of the Ganges, they reached Allahabad, or Prayāga-tīrtha, but because Sanātana
Gosvāmī had come there by a different road, they did not meet him there, and
when Sanātana Gosvāmī came to Mathurā he was informed of the visit of Rūpa
Gosvāmī and Anupama by Subuddhi Rāya. When Rūpa Gosvāmī and Anupama met
Caitanya Mahāprabhu at Benares, they heard about Sanātana Gosvāmī’s travels
from Him, and thus they returned to Bengal, adjusted their affairs with the
state and, on the order of Śrī Caitanya Mahāprabhu, went to see the Lord at
Jagannātha Purī.

In the year 1436 śakābda (A.D. 1515), the youngest brother, Anupama, died
and went back home, back to Godhead. He went to the abode in the spiritual sky
where Śrī Rāmacandra is situated. At Jagannātha Purī, Śrī Rūpa Gosvāmī
informed Śrī Caitanya Mahāprabhu of this incident. Vallabha was a great
devotee of Śrī Rāmacandra; therefore he could not seriously consider the
worship of Rādhā-Govinda according to the instructions of Śrī Caitanya
Mahāprabhu. Yet he directly accepted Śrī Caitanya Mahāprabhu as an incarnation
of the Supreme Personality of Godhead Rāmacandra. In the Bhakti-ratnākara
there is the following statement: "Vallabha was given the name Anupama by Śrī
Gaurasundara, but he was always absorbed in the devotional service of Lord
Rāmacandra. He did not know anyone but Śrī Rāmacandra, but he knew that
Caitanya Gosānī was the same Lord Rāmacandra."

In the Gaura-gaṇoddeśa-dīpikā (180) Śrī Rūpa Gosvāmī is described to be the
gopī named Śrī Rūpa-maṇjarī. In the Bhakti-ratnākara there is a list of the
books Śrī Rūpa Gosvāmī compiled. Of all his books, the following sixteen are
very popular among Vaiṣṇavas: (1) Hamsadūta, (2) Uddhava-sandeśa, (3) Kṛṣṇa-
janma-tithi-vidhi, (4 and 5) Rādhā-kṛṣṇa-gaṇoddeśa-dīpikā, Brhat (major) and Laghu (minor), (6) Stavanālī, (7) Vidagdha-mādhava, (8) Lalita-mādhava, (9) Dāna-keli-kauṃudi, (10) Bhakti-rasāṁrta-sindhu (this is the most celebrated book by Śrī Rūpa Gosvāmī), (11) Ujjvala-nīlāmani, (12) Ākhyaṭa-candrīkā, (13) Mathurā-mahīmā, (14) Padayaḷī, (15) Nāṭaka-candrīkā and (16) Laghu-bhāgavatāṁrta. Śrī Rūpa Gosvāmī gave up all family connections, joined the renounced order of life and divided his money, giving fifty percent to the brāhmaṇas and Vaiṣṇavas and twenty-five percent to his kūṭāmba (family members) and keeping twenty-five percent for personal emergencies. He met Haridāsa Ṭhākura in Jagannātha Purī, where he also met Lord Caitanya and His other associates. Śrī Caitanya Mahāprabhu used to praise the handwriting of Rūpa Gosvāmī. Śrīla Rūpa Gosvāmī could compose verses according to the desires of Śrī Caitanya Mahāprabhu, and by His direction he wrote two books named Lalita-mādhava and Vidagdha-mādhava. Lord Caitanya desired the two brothers, Sanātana Gosvāmī and Rūpa Gosvāmī, to publish many books in support of the Vaiṣṇava religion. When Sanātana Gosvāmī met Śrī Caitanya Mahāprabhu, the Lord advised him also to go to Vṛndāvana.

Śrī Sanātana Gosvāmī is described in the Gaura-gaṇoddeśa-dīpikā (181). He was formerly known as Rati-mañjarī or sometimes Lavaṅga-mañjarī. In the Bhakti-ratnakara it is stated that his spiritual master, Vidyāvācaspati, sometimes stayed in the village of Rāmakeli, and Sanātana Gosvāmī studied all the Vedic literature from him. He was so devoted to his spiritual master that this cannot be described. According to the Vedic system, if someone sees a Muslim he must perform rituals to atone for the meeting. Sanātana Gosvāmī always associated with Muslim kings. Not giving much attention to the Vedic injunctions, he used to visit the houses of Muslim kings, and thus he considered himself to have been converted into a Muslim. He was therefore always very humble and meek. When Sanātana Gosvāmī presented himself before Lord Caitanya Mahāprabhu, he admitted, "I am always in association with lower-class people, and my behavior is therefore very abominable." He actually belonged to a respectable brāhmaṇa family, but because he considered his behavior to be abominable, he did not try to place himself among the brāhmaṇas but always remained among people of the lower castes. He wrote the Hari-bhakti-vilāsa and Vaiṣṇava-toṣaṇī, which is a commentary on the Tenth Canto of Śrīmad-Bhāgavatam. In the year 1476 śaṅkāda (A.D. 1555) he completed the Brhad-vaiṣṇava-toṣaṇī commentary on Śrīmad-Bhāgavatam. In the year 1504 śaṅkāda (A.D. 1583) he finished the Laghu-toṣaṇī.

Śrī Caitanya Mahāprabhu taught His principles through four chief followers. Among them, Rāmānanda Rāya is exceptional, for through him the Lord taught how a devotee can completely vanquish the power of Cupid. By Cupid's power, as soon as one sees a beautiful woman he is conquered by her beauty. Śrī Rāmānanda Rāya, however, vanquished Cupid's pride. Indeed, while rehearsing the Jagannātha-vallabha-nāṭaka he personally directed extremely beautiful young girls in dancing, but he was never affected by their youthful beauty. Śrī Rāmānanda Rāya personally bathed these girls, touching them and washing them with his own hands, yet he remained calm and passionless, as a great devotee should be. Lord Caitanya Mahāprabhu certified that this was possible only for Rāmānanda Rāya. Similarly, Dāmodara Paṇḍita was notable for his objectivity as a critic. He did not even spare Caitanya Mahāprabhu from his criticism. This also cannot be imitated by anyone else. Haridāsa Ṭhākura is exceptional for his forbearance because although he was beaten with canes in twenty-two marketplaces, nevertheless he was tolerant. Similarly, Śrī Sanātana Gosvāmī, although he belonged to a most respectable brāhmaṇa family, was exceptional for his humility and meekness.
In the Madhya-līlā, Chapter Nineteen, the device adopted by Sanātana Gosvāmī to get free from the government service is described. He served a notice of sickness to the Nawab, the Moslem governor, but actually he was studying Śrīmad-Bhāgavatam with brāhmaṇas at home. The Nawab received information of this through a royal physician, and he immediately went to see Sanātana Gosvāmī to discover his intentions. The Nawab requested Sanātana to accompany him on an expedition to Orissa, but when Sanātana Gosvāmī refused, the Nawab ordered that he be imprisoned. When Rūpa Gosvāmī left home, he wrote a note for Sanātana Gosvāmī informing him of some money that he had entrusted to a local grocer. Sanātana Gosvāmī took advantage of this money to bribe the jail keeper and get free from detention. Then he left for Benares to meet Caitanya Mahāprabhu, bringing with him only one servant, whose name was Īśāna. On the way they stopped at a sarāi, or hotel, and when the hotel keeper found out that Īśāna had some gold coins with him, he planned to kill both Sanātana Gosvāmī and Īśāna to take away the coins. Later Sanātana Gosvāmī saw that although the hotel keeper did not know them, he was being especially attentive to their comfort. Therefore he concluded that Īśāna was secretly carrying some money and that the hotel keeper was aware of this and therefore planned to kill them for it. Upon being questioned by Sanātana Gosvāmī, Īśāna admitted that he indeed had money with him, and immediately Sanātana Gosvāmī took the money and gave it to the hotel keeper, requesting him to help them get through the jungle. Thus with the help of the hotel keeper, who was also the chief of the thieves of that territory, he crossed over the Hazipur mountains, which are presently known as the Hazaribags. He then met his brother-in-law Śrīkānta, who requested that he stay with him. Sanātana Gosvāmī refused, but before they parted Śrīkānta gave him a valuable blanket.

Somehow or other Sanātana Gosvāmī reached Vārāṇasī and met Lord Caitanya Mahāprabhu at the house of Candrasekhara. By the order of the Lord, Sanātana Gosvāmī was cleanly shaved and his dress changed to that of a mendicant, or bābājī. He put on old garments of Tapan Miśra and took prasāda at the house of a Maharashtran brāhmaṇa. Then, in discourses with Lord Caitanya Mahāprabhu, the Lord Himself explained everything about devotional service to Sanātana Gosvāmī. He advised Sanātana Gosvāmī to write books on devotional service, including a book of directions for Vaiṣṇava activities, and to excavate the lost places of pilgrimage in Vṛndāvana. Lord Caitanya Mahāprabhu gave him His blessings to do all this work and also explained to Sanātana Gosvāmī the import of the ātmārāma verse from sixty-one different angles of vision.

Sanātana Gosvāmī went to Vṛndāvana by the main road, and when he reached Mathurā he met Subuddhi Rāya. Then he returned to Jagannātha Purī through Jhārikhaṇḍa, the Uttar Pradesh jungle. At Jagannātha Purī he decided to give up his body by falling down beneath a wheel of the Jagannātha ratha, but Caitanya Mahāprabhu saved him. Then Sanātana Gosvāmī met Haridāsa Ṭhākura and heard about the disappearance of Anupama. Sanātana Gosvāmī later described the glories of Haridāsa Ṭhākura. Sanātana observed the etiquette of Jagannātha's temple by going through the beach to visit Lord Caitanya, although it was extremely hot due to the sun. He requested Jagadānanda Panḍita to give him permission to return to Vṛndāvana. Lord Caitanya Mahāprabhu praised the character of Sanātana Gosvāmī, and He embraced Sanātana, accepting his body as spiritual. Sanātana Gosvāmī was ordered by Śrī Caitanya Mahāprabhu to live at Jagannātha Purī for one year. When he returned to Vṛndāvana after many years, he again met Rūpa Gosvāmī, and both brothers remained in Vṛndāvana to execute the orders of Śrī Caitanya Mahāprabhu.

The place where Śrī Rūpa Gosvāmī and Sanātana Gosvāmī formerly lived has now become a place of pilgrimage. It is generally known as Gupta Vṛndāvana, or hidden Vṛndāvana, and is situated about eight miles south of English Bazaar.
There the following places are still visited: (1) the temple of Śrī Madanamohana Deity, (2) the Keli-kadamba tree under which Śrī Caitanya Mahāprabhu met Sanātana Gosvāmī at night and (3) Rūpasāgara, a large pond excavated by Śrī Rūpa Gosvāmī. A society named Rāmakeli-saṁskāra-samiti was established in 1924 to repair the temple and renovate the pond.

TEXT 85

TEXT

tāṅra madhye rūpa-sanātana----baḍa sākhā anupama, jīva, rājendrādi upaśākhā

SYNONYMS

tāṅra--within that; madhye--in the midst of; rūpa-sanātana--the branch known as Rūpa-Sanātana; baḍa sākhā--the big branch; anupama--of the name Anupama; jīva--of the name Jīva; rājendra-ādi--and Rājendra and others; upaśākhā--their subbranches.

TRANSLATION

Among these branches, Rūpa and Sanātana were principal. Anupama, Jīva Gosvāmī and others, headed by Rājendra, were their subbranches.

PURPORT

In the Gaura-gaṅoddeśa-dīpikā, verse 195, it is said that Śrīla Jīva Gosvāmī was formerly Vilāsa-maṅjarī gopī. From his very childhood Jīva Gosvāmī was greatly fond of Śrīmad-Bhāgavatam. He later came to Navadvīpa to study Sanskrit, and, following in the footsteps of Śrī Nityānanda Prabhu, he circumambulated the entire Navadvīpa-dhāma. After visiting Navadvīpa-dhāma he went to Benares to study Sanskrit under Madhusūdana Vācaspāti, and after finishing his studies in Benares he went to Vṛndāvana and took shelter of his uncles, Śrī Rūpa and Sanātana. This is described in the Bhakti-ratnākara. As far as our information goes, Śrīla Jīva Gosvāmī composed and edited at least twenty-five books. They are all very celebrated, and they are listed as follows: (1) Hari-nāmāmṛta-vyākaraṇa, (2) Śūtra-mālikā, (3) Dhātu-saṅgraha, (4) Krṣṇārca-dīpikā, (5) Gopāla-virudāvalī, (6) Rasāmṛta-śeṣa, (7) Śrī Mādhava-mahotsava, (8) Śrī Saṅkalpa-kalpavṛkṣa, (9) Bhāvratha-sūcaka-campū, (10) Gopāla-tāpani-ṭīkā, (11) a commentary on the Brahma-saṁhitā, (12) a commentary on the Bhakti-rasāmṛta-sindhu, (13) a commentary on the Ujjvala-nīlāmani, (14) a commentary on the Yogasāra-stava, (15) a commentary on the Gāyatrī-mantra, as described in the Agni Purāṇa, (16) a description of the Lord’s lotus feet derived from the Padma Purāṇa, (17) a description of the lotus feet of Śrīmati Rādhārāṇī, (18) Gopāla-campū (in two parts) and (19-25) seven sandarbhas: the Krama-, Tattva-, Bhagavat-, Paramātma-, Krṣṇa-, Bhakti- and Prīti-sandarbha. After the disappearance of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī in Vṛndāvana, Śrīla Jīva Gosvāmī became the ācārya of all the Vaiṣṇavas in Bengal, Orissa and the rest of the world, and it is he who used to guide them in their devotional service. In Vṛndāvana he established the Rādhā-Dāmodara temple, where we had the opportunity to live and retire until the age of sixty-five, when we decided to come to the United States of America. When Jīva Gosvāmī was still present, Śrīla Krṣṇadāsa Kavirāja Gosvāmī compiled his famous Caitanya-caritāmṛta. Later, Śrīla Jīva Gosvāmī inspired
Śrīnivāsa Ācārya, Narottama dāsa Ṭhākura and Duḥkhī Kṛṣṇadāsa to preach Kṛṣṇa consciousness in Bengal. Jīva Gosvāmī was informed that all the manuscripts that had been collected from Vṛndāvana and sent to Bengal for preaching purposes were plundered near Viṣṇupura, in Bengal, but later he received the information that the books had been recovered. Śrī Jīva Gosvāmī awarded the designation Kavirāja to Rāmacandra Sena, a disciple of Śrīnivāsa Ācārya’s, and to Rāmacandra’s younger brother Govinda. While Jīva Gosvāmī was alive, Śrīmatī Jāhnava-devī, the pleasure potency of Śrī Nityānanda Prabhu, went to Vṛndāvana with a few devotees. Jīva Gosvāmī was very kind to the Gauḍīya Vaiṣṇavas, the Vaiṣṇavas from Bengal. Whoever went to Vṛndāvana he provided with a residence and prasāda. His disciple Kṛṣṇadāsa Adhikārī listed all the books of the Gosvāmīs in his diary.

The sahajiyās level three accusations against Śrīla Jīva Gosvāmī. This is certainly not congenial for the execution of devotional service. The first accusation concerns a materialist who was very proud of his reputation as a great Sanskrit scholar and approached Śrī Rūpa and Sanātana to argue with them about the revealed scriptures. Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī, not wanting to waste their time, gave him a written statement that he had defeated them in a debate on the revealed scriptures. Taking this paper, the scholar approached Jīva Gosvāmī for a similar certificate of defeat, but Jīva Gosvāmī did not agree to give him one. On the contrary, he argued with him regarding the scriptures and defeated him. Certainly it was right for Jīva Gosvāmī to stop such a dishonest scholar from advertising that he had defeated Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī, but due to their illiteracy the sahajiyā class refer to this incident to accuse Śrīla Jīva Gosvāmī of deviating from the principle of humility. They do not know, however, that humility and meekness are appropriate when one’s own honor is insulted but not when Lord Viṣṇu or the Ācāryas are blasphemed. In such cases one should not be humble and meek but must act. One should follow the example given by Śrī Caitanya Mahāprabhu. Lord Caitanya says in His Śikṣāṣṭaka (3):

\[
\begin{align*}
\text{tṛṇād api sunīcena} \\
\text{taror ivasahiṣṭunā} \\
\text{amāninā mānadena} \\
\text{kīrtanīyāḥ sadā hariḥ}
\end{align*}
\]

"One can chant the holy name of the Lord in a humble state of mind, thinking himself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige, and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." Nevertheless, when the Lord was informed that Nityānanda Prabhu was injured by Jagāi and Mādhāi, He immediately went to the spot, angry like fire, wanting to kill them. Thus Lord Caitanya has explained His verse by the example of His own behavior. One should tolerate insults against oneself, but when there is blasphemy committed against superiors such as other Vaiṣṇavas, one should be neither humble nor meek: one must take proper steps to counteract such blasphemy. This is the duty of a servant of a guru and Vaiṣṇavas. Anyone who understands the principle of eternal servitude to the guru and Vaiṣṇavas will appreciate the action of Śrī Jīva Gosvāmī in connection with the so-called scholar’s victory over his gurus, Śrīla Rūpa and Śrīla Sanātana Gosvāmī.

Another story fabricated to defame Śrīla Jīva Gosvāmī states that after compiling Śrī Caitanya-caritāmṛta, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī showed the manuscript to Jīva Gosvāmī, who thought that it would hamper his reputation as a big scholar and therefore threw it into a well. Śrīla Kṛṣṇadāsa Kavirāja
Gosvāmī was greatly shocked, and he died immediately. Fortunately a copy of the manuscript of Śrī Caitanya-caritāmṛta had been kept by a person named Mukunda, and therefore later it was possible to publish the book. This story is another ignominious example of blasphemy against a guru and Vaiṣṇava. Such a story should never be accepted as authoritative.

According to another accusation, Śrīla Jīva Gosvāmī did not approve of the principles of the pārakīya-rasa of Vraja-dhāma and therefore supported svakiya-rasa, showing that Rādhā and Kṛṣṇa are eternally married. Actually, when Jīva Gosvāmī was alive, some of his followers disliked the pārakīya-rasa of the gopīs. Therefore Śrīla Jīva Gosvāmī, for their spiritual benefit, supported svakiya-rasa, for he could understand that sahajiyās would otherwise exploit the pārakīya-rasa, as they are actually doing at the present. Unfortunately, in Vṛndāvana and Navadvīpa it has become fashionable among sahajiyās, in their debauchery, to find an unmarried sexual partner to live with to execute so-called devotional service in pārakīya-rasa. Foreseeing this, Śrīla Jīva Gosvāmī supported svakiya-rasa, and later all the Vaiṣṇava ācāryas also approved of it. Śrīla Jīva Gosvāmī was never opposed to the transcendental pārakīya-rasa, nor has any other Vaiṣṇava disapproved of it. Śrīla Jīva Gosvāmī strictly followed his predecessor gurus and Vaiṣṇavas, Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī, and Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī accepted him as one of his instructor gurus.

TEXT 86

TEXT

mālīra icchāya śākhā bahuta bādila
bādiyā paścima deśa saba ācchādila

SYNONYMS

mālīra icchāya--on the desire of the gardener; śākhā--branches; bahuta--many; bādila--expanded; bādiyā--so expanding; paścima--western; deśa--countries; saba--all; ācchādila--covered.

TRANSLATION

By the will of the supreme gardener, the branches of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī grew many times over, expanding throughout the western countries and covering the entire region.

TEXT 87

TEXT

a-sindhunadī-tīra āra himālaya
vṛndāvana-mathurādi yata tīrtha haya

SYNONYMS

ā-sindhu-nadī--to the border of the river Sindhu; tīra--border; āra--and; himālaya--the Himalayan Mountains; vṛndāvana--of the name Vṛndāvana; mathurā--of the name Mathurā; ādi--heading the list; yata--all; tīrtha--places of pilgrimage; haya--there are.
TRANSLATION

Extending to the borders of the river Sindhu and the Himalayan Mountain valleys, these two branches expanded throughout India, including all the places of pilgrimage, such as Vṛndāvana, Mathurā and Haridvāra.

TEXT 88

TEXT
dui śākhāra prema-phale sakala bhāsila
prema-phalāsvāde loka unmattha ha-ila

SYNONYMS
dui śākhāra--of the two branches; prema-phale--by the fruit of love of Godhead; sakala--all; bhāsila--became overflooded; prema-phala--the fruit of love of Godhead; āsvāde--by tasting; loka--all people; unmattha--maddened; ha-ila--became.

TRANSLATION

The fruits of love of Godhead which fructified on these two branches were distributed in abundance. Tasting these fruits, everyone became mad after them.

TEXT 89

TEXT
paścimera loka saba mūḍha anācāra
tāhāṅ pracārila doṅhe bhakti-sadācāra

SYNONYMS
paścimera--on the western side; loka--people in general; saba--all; mūḍha--less intelligent; anācāra--not well behaved; tāhāṅ--there; pracārila--preached; doṅhe--Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī; bhakti--devotional service; sad-ācāra--good behavior.

TRANSLATION

The people in general on the western side of India were neither intelligent nor well behaved, but by the influence of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī they were trained in devotional service and good behavior.

PURPORT

Although it is not only in western India that people were contaminated by association with Muslims, it is a fact that the farther west one goes in India the more he will find the people to be fallen from the Vedic culture. Even until five thousand years ago, when the entire planet was under the control of Mahārāja Parīkṣit, the Vedic culture was current everywhere. Gradually, however, people were influenced by non-Vedic culture, and they lost sight of how to behave in connection with devotional service. Śrīla Rūpa Gosvāmī and
Sanātana Gosvāmī very kindly preached the bhakti cult in western India, and following in their footsteps the propagators of the Caitanya cult in the Western countries are spreading the saṅkīrtana movement and inculcating the principles of Vaiṣṇava behavior, thus purifying and reforming many persons who were previously accustomed to the culture of mlecchas and yavanas. All of our devotees in the Western countries give up their old habits of illicit sex, intoxication, meat-eating and gambling. Of course, five hundred years ago these practices were unknown in India--at least in eastern India--but unfortunately at present all of India has been victimized by these non-Vedic principles, which are sometimes even supported by the government.

TEXT 90

TEXT

śāstra-dṛṣṭye kaila lupta-tīrthera uddhāra
vṛndāvane kaila śrīmūrti-sevāra pracāra

SYNONYMS

śāstra-dṛṣṭye--according to the directions of revealed scriptures; kaila--did; lupta--forgotten; tīrthera--places of pilgrimage; uddhāra--excavation; vṛndāvane--in Vṛndāvana; kaila--did; śrī-mūrti--Deity; sevāra--of worship; pracāra--propagation.

TRANSLATION

In accordance with the directions of the revealed scriptures, both Gosvāmīs excavated the lost places of pilgrimage and inaugurated the worship of Deities in Vṛndāvana.

PURPORT

The spot where we now find Śrī Rādhā-kuṇḍa was an agricultural field during the time of Caitanya Mahāprabhu. A small reservoir of water was there, and Śrī Caitanya Mahāprabhu bathed in that water and pointed out that originally Rādhā-kuṇḍa existed in that location. Following His directions, Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī renovated Rādhā-kuṇḍa. This is one of the brilliant examples of how the Gosvāmīs excavated lost places of pilgrimage. Similarly, it is through the endeavor of the Gosvāmīs that all the important temples at Vṛndāvana were established. Originally there were seven important Gauḍīya Vaiṣṇava temples established in Vṛndāvana, namely, the Madana-mohana temple, Govinda temple, Gopīnātha temple, Śrī Rādhāramana temple, Rādhā-Śyāmasundara temple, Rādhā-Dāmodara temple and Gokulānanda temple.

TEXT 91

TEXT

mahāprabhura priya bhṛtya----raghunātha-dāsa
sarva tyaji' kaila prabhura pada-tale vāsa

SYNONYMS
mahāprabhu--of Lord Caitanya Mahāprabhu; priya--very dear; bhṛtya--servant; rughunātha-dāsa--Raghunātha dāsa Gosvāmī; sarva tyajī'--renouncing everything; kaila--did; prabhura--of the Lord; pada-tale--under the shelter of the lotus feet; vāsa--habitation.

TRANSLATION

Śrīla Raghunātha dāsa Gosvāmī, the forty-sixth branch of the tree, was one of the most dear servants of Lord Caitanya Mahāprabhu. He left all his material possessions to surrender completely unto the Lord and live at His lotus feet.

PURPORT

Śrīla Raghunātha dāsa Gosvāmī was most probably born in the year 1416 śakāda (A.D. 1495) in a kāyastha family as the son of Govardhana Majumdāra, who was the younger brother of the then Zamindar, Hiranya Majumdāra. The village where he took birth is known as Śrī Kṛṣṇapura. On the railway line between Calcutta and Burdwan is a station named Triśābaghā, and about one and a half miles away is the village of Śrī Kṛṣṇapura, where the parental home of Śrī Raghunātha dāsa Gosvāmī was situated. A temple of Śrī Śrī Rādhā-Govinda is still there. In front of the temple is a large open area but no large hall for meetings. However, a rich Calcutta gentleman named Haricaraṇa Ghoṣa, who resided in the Simlā quarter, recently repaired the temple. The entire temple compound is surrounded by walls, and in a small room just to the side of the temple is a small platform on which Raghunātha dāsa Gosvāmī used to worship the Deity. By the side of the temple is the dying River Sarasvatī.

The forefathers of Śrīla Raghunātha dāsa Gosvāmī were all Vaiṣṇavas and were very rich men. His spiritual master at home was Yadunandana Ācārya. Although Raghunātha dāsa was a family man, he had no attachment for his estate and wife. Seeing his tendency to leave home, his father and uncle engaged special bodyguards to watch over him, but nevertheless he managed to escape their vigilance and went away to Jagannātha Puri to meet Śrī Caitanya Mahāprabhu. This incident took place in the year 1439 śakāda (A.D. 1518). Raghunātha dāsa Gosvāmī compiled three books, named Stava-mālā (or Stavāvalī), Dāna-carita and Muktācarita. He lived a long time. For most of his life he resided at Rādhā-kunḍa. The place where Raghunātha dāsa Gosvāmī performed his devotional service still exists by Rādhā-kunḍa. He almost completely gave up eating, and therefore he was very skinny and of weak health. His only concern was to chant the holy name of the Lord. He gradually reduced his sleeping until he was almost not sleeping at all. It is said that his eyes were always full of tears. When Śrīnivāsa Ācārya went to see Raghunātha dāsa Gosvāmī, the Gosvāmī blessed him by embracing him. Śrīnivāsa Ācārya requested his blessings for preaching in Bengal, and Śrīla Raghunātha dāsa Gosvāmī granted them. In the Gaura-gaṇoddeśa-dīpikā (186) it is stated that Śrīla Raghunātha dāsa Gosvāmī was formerly the gopī named Rasa-maṅjarī. Sometimes it is said that he was Rati-maṅjarī.

TEXT 92

TEXT

prabhu samarpila tānre svarūpera hāte
prabhura gupta-sevā kaila svarūpera sāthe
SYNONYMS

prabhu--Lord Caitanya Mahāprabhu; samarpila--handed over; tāṅre--him;
svarūpera--Svarūpa Dāmodara; hāte--to the hand; prabhura--of the Lord; gupta-
sevā--confidential service; kaila--did; svarūpera--Svarūpa Dāmodara; sāthe--
with.

TRANSLATION

When Raghunātha dāsa Gosvāmī approached Śrī Caitanya Mahāprabhu at
Jagannātha Purī, the Lord entrusted him to the care of Svarūpa Dāmodara, His
secretary. Thus they both engaged in the confidential service of the Lord.

PURPORT

This confidential service was the personal care of the Lord. Svarūpa
Dāmodara, acting as His secretary, attended to the Lord’s baths, meals, rest
and massages, and Raghunātha dāsa Gosvāmī assisted him. In effect, Raghunātha
dāsa Gosvāmī acted as the assistant secretary of the Lord.

TEXT 93

TEXT

ṣoḍāṣa vatsara kaila antaraṅga-sevana
svarūpera antardhāne āilā vṛndāvana

SYNONYMS

ṣoḍāṣa--sixteen; vatsara--years; kaila--did; antaraṅga--confidential;
sevana--service; svarūpera--of Svarūpa Dāmodara; antardhāne--disappearance;
āilā--came; vṛndāvana--to Vṛndāvana.

TRANSLATION

He rendered confidential service to the Lord for sixteen years at
Jagannātha Purī, and after the disappearance of both the Lord and Svarūpa
Dāmodara, he left Jagannātha Purī and went to Vṛndāvana.

TEXT 94

TEXT

vṛndāvane dui bhāira caraṇa dekhiyā
govardhane tyajiba deha bhṛgpāta kariyā

SYNONYMS

vṛndāvane--at Vṛndāvana; dui bhāira--the two brothers (Rūpa and Sanātana);
caraṇa--feet; dekhiyā--after seeing; govardhane--on the hill of Govardhana;
tyajiba--will give up; deha--this body; bhṛgpāta--falling down; kariyā--doing
so.

TRANSLATION
Śrīla Raghunātha dāsa Gosvāmī intended to go to Vṛndāvana to see the lotus feet of Rūpa and Sanātana and then give up his life by jumping from Govardhana Hill.

PURPORT

Jumping from the top of Govardhana Hill is a system of suicide especially performed by saintly persons. After the disappearance of Lord Caitanya and Svarūpa Dāmodara, Raghunātha dāsa Gosvāmī keenly felt separation from these two exalted personalities and therefore decided to give up his life by jumping from Govardhana Hill in Vṛndāvana. Before doing so, however, he wanted to see the lotus feet of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī.

TEXT 95

TEXT

ei ta' niścaya kari' āila vṛndāvane
āsi' rūpa-sanātanera vandila carane

SYNONYMS

ei ta'--thus; niścaya kari'--having decided; āila--came; vṛndāvane--to Vṛndāvana; āsi'--coming there; rūpa-sanātanera--of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī; vandila--offered respects; carane--at the lotus feet.

TRANSLATION

Thus Śrīla Raghunātha dāsa Gosvāmī came to Vṛndāvana, visited Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī and offered them his obeisances.

TEXT 96

TEXT

tabe dui bhāi tāṅre marite nā dila
nija tṛṭīya bhāi kari' nikaṭe rākhila

SYNONYMS

tabe--at that time; dui bhāi--the two brothers (Śrīla Rūpa and Sanātana); tāṅre--him; marite--to die; nā dila--did not allow; nija--own; tṛṭīya--third; bhāi--brother; kari'--accepting; nikaṭe--near; rākhila--kept him.

TRANSLATION

These two brothers, however, did not allow him to die. They accepted him as their third brother and kept him in their company.

TEXT 97

TEXT

mahāprabhura līlā yata bāhira-antara
dui bhāi tāṅra mukhe śune nirantara
SYNONYMS
mahāprabhu—of Lord Śrī Caitanya Mahāprabhu; līlā—pastimes; yata—all; bāhira—external; antara—internal; dui bhāi—the two brothers; tāṅra—his; mukhe—in the mouth; śune—hear; nirantara—always.

TRANSLATION
Because Raghunātha dāsa Gosvāmi was an assistant to Svārūpa Dāmodara, he knew much about the external and internal features of the pastimes of Lord Caitanya. Thus the two brothers Rūpa and Sanātana always used to hear of this from him.

TEXT 98

TEXT

anna-jala tyāga kaila anya-kathana
pala dui-tina māṭhā karena bhakṣaṇa

SYNONYMS

anna-jala—food and drink; tyāga—renunciation; kaila—did; anya-kathana—talking of other things; pala dui-tina—a few drops of; māṭhā—sour milk; karena—does; bhakṣaṇa—eat.

TRANSLATION
Raghunātha dāsa Gosvāmi gradually gave up all food and drink but a few drops of buttermilk.

TEXT 99

TEXT

sahasra daṇḍavat kare, laya lakṣa nāma
dui sahasra vaiṣṇavere nitya paraṇāma

SYNONYMS

sahasra—thousand; daṇḍavat—obeisances; kare—does; laya—takes; lakṣa—one hundred thousand; nāma—holy names; dui—two; sahasra—thousand; vaiṣṇavere—unto the devotees; nitya—daily; paraṇāma—obeisances.

TRANSLATION
As a daily duty, he regularly offered one thousand obeisances to the Lord, chanted at least one hundred thousand holy names and offered obeisances to two thousand Vaiṣṇavas.
rātri-dine rādhā-krṣnera mānasa sevana
prahareka mahāprabhura caritra-kathana

SYNONYMS

rātri-dine—day and night; rādhā-krṣnera—of Rādhā and Krṣṇa; mānasa—within the mind; sevana—service; prahareka—about three hours; mahāprabhura—of Lord Caitanya; caritra—character; kathana—discussing.

TRANSLATION

Day and night he rendered service within his mind to Rādhā-Krṣṇa, and for three hours a day he discoursed about the character of Lord Caitanya Mahāprabhu.

PURPORT

We have many things to learn about bhajana, or worship of the Lord, by following in the footsteps of Raghunātha dāsa Gosvāmī. All the Gosvāmis engaged in such transcendental activities, as described by Śrīnivāsa Ācārya in his poem about them (krṣnotkirtana-gāna-nartana-parau premārthaṁbo-nidhī). Following in the footsteps of Raghunātha dāsa Gosvāmī, Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī, one has to execute devotional service very strictly, specifically by chanting the holy name of the Lord.

TEXT 101

TEXT

tina sandhyā rādhā-kunda apatita snāna
vraja-vāsī vaiṣṇave kare āliṅgana māna

SYNONYMS

tina sandhyā—three times, namely morning, evening and noon; rādhā-kunda—in the lake of Rādhā-kund; apatita—without failure; snāna—taking bath; vraja-vāsī—inhabitants of Vrajabhumi; vaiṣṇave—all devotees; kare—does; āliṅgana—embracing; māna—and offering respect.

TRANSLATION

Śrī Raghunātha dāsa Gosvāmī took three baths daily in the Rādhā-kunda lake. As soon as he found a Vaiṣṇava residing in Vṛndāvana, he would embrace him and give him all respect.

TEXT 102

TEXT

sārdha sapta-prahara kare bhaktira sādhane
cāri daṇḍa nīdrā, seha nahe kona-dine

SYNONYMS
sārdha—one and a half hours; sapta-prahara—seven praharas (twenty-one hours); kare—does; bhaktira—of devotional service; sādhane—in execution; cāri daṇḍa—about two hours; nidrā—sleeping; seha—that also; nahe—not; kona-dine—some days.

TRANSLATION

He engaged himself in devotional service for more than twenty-two and a half hours a day, and for less than two hours he slept, although on some days that also was not possible.

TEXT 103

TEXT

tānhāra sādhana-rāti śunite camatkāra
sei rūpa-raghunātha prabhu ye āmāra

SYNONYMS

tānhāra—his; sādhana-rāti—process of devotional service; śunite—to hear; camatkāra—wonderful; sei—that; rūpa—Śrī Rūpa Gosvāmī; raghunātha—Raghunātha dāsa Gosvāmī; prabhu—lord; ye—that; āmāra—my.

TRANSLATION

I am struck with wonder when I hear about the devotional service he executed. I accept Śrīla Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī as my guides.

PURPORT

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī accepted Raghunātha dāsa Gosvāmī as his special guide. Therefore at the end of every chapter he says, Śrī-rūpa-raghunātha-pade yāra āśa caitanya-caritāmṛta kahe kṛṣṇadāsa. Sometimes it is misunderstood that by using the word raghunātha he wanted to offer his respectful obeisances to Raghunātha Bhaṭṭa Gosvāmī, for it is sometimes stated that Raghunātha Bhaṭṭa Gosvāmī was his initiating spiritual master. Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī does not approve of this statement; he does not accept Raghunātha Bhaṭṭa Gosvāmī as the spiritual master of Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TEXT 104

TEXT

iṅhā-sabāra yaiche haila prabhura milana
āge vistāriyā tāhā kariba varṇana

SYNONYMS

iṅhā—of them; sabāra—all; yaiche—as; haila—became; prabhura—of Śrī Caitanya Mahāprabhu; milana—meeting; āge—later on; vistāriyā—expanding; tāhā—that; kariba—I shall do; varṇana—description.
I shall later explain very elaborately how all these devotees met Śrī Caitanya Mahāprabhu.

Śrī-gopāla bhaṭṭa eka śākhā sarvottama
rūpa-sanātana-saṅge yāṅra prema-ālāpana

Śrī Gopāla Bhaṭṭa Gosvāmī, the forty-seventh branch, was one of the great and exalted branches of the tree. He always engaged in discourses about love of Godhead in the company of Rūpa Gosvāmī and Sanātana Gosvāmī.

Śrī Gopāla Bhaṭṭa Gosvāmī was the son of Veṅkata Bhaṭṭa, a resident of Śrīraṅgam. Gopāla Bhaṭṭa formerly belonged to the disciplic succession of the Rāmānuja-sampradāya but later became part of the Gauḍīya-sampradāya. In the year 1433 śakādha (A.D. 1512), when Lord Caitanya Mahāprabhu was touring South India, He stayed for four months during the period of Cāturmāśya at the house of Veṅkata Bhaṭṭa, who then got the opportunity to serve the Lord to his heart’s content. Gopāla Bhaṭṭa also got the opportunity to serve the Lord at this time. Śrī Gopāla Bhaṭṭa Gosvāmī was later initiated by his uncle, the great sannyāsī Prabodhānanda Sarasvatī. Both the father and mother of Gopāla Bhaṭṭa Gosvāmī were extremely fortunate, for they dedicated their entire lives to the service of Lord Caitanya Mahāprabhu. They allowed Gopāla Bhaṭṭa Gosvāmī to go to Vṛndāvana, and they gave up their lives thinking of Śrī Caitanya Mahāprabhu. When Lord Caitanya was later informed that Gopāla Bhaṭṭa Gosvāmī had gone to Vṛndāvana and met Śrī Rūpa and Sanātana Gosvāmī, He was very pleased, and He advised Śrī Rūpa and Sanātana to accept Gopāla Bhaṭṭa Gosvāmī as their younger brother and take care of him. Śrī Sanātana Gosvāmī, out of his great affection for Gopāla Bhaṭṭa Gosvāmī, compiled the Vaiṣṇava smṛti named Hari-bhakti-vilāsa and published it under his name. Under the instruction of Śrīla Rūpa and Sanātana, Gopāla Bhaṭṭa Gosvāmī installed one of the seven principal Deities of Vṛndāvana, the Rādhāramaṇa Deity. The sevait (priests) of the Rādhāramaṇa temple belong to the Gauḍīya-sampradāya.

When Kṛṣṇadāsa Kavirāja Gosvāmī took permission from all the Vaiṣṇavas before writing Śrī Caitanya-caritāmṛta, Gopāla Bhaṭṭa Gosvāmī also gave him his blessings, but he requested him not to mention his name in the book. Therefore Kṛṣṇadāsa Kavirāja Gosvāmī has mentioned Gopāla Bhaṭṭa Gosvāmī only very cautiously in one or two passages of the Caitanya-caritāmṛta. Śrīla Jīva Gosvāmī has written in the beginning of his Tattva-sandarbha, "A devotee from southern India who was born of a brāhmaṇa family and was a very intimate
friend of Rūpa Gosvāmī and Sanātana Gosvāmī has written a book that he has not compiled chronologically. Therefore I, a tiny living entity known as jīva, am trying to assort the events of the book chronologically, consulting the direction of great personalities like Madhvācārya, Śrīdhara Svāmī, RāmānujaŚrīcārya and other senior Vaiṣṇavas in the disciplic succession." In the beginning of the Bhagavat-sandarbha there are similar statements by Śrīla Jīva Gosvāmī. Śrīla Gopāla Bhaṭṭa Gosvāmī compiled a book called Sat-kriyā-sāra-dīpikā, edited the Hari-bhakti-vilāsa, wrote a foreword to the Śat-sandarbha and a commentary on the Kṛṣṇa-karṇāmṛta, and installed the Rādhāramaṇa Deity in Vṛndāvana. In the Gaura-gaṇoddeśa-dīpikā, verse 184, it is mentioned that his previous name in the pastimes of Lord Kṛṣṇa was Anaśa-maṇjarī. Śrīnivāsa Ācārya and Gopīnātha Pūjarī were two of his disciples.

TEXT 106

TEXT

śaṅkarāraṇya----ācārya-vṛkṣera eka śākhā
mukunda, kāśīnātha, rudra----upaśākhā lekhā

SYNONYMS

śaṅkarāraṇya--of the name Śaṅkarāraṇya; ācārya-vṛkṣera--of the tree of ācāryas; eka--one; śākhā--branch; mukunda--of the name Mukunda; kāśīnātha--of the name Kāśīnātha; rudra--of the name Rudra; upaśākhā lekhā--they are known as subbranches.

TRANSLATION

The ācārya Śaṅkarāraṇya was considered the forty-eighth branch of the original tree. From him proceeded the subbranches known as Mukunda, Kāśīnātha and Rudra.

PURPORT

It is said that Śaṅkarāraṇya was the sannyāsa name of Śrīla Viśvarūpa, who was the elder brother of Viśvambhara (the original name of Śrī Caitanya Mahāprabhu). Śaṅkarāraṇya expired in 1432 Śakāda (A.D. 1512) at Sholapur, where there is a place of pilgrimage known as Pāṇḍerapura. This is referred to in the Madhya-līlā, Chapter Nine, verses 299 and 300.

Lord Caitanya Mahāprabhu opened a primary school in the house of Mukunda, or Mukunda Sañjaya, and Mukunda's son, whose name was Puruṣottama, became the Lord's student. Kāśīnātha arranged the marriage of Lord Caitanya in his previous āśrama, when his name was Viśvambhara. Kāśīnātha induced the court pañḍita, Sanātana, to offer Viśvambhara his daughter. In the Gaura-gaṇoddeśa-dīpikā, verse 50, it is mentioned that Kāśīnātha was an incarnation of the brāhmaṇa Kulaka, whom Satrājit sent to arrange the marriage of Kṛṣṇa and Satyabhāmā, and it is mentioned in verse 135 that Rudra, or Śrī Rudrarāma Pañḍita, was formerly a friend of Lord Kṛṣṇa's named Varūthapa. Śrī Rudrarāma Pañḍita constructed a big temple at Vallabhapura, which is one mile north of Māheśa, for the Deities named Rādhāvallabha. The descendants of his brother, Yadunandana Vandyopādhyāya, are known as Cakravartī Tākakura, and they are in charge of the maintenance of this temple as sevaites. Formerly the Jagannātha Deity used to come to the temple of Rādhāvallabha from Māheśa during the
Ratha-yātrā festival, but in the Bengali year 1262 (A.D. 1855), due to a misunderstanding between the priests of the two temples, the Jagannātha Deity stopped coming.

TEXT 107

TEXT

śrīnātha paṇḍita----prabhura kṛpāra bhājana
yāņra kṛṣṇa-sevā dekhi' vaṣa tri-bhūvana

SYNONYMS

śrīnātha paṇḍita--of the name Śrīnātha Paṇḍita; prabhura--of the Lord; kṛpāra--of mercy; bhājana--receiver; yāņra--whose; kṛṣṇa-sevā--worship of Lord Kṛṣṇa; dekhi'--seeing; vaṣa--subjugated; tri-bhūvana--all the three worlds.

TRANSLATION

Śrīnātha Paṇḍita, the forty-ninth branch, was the beloved recipient of all the mercy of Śrī Caitanya Mahāprabhu. Everyone in the three worlds was astonished to see how he worshiped Lord Kṛṣṇa.

PURPORT

About one and a half miles away from Kumārahaṭṭa, or Kāmarahaṭṭa, which is a few miles from Calcutta, is a village known as Kāncadāpādā which was the home of Śrī Śivānanda Sena. There he constructed a temple of Śrī Gauragopāla. Another temple was established there with Śrī Rādhā-Kṛṣṇa mūrtis by Śrīnātha Paṇḍita. The Deity of that temple is named Śrī Kṛṣṇa Rāya. The temple of Kṛṣṇa Rāya, which was constructed in the year 1708 śaka da (A.D. 1787) by a prominent Zamindar named Nimāi Mullik of Pāthuriyā-ghāṭa in Calcutta, is very large. There is a big courtyard in front of the temple, and there are residential quarters for visitors and good arrangements for cooking prasāda. The entire courtyard is surrounded by very high boundary walls, and the temple is almost as big as the Māheśa temple. Inscribed on a tablet are the names of Śrīnātha Paṇḍita and his father and grandfather and the date of construction of the temple. Śrīnātha Paṇḍita, one of the disciples of Advaita Prabhu, was the spiritual master of the third son of Śivānanda Sena, who was known as Paramānanda Kavi-karaṇapūra. It is said that during the time of Kavi-karaṇapūra the Kṛṣṇa Rāya Deity was installed. According to hearsay, Vīrabhadra Prabhu, the son of Nityānanda Prabhu, brought a big stone from Murṣidābād from which three Deities were carved--namely, the Rādhāvallabha vigraha of Vallabhapura, the Śyāmasundara vigraha of Khaḍadaha and the Śrī Kṛṣṇa Rāya vigraha of Kāncadāpādā. The home of Śivānanda Sena was situated on the bank of the Ganges near an almost ruined temple. It is said that the same Nimāi Mullik of Calcutta saw this broken-down temple of Kṛṣṇa Rāya while he was going to Benares and thereafter constructed the present temple.

TEXT 108

TEXT

jagannātha ācārya prabhura priya dāsa
prabhura ājñāte teñho kaila gaṅgā-वāsa
SYNONYMS

jagannātha ācārya--of the name Jagannātha Ācārya; prabhura--of the Lord; priya dāsa--very dear servant; prabhura ājñāte--by the order of the Lord; teňho--he; kaila--agreed; gaṅgā-vāsa--living on the bank of the Ganges.

TRANSLATION

Jagannātha Ācārya, the fiftieth branch of the Caitanya tree, was an extremely dear servant of the Lord, by whose order he decided to live on the bank of the Ganges.

PURPORT

Jagannātha Ācārya is stated in the Gaura-gaṇoddeśa-dīpikā (111) to have formerly been Durvāsā of Nidhuvana.

TEXT 109

TEXT

krṣṇadāsa vaidya, āra paṇḍita-śekhara
kavicandra, āra kīrtaniyā ṣaṭṭhīvara

SYNONYMS

krṣṇadāsa vaidya--of the name Kṛṣṇadāsa Vaidya; āra--and; paṇḍita-śekhara--of the name Paṇḍita Śekhara; kavicandra--of the name Kavicandra; āra--and; kīrtaniyā--kīrtana performer; ṣaṭṭhīvara--of the name Ṣaṭṭhīvara.

TRANSLATION

The fifty-first branch of the Caitanya tree was Kṛṣṇadāsa Vaidya, the fifty-second was Paṇḍita Śekhara, the fifty-third was Kavicandra, and the fifty-fourth was Ṣaṭṭhīvara, who was a great saṅkīrtana performer.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā (171) it is mentioned that Śrīnātha Miśra was Citrāṅgī and that Kavicandra was Manoharā-gopī.

TEXT 110

TEXT

śrīnātha miśra, śubhānanda, śrīrāma, īśāna
śrīnīdhi, śrīgopīkānta, miśra bhagavān

SYNONYMS

śrīnātha miśra--of the name Śrīnātha Miśra; śubhānanda--of the name Śubhānanda; śrīrāma--of the name Śrīrāma; īśāna--of the name Īśāna; śrīnīdhi--of the name Śrīnīdhi; śrī-gopīkānta--of the name Śrī Gopīkānta; miśra bhagavān--of the name Miśra Bhagavān.
The fifty-fifth branch was Śrīnātha Miśra, the fifty-sixth was Śubhānanda, the fifty-seventh was Śrīrāma, the fifty-eighth was Īśāna, the fifty-ninth was Śrīnidhi, the sixtieth was Śrī Gopīkānta, and the sixty-first was Miśra Bhagavān.

Śubhānanda, who formerly lived in Vṛndāvana as Mālatī, was one of the kīrtana performers who danced in front of the Ratha-yātrā car during the Jagannātha festival. It is said that he ate the foam that came out of the mouth of the Lord while He danced before the Ratha-yātrā car. Īśāna was a personal servant of Śrīmatī Śacīdevī, who showered her great mercy upon him. He was also very dear to Lord Caitanya Mahāprabhu.

Subuddhi Miśra, who was formerly Guṇacūḍā in Vṛndāvana, installed Gaura-Nityānanda Deities in a temple in the village known as Belāgān, which is about three miles away from Śrīkhaṇḍa. His present descendant is known as Govindacandra Gosvāmī.
The sixty-eighth branch of the original tree was Puruṣottama, the sixtieth was Śrī Gālīma, the seventieth was Jagannātha dāsa, the seventy-first was Śrī Candrasekhara Vaidya, and the seventy-second was Dvija Haridāsa.

PURPORT

There is some question about whether Dvija Haridāsa was the author of Aṣṭottara-ṣata-nāma. He had two sons named Śrīdāma and Gokulānanda, who were disciples of Śrī Advaita Ācārya. Their village, Kāncana-gaḍiyā, is situated within five miles of the Bājārasū station, the fifth station from Ājīmagaṅja in the district of Muršidābād, West Bengal.

TEXT 113

TEXT

rāmadāsa, kavicandra, śrī-gopāladāsa
bhāgavatācārya, ṭhākura sāraṅgadāsa

SYNONYMS

rāmadāsa--of the name Rāmadāsa; kavicandra--of the name Kavicandra; śrī gopāla-dāsa--of the name Śrī Gopāla dāsa; bhāgavatācārya--of the name Bhāgavatācārya; ṭhākura sāraṅga-dāsa--of the name ṭhākura Sāraṅga dāsa.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā (203) it is said, "Bhāgavatācārya compiled a book entitled Kṛṣṇa-prema-taraṅgini, and he was the most beloved devotee of Lord Caitanya Mahāprabhu." When Lord Śrī Caitanya Mahāprabhu visited Varāhanagara, a suburb of Calcutta, He stayed in the house of a most fortunate brāhmaṇa who was a very learned scholar in Bhāgavata literature. As soon as this brāhmaṇa saw Lord Caitanya Mahāprabhu, he began to read Śrīmad-Bhāgavatam. When Mahāprabhu heard his explanation, which expounded bhakti-yoga, He immediately became unconscious in ecstasy. Lord Caitanya later said, "I have never heard such a nice explanation of Śrīmad-Bhāgavatam. I therefore designate you Bhāgavatācārya. Your only duty is to recite Śrīmad-Bhāgavatam. That is My injunction." His real name was Raghunātha. His monastery, which is situated in Varāhanagara, about three and a half miles north of Calcutta on the bank of the Ganges, still exists, and it is managed by the initiated disciples of the late Śrī Rāmadāsa Bābājī. Presently, however, it is not as well managed as in the presence of Bābājī Mahārāja.
Another name of Śrāṅga dāsa was Śrāṅga Ṭhākura. Sometimes he was also called Śrāṅgapāṇi or Śrāṅgadhara. He was a resident of Navadvīpa in the neighborhood known as Modadruma-dvīpa, and he used to worship the Supreme Lord in a secluded place on the bank of the Ganges. He did not accept disciples, but he was repeatedly inspired from within by the Supreme Personality of Godhead to do so. Thus one morning he decided, "Whomever I see I shall make my disciple." When he went to the bank of the Ganges to take his bath, by chance he saw a dead body floating in the water, and he touched it with his feet. This immediately brought the body to life, and Ṭhākura Śrāṅga dāsa accepted him as his disciple. This disciple later became famous as Ṭhākura Murāri, and his name is always associated with that of Śrī Śrāṅga. His disciplic succession still inhabits the village of Sar. There is a temple at Māmagacchi that is said to have been started by Śrāṅga Ṭhākura. Not long ago, a new temple building was erected in front of a bakula tree there, and it is now being managed by the members of the Gauḍīya Maṭha. It is said that the management of the temple is now far better than before. In the Gaura-ganoddeśa-dīpikā (172) it is stated that Śrāṅga Ṭhākura was formerly a gopi named Nandimukhī. Some devotees say that he was formerly Prahlāda Mahārāja, but Śrī Kavi-karṇapūra says that his father, Śivānanda Sena, does not accept this proposition.

TEXT 114

TEXT

jagannātha tīrtha, vipra śrī-jānakīnātha
gopāla ācārya, āra vipra vāninātha

SYNONYMS

jagannātha tīrtha--of the name Jagannātha Tīrtha; vipra--brāhmaṇa; śrī-
-jānakīnātha--of the name Śrī Jānakīnātha; gopāla ācārya--of the name Gopāla
Ācārya; āra--and; vipra vāninātha--the brāhmaṇa of the name Vāninātha.

TRANSLATION

The seventy-eighth branch of the original tree was Jagannātha Tīrtha, the seventy-ninth was the brāhmaṇa Śrī Jānakīnātha, the eightieth was Gopāla Ācārya, and the eighty-first was the brāhmaṇa Vāninātha.

PURPORT

Jagannātha Tīrtha was one of the nine principal sannyāsīs who were Lord Caitanya’s associates. Vāninātha Vipra was a resident of Cānpatī, a village in the district of Burdwan near the town of Navadvīpa, the police station of Āpurvasthalī and the post office of Samudragaḍa. The temple there was very much neglected, but it was renovated in the Bengali year 1328 (A.D. 1921) by Śrī Paramānanda Brahmacārī, one of Śrī Bhaktisiddhānta Sarasvatī Ṭhākura’s disciples, who reorganized the sevā-pūjā (worship in the temple) and placed the temple under the management of the Śrī Caitanya Maṭha of Śrī Māya-pur. In the temple as it now exists, the Deity of Śrī Gaura-Gadāhara is worshiped strictly according to the principles of the revealed scriptures. Cānpatī is two miles away from both Samudragaḍa and the Navadvīpa station of the eastern railway.
TEXT 115

TEXT

govinda, mādhava, vāsudeva——tina bhāi
yān-sabāra kīrtane nāce caitanya-nitāī

SYNONYMS

govinda—of the name Govinda; mādhava—of the name Mādhava; vāsudeva—of the name Vāsudeva; tina bhāi—three brothers; yān-sabāra—all of whom; kīrtane—in the performance of saṅkīrtana; nāce—dance; caitanya-nitāī—Lord Caitanya and Nityānanda Prabhu.

TRANSLATION

The three brothers Govinda, Mādhava and Vāsudeva were the eighty-second, eighty-third and eighty-fourth branches of the tree. Lord Caitanya and Nityānanda used to dance in their kīrtana performances.

PURPORT

The three brothers Govinda, Mādhava and Vāsudeva Ghoṣa all belonged to a kāyastha family. Govinda established the Gopīnātha temple in Agradvāpa, where he resided. Mādhava Ghoṣa was expert in performing kīrtana. No one within this world could compete with him. He was known as the singer of Vṛndāvana and was very dear to Śrī Nityānanda Prabhu. It is said that when the three brothers performed saṅkīrtana, immediately Lord Caitanya and Nityānanda would dance in ecstasy. According to the Gaura-gaṇoddeśa-dīpikā (188), the three brothers were formerly Kalavatī, Rasollāsā and Guṇatungā, who recited the songs composed by Śrī Viśākhā-gopī. The three brothers were among one of the seven parties that performed kīrtana when Lord Śrī Caitanya Mahāprabhu attended the Ratha-yātrā festival at Jagannātha Puri. Vakreśvara Paṇḍita was the chief dancer in their party. This is vividly described in the Madhya-līlā, Chapter Thirteen, verses 42 and 43.

TEXT 116

TEXT

rāmadāsa abhirāma——sakhyā-premarāśi
śolasāṅgera kāṣṭha tuli' ye karila vānśī

SYNONYMS

rāmadāsa abhirāma—of the name Rāmadāsa Abhirāma; sakhyā-prema—friendship; rāśi—great volume; śolasāṅgera—of sixteen knots; kāṣṭha—wood; tuli'—lifting; ye—one who; karila—made; vānśī—flute.

TRANSLATION

Rāmadāsa Abhirāma was fully absorbed in the mellow of friendship. He made a flute of a bamboo stick with sixteen knots.

PURPORT

...
Abhirāma was an inhabitant of Khānākula-kṛṣṇa-nagara.

TEXT 117

TEXT

prabhura ājñāya nityānanda gauḍe calilā
tānra saṅge tina-jana prabhu-ājñāya āilā

SYNONYMS

prabhura ājñāya--under the order of Lord Caitanya Mahāprabhu; nityānanda--Lord Nityānanda; gauḍe--to Bengal; calilā--went back; tānra saṅge--in His company; tina jana--three men; prabhu-ājñāya--under the order of the Lord; āilā--went.

TRANSLATION

By the order of Śrī Caitanya Mahāprabhu, three devotees accompanied Lord Nityānanda Prabhu when He returned to Bengal to preach.

TEXT 118

TEXT

rāmadāsa, mādhava, āra vāsudeva ghoṣa
prabhu-saṅge rahe govinda pāiyā santoṣa

SYNONYMS

rāmadāsa--of the name Rāmadāsa; mādhava--of the name Mādhava; āra--and; vāsudeva ghoṣa--of the name Vāsudeva Ghoṣa; prabhu-saṅge--in the company of Lord Caitanya Mahāprabhu; rahe--remained; govinda--of the name Govinda; pāiyā--feeling; santoṣa--great satisfaction.

TRANSLATION

These three were Rāmadāsa, Mādhava Ghoṣa and Vāsudeva Ghoṣa. Govinda Ghoṣa, however, remained with Śrī Caitanya Mahāprabhu at Jagannātha Purī and thus felt great satisfaction.

TEXT 119

TEXT

bhāgavatācārya, ciraṅjīva śrī-raghunandana
mādhavācārya, kamalākānta, śrī-yadunandana

SYNONYMS

bhāgavatācārya--of the name Bhāgavatācārya; ciraṅjīva--of the name Ciraṅjīva; śrī-raghunandana--of the name Śrī Raghunandana; mādhavācārya--of the name Mādhavācārya; kamalākānta--of the name Kamalākānta; śrī-yadunandana--of the name Śrī Yadunandana.
TRANSLATION

Bhāgavatācārya, Ciraṇjīva, Śrī Raghunandana, Mādhavācārya, Kamalākānta and Śrī Yadunandana were all among the branches of the Caitanya tree.

PURPORT

Śrī Mādhavācārya was the husband of Lord Nityānanda's daughter, Gaṅgādevī. He took initiation from Puruṣottama, a branch of Nityānanda Prabhu. It is said that when Nityānanda Prabhu's daughter married Mādhavācārya, the Lord gave him the village named Pāņjinagara as a dowry. Mādhavācārya's temple is situated near the Jīrāṭ railway station on the eastern railway. According to the Gaura-gaṇoddeśa-dīpakā (169) Śrī Mādhavācārya was formerly the gopī named Mādhavī. Kamalākānta belonged to the branch of Śrī Advaita Prabhu. His full name was Kamalākānta Viśvāsa.

TEXT 120

TEXT

mahā-krpa-pātra prabhura jagāi, mādhāi
'patita-pāvana' nāmera sākṣī dui bhāi

SYNONYMS

mahā-krpa-pātra--object of very great mercy; prabhura--of the Lord; jagāi mādhāi--the two brothers Jagāi and Mādhāi; patita-pāvana--deliverer of the fallen; nāmera--of this name; sākṣī--witness; dui bhāi--these two brothers.

TRANSLATION

Jagāi and Mādhāi, the eighty-ninth and ninetieth branches of the tree, were the greatest recipients of Lord Caitanya's mercy. These two brothers were the witnesses who proved that Lord Caitanya was rightly named Patita-pāvana, "the deliverer of the fallen souls."

PURPORT

In the Gaura-gaṇoddeśa-dīpakā (115) it is said that the two brothers Jagāi and Mādhāi were formerly the doorkeepers named Jaya and Vijaya, who later became Hiranyākṣa and Hiranyakaśipu. Jagāi and Mādhāi were born in respectable brāhmaṇa families, but they adopted the professions of thieves and rogues and thus became implicated in all kinds of undesirable activities, especially woman-hunting, intoxication and gambling. Later, by the grace of Lord Caitanya Mahāprabhu and Śrī Nityānanda Prabhu, they were initiated, and they got the chance to chant the Hare Kṛṣṇa mahā-mantra. As a result of chanting, both brothers became exalted devotees of Lord Caitanya Mahāprabhu. The descendants of Mādhāi still exist, and they are respectable brāhmaṇas. The tombs of these two brothers, Jagāi and Mādhāi, are in a place known as Ghoṣahāta, or Mādhāitalā-grāma, which is situated about one mile south of Katwa. It is said that Śrī Gopīcarana dāsa Bābājī established a temple of Nitai-Gaura at this place about two hundred years ago.

TEXT 121
TEXT

gauda-deśa-bhaktera kaila saṅkṣepa kathana
ananta caitanya-bhakta nā yāya gaṇana

SYNONYMS

gauda-deśa—in Bengal; bhaktera—of the devotees; kaila—I have described;
saṅkṣepa—in brief; kathana—narration; ananta—unlimited; caitanya-bhakta—devotees of Lord Caitanya; nā—not; yāya—can be; gaṇana—counted.

TRANSLATION

I have given a brief description of the devotees of Lord Caitanya in Bengal. Actually His devotees are innumerable.

TEXT 122

TEXT

nīlācale ei saba bhakta prabhu-saṅge
dui sthāne prabhu-sevā kaila nānā-raṅge

SYNONYMS

nīlācale—at Jagannātha Purī; ei—these; saba—all; bhakta—devotees; prabhu-saṅge—in the company of Lord Caitanya; dui sthāne—in two places; prabhu-sevā—service of the Lord; kaila—executed; nānā-raṅge—in different ways.

TRANSLATION

I have especially mentioned all these devotees because they accompanied Lord Caitanya Mahāprabhu in Bengal and Orissa and served Him in many ways.

PURPORT

Most of the devotees of Lord Caitanya lived in Bengal and Orissa. Thus they are celebrated as Oriyās and Gauḍīyas. At present, however, by the grace of Lord Caitanya Mahāprabhu, His cult is being propagated all over the world, and it is most probable that in the future history of Lord Caitanya’s movement, Europeans, Americans, Canadians, Australians, South Americans, Asians and people from all over the world will be celebrated as devotees of Lord Caitanya. The International Society for Krishna Consciousness has already constructed a big temple at Māyāpur, Navadvīpa, which is being visited by devotees from all parts of the world, as foretold by Lord Caitanya Mahāprabhu and anticipated by Śrī Bhaktivinoda Ṭhākura.

TEXT 123

TEXT

kevala nīlācale prabhura ye ye bhakta-gaṇa
saṅkṣepe kariye kichu se saba kathana
SYNONYMS

kevala--only; nilācāle--in Jagannātha Purī; prabhura--of the Lord; ye ye--all those; bhakta-gaṇa--devotees; saṅkṣepe--in brief; kariye--I do; kichu--some; se saba--all those; kathana--narration.

TRANSLATION

Let me briefly describe some of the devotees of Lord Caitanya Mahāprabhu in Jagannātha Purī.

TEXTS 124-126

TEXT

nilācāle prabhu-saṅge yata bhakta-gaṇa
sabāra adhyakṣa prabhura marma dui-jana

paramānanda-purī, āra svarūpa-dāmodara
gadādhara, jagadānanda, śaṅkara, vakrēśvara

dāmodara paṇḍita, ṭhākura haridāsa
raghunātha vaidya, āra raghunātha-dāsa

SYNONYMS

nilācāle--in Jagannātha Purī; prabhu-saṅge--in the company of Lord Caitanya; yata--all; bhakta-gaṇa--devotees; sabāra--of all of them; adhyakṣa--the chief; prabhura--of the Lord; marma--heart and soul; dui jana--two persons; paramānanda-purī--of the name Paramānanda Purī; āra--and; svarūpa-dāmodara--of the name Svarūpa Dāmodara; gadādhara--of the name Gadādhara; jagadānanda--of the name Jagadānanda; śaṅkara--of the name Śaṅkara; vakrēśvara--of the name Vakrēśvara; dāmodara paṇḍita--of the name Dāmodara Paṇḍita; ṭhākura haridāsa--of the name ṭhākura Haridāsa; raghunātha vaidya--of the name Raghunātha Vaidya; āra--and; raghunātha-dāsa--of the name Raghunātha dāsa.

TRANSLATION

Among the devotees who accompanied the Lord in Jagannātha Purī, two of them--Paramānanda Purī and Svarūpa Dāmodara--were the heart and soul of the Lord. Among the other devotees were Gadādhara, Jagadānanda, Śaṅkara, Vakrēśvara, Dāmodara Paṇḍita, ṭhākura Haridāsa, Raghunātha Vaidya and Raghunātha dāsa.

PURPORT

The Caitanya-bhāgavata, Antya-līlā, Chapter Five, states that Raghunātha Vaidya came to see Śrī Caitanya Mahāprabhu when the Lord was staying at Pāṇīhāṭī. He was a great devotee and had all good qualities. According to the Caitanya-bhāgavata, he was formerly Revatī, the wife of Balarāma. Anyone he glanced upon would immediately attain Kṛṣṇa consciousness. He lived on the seashore at Jagannātha Purī and compiled a book of the name Sthāna-nirūpaṇa.
TEXT 127

TEXT

ityādika pūrva-saṅgī bada bhakta-gaṇa
nīlācale rahi' kare prabhura sevana

SYNONYMS

iti-ādika--all these and others; pūrva-saṅgī--former associates; baḍa--very; bhakta-gaṇa--great devotees; nīlācale--at Jagannātha Purī; rahi'--remaining; kare--do; prabhura--of the Lord; sevana--service.

TRANSLATION

All these devotees were associates of the Lord from the very beginning, and when the Lord took up residence in Jagannātha Purī they remained there to serve Him faithfully.

TEXT 128

TEXT

āra yata bhakta-gaṇa gauḍa-deśa-vāsī
pratyabde prabhure dekhe nīlācale āsi'

SYNONYMS

āra--others; yata--all; bhakta-gaṇa--devotees; gauḍa-deśa-vāsī--residents of Bengal; prati-abde--each year; prabhure--the Lord; dekhe--see; nīlācale--in Jagannātha Purī; āsi'--coming there.

TRANSLATION

All the devotees who resided in Bengal used to visit Jagannātha Purī every year to see the Lord.

TEXT 129

TEXT

nīlācale prabhu-saha prathama milana
sei bhakta-gaṇera ebe kariye gaṇana

SYNONYMS

nīlācale--at Jagannātha Purī; prabhu-saha--with the Lord; prathama--first; milana--meeting; sei--that; bhakta-gaṇera--of the devotees; ebe--now; kariye--I do; gaṇana--count.

TRANSLATION

Now let me enumerate the devotees of Bengal who first came to see the Lord at Jagannātha Purī.
There was Sārvabhauma Bhāṭṭācārya, one of the biggest branches of the tree of the Lord, and his sister's husband, Śrī Gopīnātha Ācārya.

The original name of Sārvabhauma Bhāṭṭācārya was Vāsudeva Bhāṭṭācārya. His place of birth, which is known as Vidyānagara, is about two and a half miles away from the Navadvīpa railway station, or Cānpāhāṭī railway station. His father was a very celebrated man of the name Mahēśvara Viśāradā. It is said that Sārvabhauma Bhāṭṭācārya was the greatest logician of his time in India. At Mithilā in Bihar he became a student of a great professor named Pakṣadāhara Miśra, who did not allow any student to note down his explanations of logic. Sārvabhauma Bhāṭṭācārya was so talented, however, that he learned the explanations by heart, and when he later returned to Navadvīpa he established a school for the study of logic, thus diminishing the importance of Mithilā. Students from various parts of India still come to Navadvīpa to study logic. According to some authoritative opinions, the celebrated logician Raghunātha Śiromani was also a student of Sārvabhauma Bhāṭṭācārya's. In effect, Sārvabhauma Bhāṭṭācārya became the leader of all students of logic. Although he was a grāhastha (householder), he even taught many sannyāsīs in the knowledge of logic.

He started a school at Jagannātha Purī for the study of Vedānta philosophy, of which he was a great scholar. When Sārvabhauma Bhāṭṭācārya met Śrī Caitanya Mahāprabhu, he advised the Lord to learn Vedānta philosophy from him, but later he became a student of Lord Caitanya Mahāprabhu to understand the real meaning of Vedānta. Sārvabhauma Bhāṭṭācārya was so fortunate as to see the six-armed form of Lord Caitanya known as Ṣaḍbhūja. A Ṣaḍbhūja Deity is still situated at one end of the Jagannātha temple. Daily saṅkīrtana performances take place in this part of the temple. The meeting of Sārvabhauma Bhāṭṭācārya with Lord Caitanya Mahāprabhu is vividly described in the Madhya-līlā, Chapter Six. Sārvabhauma Bhāṭṭācārya wrote a book named Caitanya-ṣaṭakā. In addition to the hundred verses of this book, two verses beginning with the words vairāgya-vidyā-nīja-bhakti-yoga and kālān naṣṭām bhakti-yogām nījam yāḥ are very famous among Gauḍīya Vaishṇavas. The Gaura-gaṇoddeśa-dīpikā (119) states that Sārvabhauma Bhāṭṭācārya was an incarnation of Bṛhaspati, the learned scholar from the celestial planets.

Gopīnātha Ācārya, who belonged to a respectable brāhmaṇa family, was also an inhabitant of Navadvīpa and a constant companion of the Lord. As mentioned in the present verse of Śrī Caitanya-caritāmṛta, he was the husband of...
Sārvabhauma Bhaṭṭācārya's sister. In the Gaura-gaṇoddeśa-dīpikā (178) it is described that he was formerly the gopī named Ratnāvalī. According to the opinion of others, he was an incarnation of Brahmā.

TEXT 131

TEXT

kāśī-miśra, pradyumna-miśra, rāya bhavānanda
yāṇhāra milane prabhu pāilā ānanda

SYNONYMS

kāśī-miśra--of the name Kāśī Miśra; pradyumna-miśra--of the name Pradyumna Miśra; rāya bhavānanda--of the name Bhavānanda Rāya; yāṇhāra--of whom; milane--meeting; prabhu--the Lord; pāilā--got; ānanda--great pleasure.

TRANSLATION

In the list of devotees at Jagannātha Purī [which begins with Paramānanda Purī, Svarūpa Dāmodara, Sārvabhauma Bhaṭṭācārya and Gopīnātha Ācārya], Kāśī Miśra was the fifth, Pradyumna Miśra the sixth and Bhavānanda Rāya the seventh. Lord Caitanya took great pleasure in meeting with them.

PURPORT

In Jagannātha Purī Lord Caitanya lived at the house of Kāśī Miśra, who was the priest of the king. Later this house was inherited by Vakreśvara Pāṇḍita and then by his disciple Gopālaguru Gosvāmī, who established there a Deity of Rādhākānta. The Gaura-gaṇoddeśa-dīpikā (193) states that Kāśī Miśra was formerly Kubjā in Mathurā. Pradyumna Miśra, an inhabitant of Orissa, was a great devotee of Lord Caitanya Mahāprabhu. Pradyumna Miśra was born of a brāhmaṇa family and Rāmānanda Rāya of a non-brāhmaṇa family, yet Lord Caitanya Mahāprabhu advised Pradyumna Miśra to take instruction from Rāmānanda Rāya. This incident is described in the Antya-līlā, Chapter Five.

Bhavānanda Rāya was the father of Śrī Rāmānanda Rāya. His residence was in Āḷālanātha (Brahmagiri), which is about twelve miles west of Jagannātha Purī. By caste he belonged to the karaṇa community of Orissa, whose members were sometimes known as kāyasthas and sometimes as sūdras, but he was the governor of Madras under the control of King Pratāparudra of Jagannātha Purī.

TEXT 132

TEXT

āliṅgana kari' tānre balila vacana
tumi pāṇḍu, paṇca-pāṇḍava----tomāra nandana

SYNONYMS

āliṅgana kari'--embracing; tānre--unto him; balila--said; vacana--those words; tumi--you; pāṇḍu--were Pāṇḍu; paṇca--five; pāṇḍava--the Pāṇḍavas; tomāra--your; nandana--sons.

TRANSLATION
Embracing Rāya Bhavānanda, the Lord declared to him, "You formerly appeared as Pāṇḍu, and your five sons appeared as the five Pāṇḍavas."

TEXT 133

TEXT

rāmānanda rāya, paṭṭanāyaka gopīnātha
kalānidhi, sudhānidhi, nāyaka vāṇīnātha

SYNONYMS

rāmānanda rāya--of the name Rāmānanda Rāya; paṭṭanāyaka gopīnātha--of the name Paṭṭanāyaka Gopīnātha; kalānidhi--of the name Kalānidhi; sudhānidhi--of the name Sudhānidhi; nāyaka vāṇīnātha--of the name Nāyaka Vāṇīnātha.

TRANSLATION

The five sons of Bhavānanda Rāya were Rāmānanda Rāya, Paṭṭanāyaka Gopīnātha, Kalānidhi, Sudhānidhi and Nāyaka Vāṇīnātha.

TEXT 134

TEXT

ei paṇca putra tomāra mora priyapātra
rāmānanda saha mora deha-bheda mātra

SYNONYMS

ei--these; paṇca--five; putra--sons; tomāra--your; mora--Mine; priya-pātra--very dear; rāmānanda saha--with Śrī Rāmānanda Rāya; mora--Mine; deha-bheda--bodily difference; mātra--only.

TRANSLATION

Śrī Caitanya Mahāprabhu told Bhavānanda Rāya, "Your five sons are all My dear devotees. Rāmānanda Rāya and I are one, although our bodies are different."

PURPORT

The Gaura-gaṇoddeśa-dīpikā (120-24) states that Rāmānanda Rāya was formerly Arjuna. He is also considered to have been an incarnation of the gopī Lalitā, although in the opinion of others he was an incarnation of Viṣākhādevī. He was a most confidential devotee of Lord Caitanya Mahāprabhu. Śrī Caitanya Mahāprabhu said, "Although I am a sannyāsī, My mind is sometimes perturbed when I see a woman. But Rāmānanda Rāya is greater than Me, for he is always undisturbed, even when he touches a woman." Only Rāmānanda Rāya was endowed with the prerogative to touch a woman in this way; no one should imitate him. Unfortunately, there are rascals who imitate the activities of Rāmānanda Rāya. We need not discuss them further.

In Lord Caitanya Mahāprabhu's final pastimes, both Rāmānanda Rāya and Svarūpa Dāmodara always engaged in reciting suitable verses from Śrīmad-
Bhagavatam to pacify the Lord's ecstatic feelings of separation from Kṛṣṇa. It is said that when Lord Caitanya went to southern India, Śaṅkaraḥ Brahmāṇḍa Bhaṭṭācārya advised Him to meet Rāmānanda Rāya, declaring that there was no devotee as advanced in understanding the conjugal love of Kṛṣṇa and the gopīs. While touring South India, Lord Caitanya met Rāmānanda Rāya by the bank of the Godāvari, and in their long discourses the Lord took the position of a student, and Rāmānanda Rāya instructed Him. Caitanya Mahāprabhu concluded these discourses by saying, "My dear Rāmānanda Rāya, both you and I are madmen, and therefore we met intimately on an equal level." Lord Caitanya advised Rāmānanda Rāya to resign from his government post and come back to Jagannātha Purī to live with Him. Although Śrī Caitanya Mahāprabhu refused to see Mahārāja Pratāparudra because he was a king, Rāmānanda Rāya, by a Vaiṣṇava scheme, arranged a meeting between the Lord and the King. This is described in the Madhya-līlā, Chapter Twelve, verses 41-57. Śrī Rāmānanda Rāya was present during the water sports of the Lord after the Ratha-yāтра festival.

Lord Śrī Caitanya Mahāprabhu considered Śrī Rāmānanda Rāya and Śrī Sanātana Gosvāmī to be equal in their renunciation, for although Śrī Rāmānanda Rāya was a grāhastha engaged in government service and Śrī Sanātana Gosvāmī was in the renounced order of complete detachment from material activities, they were both servants of the Supreme Personality of Godhead who kept Kṛṣṇa at the center of all their activities. Śrī Rāmānanda Rāya was one of the three and a half personalities with whom Śrī Caitanya Mahāprabhu discussed the most confidential topics of Kṛṣṇa consciousness. Lord Caitanya Mahāprabhu advised Pradyumna Miśra to learn the science of Kṛṣṇa from Śrī Rāmānanda Rāya. As Subala always assisted Kṛṣṇa in His dealings with Rādhārāṇī in Kṛṣṇa-līlā, so Rāmānanda Rāya assisted Lord Caitanya Mahāprabhu in His feelings of separation from Kṛṣṇa. Śrī Rāmānanda Rāya was the author of Jagannātha-vallabha-nāṭaka.

TEXTS 135-136

TEXT

pratāparudra rājā, āra oḍhra kṛṣṇānanda
paramānanda mahāpātra, oḍhra śivānanda
bhagavān ācārya, brahmānandākhyā bhāratī
śrī-sīkhi māhiti, āra murāri māhiti

SYNONYMS

pratāparudra rājā--King Pratāparudra of Orissa; āra--and; oḍhra kṛṣṇānanda--Kṛṣṇānanda, an Oriya devotee; paramānanda mahāpātra--of the name Paramānanda Mahāpātra; oḍhra śivānanda--the Oriya Śivānanda; bhagavān ācārya--of the name Bhagavān Ācārya; brahmānandākhyā bhāratī--of the name Brahmānandā Bhāratī; śrī-sīkhi māhiti--of the name Śrī Śikhi Māhiti; āra--and; murāri māhiti--of the name Murāri Māhiti.

TRANSLATION

King Pratāparudra of Orissa, the Oriya devotees Kṛṣṇānanda and Śivānanda, Paramānanda Mahāpātra, Bhagavān Ācārya, Brahmānanda Bhāratī, Śrī Śikhi Māhiti and Murāri Māhiti constantly associated with Caitanya Mahāprabhu while He resided in Jagannātha Purī.

PURPORT
Pratāparudra Mahārāja, who belonged to the dynasty of the Gaṅgā kings and whose capital was in Cuttak, was the Emperor of Orissa and a great devotee of Lord Caitanya Mahāprabhu. It was by the arrangement of Rāmānanda Rāya and Sārvabhauma Bhāṭṭācārya that he was able to serve Lord Caitanya. In the Gaura-ganoddeśa-dīpikā (118) it is said that King Indradyumna, who established the temple of Jagannātha thousands of years ago, later took birth again in his own family as Mahārāja Pratāparudra during the time of Śrī Caitanya Mahāprabhu. Mahārāja Pratāparudra was as powerful as King Indra. The drama named Caitanya-candrodaya was written under his direction.

In the Caitanya-bhāgavata, Antya-līlā, Chapter Five, Paramānanda Mahāpātra is described as follows: "Paramānanda Mahāpātra was among the devotees who took birth in Orissa and accepted Caitanya Mahāprabhu as their only asset. In the ecstasy of conjugal love, he always thought of Caitanya Mahāprabhu."

Bhagavān Ācārya, a very learned scholar, was formerly an inhabitant of Hālisahara, but he left everything to live with Caitanya Mahāprabhu in Jagannātha Purī. His relationship with Caitanya Mahāprabhu was friendly, like that of a cowherd boy. He was always friendly to Śvarūpa Gosāñi, but he was staunchly devoted to the lotus feet of Lord Caitanya Mahāprabhu. He sometimes invited Caitanya Mahāprabhu to his house.

Bhagavān Ācārya was very liberal and simple. His father, Śātānanda Khān, was completely materialistic, and his younger brother, Gopāla Bhāṭṭācārya, was a staunch Māyāvādī philosopher who had studied very elaborately. When his brother came to Jagannātha Purī, Bhagavān Ācārya wanted to hear from him about Māyāvāda philosophy, but Śvarūpa Dāmodara forbade him to do so, and there the matter stopped. Once a friend of Bhagavān Ācārya's from Bengal wanted to recite a drama that he had written that was against the principles of devotional service, and although Bhagavān Ācārya wanted to recite this drama before Lord Caitanya Mahāprabhu, Śvarūpa Dāmodara, the Lord's secretary, did not allow him to do so. Later Śvarūpa Dāmodara pointed out in the drama many mistakes and disagreements with the conclusion of devotional service, and the author became aware of the faults in his writing and then surrendered to Śvarūpa Dāmodara, begging his mercy. This is described in the Antya-līlā, Chapter Five, verses 91-158.

In the Gaura-ganoddeśa-dīpikā, verse 189, it is said that Śikhi Māhīti was formerly an assistant of Śrīmati Rādhārāṇī named Rāgalekhā. His sister Mādhavī was also an assistant of Śrīmati Rādhārāṇī and was named Kalākēlī. Śikhi Māhīti, Mādhavī and their brother Murāri Māhīti were all unalloyed devotees of Śrī Caitanya Mahāprabhu who could not forget Him for a moment of their lives. There is a book in the Oriya language called Caitanya-carita-mahākāvya in which there are many narrations about Śikhi Māhīti. One narration concerns his seeing an ecstatic dream. Śikhi Māhīti always engaged in serving the Lord in his mind. One night, while he was rendering such service, he fell asleep, and while he was asleep his brother and sister came to awaken him. At that time he was in full ecstasy because he was having a wonderful dream that Lord Caitanya, while visiting the temple of Jagannātha, was entering and again coming out of the body of Jagannātha and looking at the Jagannātha Deity. Thus as soon as he awakened he embraced his brother and sister and informed them, "My dear brother and sister, I have had a wonderful dream that I shall now explain to you. The activities of Lord Caitanya Mahāprabhu, the son of Mother Śacī, are certainly most wonderful. I saw that Lord Caitanya Mahāprabhu, while visiting the temple of Jagannātha, was entering the body of Jagannātha and again coming out of His body. I am still seeing the same dream. Do you think I have become deranged? I am still seeing the same dream! And the most wonderful thing is that as soon as I came near Caitanya Mahāprabhu, He embraced me with
His long arms." As he spoke to his brother and sister in this way, Śikhi Māhitī's voice faltered, and there were tears in his eyes. Thus the brothers and sister went to the temple of Jagannātha, and there they saw Lord Caitanya in the Jagamohana (the kirtana hall in the Jagannātha temple), looking at the beauty of the Śrī Jagannātha Deity just as in Śikhi Māhitī's dream. The Lord was so magnanimous that immediately He embraced Śikhi Māhitī, exclaiming, "You are the elder brother of Murāri!" Being thus embraced, Śikhi Māhitī felt ecstatic transcendental bliss. Thus he and his brother and sister always engaged in rendering transcendental service to the Lord. Murāri Māhitī, the youngest brother of Śikhi Māhitī, is described in the Madhya-līlā, Chapter Ten, verse 44.

**TEXT 137**

**TEXT**

mādhavī-devī----śikhi-māhitira bhaginī
śrī-rādhāra dāsī-madhye yānra nāma gaṇī

**SYNONYMS**

mādhavī-devī--of the name Mādhavīdevī; śikhi-māhitira--of Śikhi Māhitī; bhaginī--sister; śrī-rādhāra--of Śrīmatī Rādhārāṇī; dāsī-madhye--amongst the maidservants; yānra--whose; nāma--name; gaṇī--count.

**TRANSLATION**

Mādhavīdevī, the seventeenth of the prominent devotees, was the younger sister of Śikhi Māhitī. She is considered to have formerly been a maidservant of Śrīmatī Rādhārāṇī.

**PURPORT**

In the Antya-līlā of Caitanya-caritāmṛta, Chapter Two, verses 104-106, there is a description of Mādhavīdevī. Śrī Caitanya Mahāprabhu considered her one of the maidservants of Śrīmatī Rādhārāṇī. Within this world, Caitanya Mahāprabhu had three and a half very confidential devotees. The three were Svarūpa Gosānī, Śrī Rāmānanda Rāya and Śikhi Māhitī, and Śikhi Māhitī's sister, Mādhavīdevī, being a woman, was considered the half. Thus it is known that Śrī Caitanya Mahāprabhu had three and a half confidential devotees.

**TEXT 138**

**TEXT**

Īśvara-purīra śiṣya----brahmacārī kāśīśvara
śrī-govinda nāma tānra priya anucara

**SYNONYMS**

Īśvara-purīra śiṣya--disciple of Īśvara Purī; brahmacārī kāśīśvara--of the name Brahmacārī Kāśīśvara; śrī-govinda--of the name Śrī Govinda; nāma--name; tānra--his; priya--very dear; anucara--follower.

**TRANSLATION**


790
Brahmacārī Kāśīśvara was a disciple of Īśvara Purī, and Śrī Govinda was another of his dear disciples.

PURPORT

Govinda was the personal servant of Śrī Caitanya Mahāprabhu. In the Gaura-gaṇoddeśa-dīpikā, verse 137, it is stated that the servants formerly named Bhrṅgāra and Bhaṅgura in Vṛndāvana became Kāśīśvara and Govinda in Caitanya Mahāprabhu's pastimes. Govinda always engaged in the service of the Lord, even at great risk.

TEXT 139

TEXT
tāṅra siddhi-kāle doṅhe tāṅra ājñā pāṅā
nīlācale prabhu-sthāne milila āsiyā

SYNONYMS
tāṅra siddhi-kāle--at the time of Īśvara Purī's passing away; doṅhe--the two of them; tāṅra--his; ājñā--order; pāṅā--getting; nīlācale--at Jagannātha Purī; prabhu-sthāne--at the place of Lord Caitanya Mahāprabhu; milila--met; āsiyā--coming there.

TRANSLATION

In the list of prominent devotees at Nīlācala [Jagannātha Purī], Kāśīśvara was the eighteenth and Govinda the nineteenth. They both came to see Caitanya Mahāprabhu at Jagannātha Purī, being thus ordered by Īśvara Purī at the time of his passing away.

TEXT 140

TEXT
gurura sambandhe mānya kaila duṅhākāre
tāṅra ājñā māni' sevā dilena doṅhāre

SYNONYMS
gurura sambandhe--in relationship with His spiritual master; mānya--honor; kaila--offered; duṅhākāre--to both of them; tāṅra ājñā--his order; māni'--accepting; sevā--service; dilena--gave them; doṅhāre--the two of them.

TRANSLATION

Both Kāśīśvara and Govinda were Godbrothers of Śrī Caitanya Mahāprabhu, and thus the Lord duly honored them as soon as they arrived. But because Īśvara Purī had ordered them to give Caitanya Mahāprabhu personal service, the Lord accepted their service.

TEXT 141
aṅga-sevā govindere dilena Īśvara
jagannātha dekhite calena āge kāśīśvara

SYNONYMS

aṅga-sevā--taking care of the body; govindere--unto Govinda; dilena--He gave; Īśvara--the Supreme Personality of Godhead; jagannātha--the Jagannātha Deity; dekhite--while going to visit; calena--goes; āge--in front; kāśīśvara--of the name Kāśīśvara.

TRANSLATION

Govinda cared for the body of Śrī Caitanya Mahāprabhu, whereas Kāśīśvara went in front of the Lord when He went to see Jagannātha in the temple.

TEXT 142

TEXT

aparāśa yāya gosāṅi manuṣya-gahane
manuṣya theli' patha kare kāśī balavāne

SYNONYMS

aparāśa--untouched; yāya--goes; gosāṅi--Śrī Caitanya Mahāprabhu; manuṣya-gahane--in the crowd; manuṣya theli'--pushing the crowd of men; patha kare--clears the way; kāśī--Kāśīśvara; balavāne--very strong.

TRANSLATION

When Caitanya Mahāprabhu went to the temple of Jagannātha, Kāśīśvara, being very strong, cleared the crowds aside with his hands so that Caitanya Mahāprabhu could pass untouched.

TEXT 143

TEXT

rāmāi-nandāi----doṅhe prabhura kiṅkara
govindera saṅge sevā kare nirantara

SYNONYMS

rāmāi-nandāi--of the names Rāmāi and Nandāi; doṅhe--both of them; prabhura--Lord Caitanya's; kiṅkara--servants; govindera--with Govinda; saṅge--with him; sevā--service; kare--rendered; nirantara--twenty-four hours a day.

TRANSLATION

Rāmāi and Nandāi, the twentieth and twenty-first among the important devotees in Jagannātha Puri, always assisted Govinda twenty-four hours a day in rendering service to the Lord.

TEXT 144
bāīśa ghadā jala dine bharena rāmāi
govinda-ājñāya sevā kareṇa nandāi

SYNONYMS

bāīśa--twenty-two; ghadā--big waterpots; jala--water; dine--daily; bharena-
fills; rāmāi--of the name Rāmāi; govinda-ājñāya--by the order of Govinda;
sevā--service; kareṇa--renders; nandāi--of the name Nandāi.

TRANSLATION

Every day Rāmāi filled twenty-two big waterpots, whereas Nandāi personally
assisted Govinda.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā (139) it is stated that two servants who
formerly supplied milk and water to Lord Kṛṣṇa became Rāmāi and Nandāi in the
pastimes of Caitanya Mahāprabhu.

TEXT 145

TEXT

kṛṣṇadāsa nāma śuddha kulīna brāhmaṇa
yāre saṅge laiyā kailā dakṣīṇa gamana

SYNONYMS

kṛṣṇadāsa--of the name Kṛṣṇadāsa; nāma--name; śuddha--pure; kulīna--
respectable; brāhmaṇa--brāhmaṇa; yāre--whom; saṅge--with; laiyā--taking;
kailā--did; dakṣīṇa--southern India; gamana--touring.

TRANSLATION

The twenty-second devotee, Kṛṣṇadāsa, was born of a pure and respectable
brāhmaṇa family. While touring southern India, Lord Caitanya took Kṛṣṇadāsa
with Him.

PURPORT

Kṛṣṇadāsa is described in the Madhya-līlā, chapters Seven and Nine. He went
with Śrī Caitanya Mahāprabhu to carry His waterpot. In the Malabar state,
members of the Bhaṭṭāṭhārī cult tried to captivate Kṛṣṇadāsa by supplying a
woman to seduce him, but although Śrī Caitanya Mahāprabhu saved him from being
harmed, when they returned to Jagannātha Purī He asked Kṛṣṇadāsa to remain
there, for the Lord was never favorably disposed toward an associate who was
attracted by a woman. Thus Kṛṣṇadāsa lost the personal association of Lord
Caitanya Mahāprabhu.

TEXT 146
As a bona fide devotee, Balabhadra Bhaṭṭacārya, the twenty-third principal associate, acted as the brahmacārī of Śrī Caitanya Mahāprabhu when He toured Mathurā.

PURPORT

Balabhadra Bhaṭṭacārya acted as a brahmacārī, or personal assistant of a sannyāsī. A sannyāsī is not supposed to cook. Generally a sannyāsī takes prasāda at the house of a gṛhaṇāstha, and a brahmacārī helps in this connection. A sannyāsī is supposed to be a spiritual master and a brahmacārī his disciple. Balabhadra Bhaṭṭacārya acted as a brahmacārī for Śrī Caitanya Mahāprabhu when the Lord toured Mathurā and Vṛndāvana.

TEXT 147

TEXT

baḍa haridāsa, āra choṭa haridāsa
dui kīrtaniyā rahe mahāprabhura pāsa

SYNONYMS

baḍa haridāsa--of the name Baḍa Haridāsa; āra--and; choṭa haridāsa--of the name Choṭa Haridāsa; dui kīrtaniyā--both of them were good singers; rahe--stay; mahā-prabhura--Lord Caitanya Mahāprabhu; pāsa--with.

TRANSLATION

Baḍa Haridāsa and Choṭa Haridāsa, the twenty-fourth and twenty-fifth devotees in Nīlācalā, were good singers who always accompanied Lord Caitanya.

PURPORT

Choṭa Haridāsa was later banished from the company of Lord Caitanya Mahāprabhu, as stated in the Antya-līlā, Chapter Two.
SYNONYMS

rāmabhadrācārya--of the name Rāmabhadra Ācārya; āra--and; oḍhra--resident of Orissa; simhēśvara--of the name Simhēśvara; tapana ācārya--of the name Tapana Ācārya; āra raṅgu--and another Raṅgu; nīlāmbara--of the name Nīlāmbara.

TRANSLATION

Among the devotees who lived with Lord Caitanya Mahāprabhu at Jagannātha Purī, Rāmabhadra Ācārya was the twenty-sixth, Simhēśvara the twenty-seventh, Tapana Ācārya the twenty-eighth, Raṅgu the twenty-ninth and Nīlāmbara the thirtieth.

TEXT 149

TEXT

siṅgābhaṭṭa, kāmēbhaṭṭa, dantura śivānanda
gauḍe pūrva bhṛtya prabhura priya kamalānanda

SYNONYMS

siṅgābhaṭṭa--of the name Siṅgābhaṭṭa; kāmēbhaṭṭa--of the name Kāmēbhaṭṭa; dantura śivānanda--of the name Dantura Śivānanda; gauḍe--in Bengal; pūrva--formerly; bhṛtya--servant; prabhura--of the Lord; priya--very dear; kamalānanda--of the name Kamalānanda.

TRANSLATION

Siṅgābhaṭṭa was the thirty-first, Kāmēbhaṭṭa the thirty-second, Śivānanda the thirty-third and Kamalānanda the thirty-fourth. They all formerly served Śrī Caitanya Mahāprabhu in Bengal, but later these servants left Bengal to live with the Lord in Jagannātha Purī.

TEXT 150

TEXT

acyutānanda----advaita-ācārya-tanaya
nīlācale rahe prabhura caraṇa āśraya

SYNONYMS

acyutānanda--of the name Acyutānanda; advaita-ācārya-tanaya--the son of Advaita Ācārya; nīlācale--at Jagannātha Purī; rahe--stays; prabhura--of Lord Caitanya Mahāprabhu; caraṇa--lotus feet; āśraya--taking shelter.

TRANSLATION

Acyutānanda, the thirty-fifth devotee, was the son of Advaita Ācārya. He also lived with Lord Caitanya, taking shelter of His lotus feet at Jagannātha Purī.
PURPORT

There is a statement about Acyutānanda in Chapter Twelve, verse 13, of Ādi-līlā.

TEXT 151

TEXT

nirloka gaṅgādāsa, āra viṣṇudāsa
ei sabera prabhu-saṅge nīlācale vāsa

SYNONYMS

nirloka gaṅgādāsa--of the name Nirloma Gaṅgādāsa; āra--and; Viṣṇudāsa--of
the name Viṣṇudāsa; ei sabera--of all of them; prabhu-saṅge--with Lord
Caitanya Mahāprabhu; nīlācale--at Jagannātha Purī; vāsa--residence.

TRANSLATION

Nirloma Gaṅgādāsa and Viṣṇudāsa were the thirty-sixth and thirty-seventh
among the devotees who lived at Jagannātha Purī as servants of Śrī Caitanya
Mahāprabhu.

TEXTS 152-154

TEXT

vārāṇasī-madhya prabhura bhakta tina jana
candraśekhara vaidya, āra miśra tapana

raghunātha bhaṭṭācārya----miśrera nandana
prabhu yabe kāśi āilā dekhi' vṛndāvana

candraśekhara-grhe kaila dui māśa vāsa
tapana-miśrera ghare bhikṣā dui māśa

SYNONYMS

vārāṇasī-madhya--at Vārāṇasī; prabhura--of Lord Caitanya Mahāprabhu;
bhakta--devotees; tina jana--three persons; candraśekhara vaidya--the clerk of
the name Candraśekhara; āra--and; miśra tapana--Tapana Miśra; raghunātha
bhaṭṭācārya--of the name Raghunātha Bhaṭṭācārya; miśrera nandana--the son of
Tapana Miśra; prabhu--Lord Śrī Caitanya Mahāprabhu; yabe--when; kāśi--
Vārāṇasī; āilā--came; dekhi'--after visiting; vṛndāvana--the holy place known
as Vṛndāvana; candraśekhara grhe--in the house of Candraśekhara Vaidya; kaila-
did; dui māśa--for two months; vāsa--reside; tapana-miśrera--of Tapana Miśra;
ghare--in the house; bhikṣā--accepted prasāda; dui māśa--for two months.

TRANSLATION

The prominent devotees at Vārāṇasī were the physician Candraśekhara, Tapana
Miśra and Raghunātha Bhaṭṭācārya, Tapana Miśra's son. When Lord Caitanya came
to Vārāṇasī after seeing Vṛndāvana, for two months He lived at the residence
of Candraśekhara Vaidya and accepted prasāda at the house of Tapana Miśra.
When Śrī Caitanya Mahāprabhu was in Bengal, Tapanā Miśra approached Him to discuss spiritual advancement. Thus he was favored by Lord Caitanya Mahāprabhu and received hari-nāma initiation. After that, by the order of the Lord, Tapanā Miśra resided in Vṛūnasī, and when Lord Caitanya visited Vṛūnasī He stayed at the home of Tapanā Miśra.

TEXT 155

TEXT
raghunātha bālye kaila prabhura sevana
ucchīṣṭa-mārjana āra pāda-saṁvāhana

SYNONYMS
raghunātha--Raghunātha, the son of Tapanā Miśra; bālye--in his boyhood; kaila--did; prabhura--of Lord Caitanya; sevana--rendering service; uchchīṣṭa-mārjana--washing the dishes; āra--and; pāda-saṁvāhana--massaging the feet.

TRANSLATION
When Śrī Caitanya Mahāprabhu stayed at the house of Tapanā Miśra, Raghunātha Bhaṭṭa, who was then a boy, washed His dishes and massaged His legs.

TEXT 156

TEXT
bāda haile nīlācale gelā prabhura sthāne
aṣṭa-māsa rahila bhikṣā dena kona dine

SYNONYMS
bāda haile--when he grew to be a young man; nīlācale--at Jagannātha Purī; gelā--went; prabhura--of Lord Śrī Caitanya Mahāprabhu; sthāne--at the place; aṣṭa-māsa--eight months; rahila--stayed; bhikṣā--prasāda; dena--gave; kona dine--some days.

TRANSLATION
When Raghunātha grew to be a young man, he visited Lord Caitanya Mahāprabhu at Jagannātha Purī and stayed there for eight months. Sometimes he offered prasāda to the Lord.

TEXT 157

TEXT
prabhura ājñā pānā vrndāvanere āilā
āsiyā śrī-rūpa-gosānira nikaṭe rahilā
SYNONYMS

prabhura--of Lord Caitanya Mahâprabhu; ājñâ--order; pâñâ--receiving; vrndâvanere--to Vrndâvana; âilâ--he came; âsiyâ--coming there; ârâ--Râpa-gosâñira--of Srîla Rûpa Gosvâmî; nikaṭe--at his shelter; rahilâ--remained.

TRANSLATION

Later, by the order of Lord Caitanya, Raghunâtha went to Vrndâvana and remained there under the shelter of Srîla Rûpa Gosvâmî.

TEXT 158

TEXT
tânra sthâne rûpa-gosâñi súnena bhâgavata
prabhura kâpâya teño krśña-preme matta

SYNONYMS
tânra sthâne--in his place; rûpa-gosâñi--Srîla Rûpa Gosvâmî; súnena--heard; bhâgavata--the recitation of Srîmad-Bhâgavatam; prabhura kâpâya--by the mercy of Lord Caitanya; teño--he; krśña-preme--in love of Krśna; matta--always maddened.

TRANSLATION

While he stayed with Srîla Rûpa Gosvâmî, his engagement was to recite Srîmad-Bhâgavatam for him to hear. As a result of this Bhâgavatam recitation, he attained perfectional love of Krśna, by which he remained always maddened.

PURPORT

Raghunâtha Bhaṭṭâcârya, or Raghunâtha Bhaṭṭa Gosvâmî, one of the six Gosvâmis, was the son of Tapaña Miśra. Born in approximately 1425 sakâbda (A.D. 1504), he was expert in reciting Srîmad-Bhâgavatam, and in the Antya-lîlā, Chapter Thirteen, it is stated that he was also expert in cooking; whatever he cooked would be nectarean. Srî Caitanya Mahâprabhu was greatly pleased to accept the food that he cooked, and Raghunâtha Bhaṭṭa used to take the remnants of food left by Srî Caitanya Mahâprabhu. Raghunâtha Bhaṭṭâcârya lived for eight months in Jagannâtha Puri, after which Lord Caitanya ordered him to go to Vrndâvana to join Srî Rûpa Gosvâmî. Srî Caitanya Mahâprabhu asked Raghunâtha Bhaṭṭâcârya not to marry but to remain a brahmacârī, and He also ordered him to read Srîmad-Bhâgavatam constantly. Thus he went to Vrndâvana, where he engaged in reciting Srîmad-Bhâgavatam to Srîla Rûpa Gosvâmî. He was so expert in reciting Srîmad-Bhâgavatam that he would recite each and every verse in three melodious tunes. While Raghunâtha Bhaṭṭa Gosvâmî was living with Srî Caitanya Mahâprabhu, the Lord blessed him by offering him betel nuts offered to the Jagannâtha Deity and a garland of tulasî said to be as long as fourteen cubits. Under Raghunâtha Bhaṭṭa Gosvâmî’s order, one of his disciples constructed the Govinda temple. Raghunâtha Bhaṭṭa Gosvâmî supplied all the ornaments of the Govinda Deity. He never talked of nonsense or worldly matters but always engaged in hearing about Krśna twenty-four hours a day. He never cared to hear blasphemy of a Vaiṣṇava. Even when there were points to be criticized, he used to say that since all the Vaiṣṇavas were engaged in the
service of the Lord, he did not mind their faults. Later Raghunātha Bhaṭṭa Gosvāmī lived by Rādhā-kuṇḍa in a small cottage. In the Gaura-ganoddeśa-dīpikā, verse 185, it is said that Raghunātha Bhaṭṭa Gosvāmī was formerly the gopī named Rāga-maṇjarī.

TEXT 159

TEXT

ei-mata saṁkhyātīta caitanya-bhakta-gaṇa
dīn-mātra likhi, samyak nā yāya kathana

SYNONYMS

ei-mata--in this way; saṁkhyā-atīta--innumerable; caitanya-bhakta-gaṇa--devotees of Lord Caitanya; dīn-mātra--only a fractional part; likhi--I write; samyak--full; nā--cannot; yāya--be possible; kathana--to explain.

TRANSLATION

I list in this way only a portion of the innumerable devotees of Lord Caitanya. To describe them all fully is not possible.

TEXT 160

TEXT

ekaika-śākhāte lāge koṭi koṭi dāla
tāra śiṣya-upaśiṣya, tāra upaḍāla

SYNONYMS

eka-eka--in each; śākhā--branch; lāge--grow; koṭi koṭi--hundreds and thousands; dāla--twigs; tāra--His; śiṣya--disciples; upaśiṣya--subdisciples; tāra--His; upaḍāla--subbranches.

TRANSLATION

From each branch of the tree have grown hundreds and thousands of subbranches of disciples and granddisciples.

PURPORT

It was the desire of Lord Caitanya Mahāprabhu that His cult be spread all over the world. Therefore there is a great necessity for many, many disciples of the branches of Śrī Caitanya Mahāprabhu's disciplic succession. His cult should be spread not only in a few villages, or in Bengal, or in India, but all over the world. It is very much regrettable that complacent so-called devotees criticize the members of the International Society for Krishna Consciousness for accepting sannyāsa and spreading the cult of Lord Caitanya all over the world. It is not our business to criticize anyone, but because they try to find fault with this movement, the real truth must be stated. Śrī Caitanya Mahāprabhu wanted devotees all over the world, and Śrīla Bhaktisiddhānta Sarasvati Thākura and Śrīla Bhaktivinoda Thākura also confirmed this. It is in pursuit of their will that the ISKCON movement is
spreading all over the world. Genuine devotees of Lord Caitanya Mahāprabhu
must take pride in the spread of the Kṛṣṇa consciousness movement instead of
viciously criticizing its propaganda work.

TEXT 161

TEXT

sakala bhariyā āche prema-phula-phale
bhāsāila tri-jagat kṛṣṇa-prema-jale

SYNONYMS

sakala--all; bhariyā--filled; āche--there is; prema--love of Godhead;
phula--flowers; phale--fruits; bhāsāila--inundated; tri-jagat--the whole
world; kṛṣṇa-prema--of love of Kṛṣṇa; jale--with water.

TRANSLATION

Every branch and subbranch of the tree is full of innumerable fruits and
flowers. They inundate the world with the waters of love of Kṛṣṇa.

TEXT 162

TEXT

eka eka śākhāra śakti ananta mahimā
'sahasra vadane' yāra dite nāre sīmā

SYNONYMS

eka eka--of each and every; śākhāra--branch; śakti--power; ananta--
unlimited; mahimā--glories; sahasra vadane--in thousands of mouths; yāra--of
which; dite--to give; nāre--becomes unable; sīmā--limit.

TRANSLATION

Each and every branch of Śrī Caitanya Mahāprabhu's devotees has unlimited
spiritual power and glory. Even if one had thousands of mouths, it would be
impossible to describe the limits of their activities.

TEXT 163

TEXT

saṅkṣepe kahila mahāprabhura bhakta-gaṇa
samagra balite nāre 'sahasra-vadana'

SYNONYMS

saṅkṣepe--in brief; kahila--described; mahāprabhura--of Lord Caitanya
Mahāprabhu; bhakta-gaṇa--the devotees; samagra--all; balite--to speak; nāre--
cannot; sahasra-vadana--Lord Śeṣa, who has thousands of mouths.

TRANSLATION
I have briefly described the devotees of Lord Caitanya Mahāprabhu in different places. Even Lord Śeṣa, who has thousands of mouths, could not list them all.

TEXT 164

TEXT

śrī-rūpa-raghunātha-pade yāra āsa
caitanya-caritāmrta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa--Śrīla Rūpa Gosvāmī; raghunātha--Śrī Raghunātha dāsa Gosvāmī;
pade--at the lotus feet; yāra--whose; āsa--expectation; caitanya-caritāmrta--the book named Caitanya-caritāmrta; kahe--describes; kṛṣṇadāsa--Śrīla Kṛṣṇadāsa Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmrta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmrta, Ādi-līlā, Tenth Chapter, in the matter of the main trunk of the Caitanya tree, its branches and its subbranches.

Chapter 11
The Expansions of Lord Nityānanda

As the branches and subbranches of Lord Caitanya Mahāprabhu were described in the Tenth Chapter, in this Eleventh Chapter the branches and subbranches of Śrī Nityānanda Prabhu are similarly listed.

TEXT 1

TEXT

nityānanda-padāmbhoja-
bhṛṅgān prema-madhūnmadān
natvākhilān teṣu mukhya
likhyante katicin mayā

SYNONYMS

nityānanda--of Lord Śrī Nityānanda; pada-ambhoja--lotus feet; bhṛṅgān--the bumblebees; prema--of love of Godhead; madhu--by the honey; unmadān--maddened; natvā--offering obeisances; akhilān--to all of them; teṣu--out of them; mukhyaḥ--the chief; likhyante--being described; katicit--a few of them; mayā--by me.

TRANSLATION
After offering my obeisances unto all of the devotees of Śrī Nityānanda Prabhu, who are like bumblebees collecting honey from His lotus feet, I shall try to describe those who are the most prominent.

TEXT 2

TEXT

jaya jaya mahāprabhu śrī-kṛṣṇa-caitanya
tāṅhāra caraṇāśrita yei, sei dhanya

SYNONYMS

jaya jaya--all glories; mahāprabhu--unto Lord Śrī Caitanya Mahāprabhu; śrī-kṛṣṇa-caitanya--known as Kṛṣṇa Caitanya; tāṅhāra caraṇāśrita--all who have taken shelter at His lotus feet; yei--anyone; sei--he is; dhanya--glorious.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! Anyone who has taken shelter at His lotus feet is glorious.

TEXT 3

TEXT

jaya jaya śrī-advaita, jaya nityānanda
jaya jaya mahāprabhura sarva-bhakta-vṛnda

SYNONYMS

jaya jaya--all glories; śrī-advaita--unto Śrī Advaita Ācārya; jaya--all glories; nityānanda--unto Lord Śrī Nityānanda Prabhu; jaya jaya--all glories; mahāprabhura--of Lord Śrī Caitanya Mahāprabhu; sarva--all; bhakta-vṛnda--devotees.

TRANSLATION

All glories to Śrī Advaita Prabhu, Nityānanda Prabhu and all the devotees of Lord Caitanya Mahāprabhu!

TEXT 4

TEXT

tasya śrī-kṛṣṇa-caitanya-
sat-premāmara-sākhinaḥ
ūrdhva-skandhāvadhūtendōḥ
sākhā-rūpān gaṇān numaḥ

SYNONYMS

tasya--His; śrī-kṛṣṇa-caitanya--Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; sat-prema--of eternal love of Godhead; amara--indestructible; sākhinaḥ--of the tree; ūrdhva--very high; skandha--branch; avadhūta-indoḥ--of Śrī Nityānanda;
śākhā-rūpān—in the form of different branches; gaṇān—to the devotees; numaḥ—I offer my respects.

TRANSLATION

Śrī Nityānanda Prabhu is the topmost branch of the indestructible tree of eternal love of Godhead, Śrī Kṛṣṇa Caitanya Mahāprabhu. I offer my respectful obeisances to all the subbranches of that topmost branch.

TEXT 5

TEXT

śrī-nityānanda-vṛkṣera skandha gurutara
tāhāte janmila śākhā-praśākhā vistara

SYNONYMS

śrī-nityānanda-vṛkṣera—of the tree known as Śrī Nityānanda; skandha—main branch; gurutara—extremely heavy; tāhāte—from that branch; janmila—grew; śākhā—branches; praśākhā—subbranches; vistara—expansively.

TRANSLATION

Śrī Nityānanda Prabhu is an extremely heavy branch of the Śrī Caitanya tree. From that branch grow many branches and subbranches.

TEXT 6

TEXT

mālākarera icchā jale bāde śākhā-gaṇa
prema-phula-phale bhari' chāila bhuvana

SYNONYMS

mālā-kārera—of Śrī Caitanya Mahāprabhu; icchā-jale—by the water of His wish; bāde—increase; śākhā-gaṇa—the branches; prema—love of Godhead; phula-phale—with flowers and fruits; bhari'—filling; chāila—covered; bhuvana—the whole world.

TRANSLATION

Watered by the desire of Śrī Caitanya Mahāprabhu, these branches and subbranches have grown unlimitedly and covered the entire world with fruits and flowers.

TEXT 7

TEXT

asaṅkhya ananta gaṇa ke karu gaṇana
āpanā śodhite kahi mukhya mukhya jana

SYNONYMS
asaṅkhya—innumerable; ananta—unlimited; gaṇa—devotees; ke—who; karu—
can; gaṇana—count; āpanā—the self; sādhite—to purify; kahi—I speak; mukhya
mukhyā—only the chief; jana—persons.

TRANSLATION

These branches and subbranches of devotees are innumerable and unlimited.
Who could count them? For my personal purification I shall try to enumerate
only the most prominent among them.

PURPORT

One should not write books or essays on transcendental subject matter for
material name, fame or profit. Transcendental literature must be written under
the direction of a superior authority because it is not meant for material
purposes. If one tries to write under superior authority, he becomes purified.
All Kṛṣṇa conscious activities should be undertaken for personal purification
(āpanā sādhite), not for material gain.

TEXT 8

TEXT

śrī-vīrabhadra gosāṇī----skandha-mahāśākhā
tāṅra upaśākhā yata, asaṅkhya tāra lekhā

SYNONYMS

śrī-vīrabhadra gosāṇī—of the name Śrī Vīrabhadra Gosāṇī; skandha—of the
trunk; mahā-śākhā—the biggest branch; tāṅra—his; upaśākhā—subbranches;
yata—all; asaṅkhya—innumerable; tāra—of that; lekhā—the description.

TRANSLATION

After Nityānanda Prabhu, the greatest branch is Vīrabhadra Gosāṇī, who also
has innumerable branches and subbranches. It is not possible to describe them
all.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura describes Vīrabhadra Gosāṇī as the
direct son of Śrīla Nityānanda Prabhu and a disciple of Jāhnava-devī. His real
mother was Vasudhā. In the Gaura-ganoddeśa-dīpikā, verse 67, he is mentioned
as an incarnation of Kṣīrodakaśāyī Viṣṇu. Therefore Vīrabhadra Gosāṇī is
nondifferent from Śrī Kṛṣṇa Caitanya Mahāprabhu. In a village of the name
Jhāmaṭapura, in the district of Hugali, Vīrabhadra Gosāṇī had a disciple named
Yadunātha-cārya, who had two daughters—a real daughter named Śrīmatī and a
foster daughter named Nārāyaṇī. Both these daughters married, and they are
mentioned in Bhakti-ratnakāra (Thirteenth Wave). Vīrabhadra Gosāṇī had three
disciples who are celebrated as his sons—Gopījana-vallabha, Rāmakṛṣṇa and
Rāmacandra. The youngest, Rāmacandra, belonged to the Śāṅkīlyā dynasty and had
the surname Vaṭavyāla. He established his family at Khadadaha, and its members
are known as the gosvāmīs of Khadadaha. The eldest disciple, Gopījana-
vallabha, was a resident of a village known as Latā, near the Mānakara railway
station in the district of Burdwan. The second, Rāmakṛṣṇa, lived near Māladaha, in a village named Gayesapura. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura notes that since these three disciples belonged to different gotras, or dynasties, and also had different surnames and lived in different places, it is not possible to accept them as real sons of Viṣṇubhadra Gosāni. Rāmacandra had four sons, of whom the eldest was Rādhāmādhava, whose third son was named Yādavendra. Yādavendra’s son was Nandakiśora, his son was Nidhikṛṣṇa, his son was Caitanyacāndra, his son was Kṛṣṇamohana, his son was Jaganmohana, his son was Vrajanātha, and his son was Śyāmalāla Gosvāmī. This is the genealogical table given by Bhaktisiddhānta Sarasvatī Ṭhākura for the descendants of Viṣṇubhadra Gosāni.

TEXT 9

TEXT

Īśvara ha-iyā kahāya mahā-bhāgavata
veda-dharmāṭīta haṇā veda-dharme rata

SYNONYMS

Īśvara--the Supreme Personality of Godhead; ha-iyā--being; kahāya--calls Himself; mahā-bhāgavata--great devotee; veda-dharmā--the principles of Vedic religion; atīta--transcendental; haṇā--being; veda-dharme--in the Vedic system; rata--engaged.

TRANSLATION

Although Viṣṇubhadra Gosāni was the Supreme Personality of Godhead, He presented Himself as a great devotee. And although the Supreme Godhead is transcendental to all Vedic injunctions, He strictly followed the Vedic rituals.

TEXT 10

TEXT

antare Īśvara-ceṣṭā, bāhire nirdambha
caitanya-bhakti-maṇḍape teṇho mūla-stambha

SYNONYMS

antare--within Himself; Īśvara-ceṣṭā--the activities of the Supreme Personality of Godhead; bāhire--externally; nirdambha--without pride; caitanya-bhakti-maṇḍape--in the devotional hall of Śrī Caitanya Mahāprabhu; teṇho--He is; mūla-stambha--the main pillar.

TRANSLATION

He is the main pillar in the hall of devotional service erected by Śrī Caitanya Mahāprabhu. He knew within Himself that He acted as the Supreme Lord Viṣṇu, but externally He was prideless.
TEXT

adyāpi yānāhara kṛpā-mahimā ha-ite
caitanya-nityānanda gāya sakala jagate

SYNONYMS

adyāpi—until today; yānāhara—whose; kṛpā—mercy; mahimā—glorious; ha-ite—from; caitanya-nityānanda—Śrī Caitanya-Nityānanda; gāya—sing; sakala—all; jagate—in the world.

TRANSLATION

It is by the glorious mercy of Śrī Vīrabhadra Gosāṇi that people all over the world now have the chance to chant the names of Caitanya and Nityānanda.

TEXT 12

TEXT

sei vīrabhadra-gosāṇira la-inu śaraṇa
yānāhara prasāde haya abhīṣṭa-pūraṇa

SYNONYMS

sei—that; vīrabhadra-gosāṇira—of Śrī Vīrabhadra Gosāṇi; la-inu—I take; śaraṇa—shelter; yānāhara—whose; prasāde—by mercy; haya—it becomes so; abhīṣṭa-pūraṇa—fulfillment of desire.

TRANSLATION

I therefore take shelter of the lotus feet of Vīrabhadra Gosāṇi so that by His mercy my great desire to write Śrī Caitanya-caritāmṛta will be properly guided.

TEXT 13

TEXT

śrī-rāmadāsa āra, gadādhara dāsa
caitanya-gosāṇira bhakta rahe tānra pāsa

SYNONYMS

śrī-rāmadāsa—of the name Śrī Rāmadāsa; āra—and; gadādhara dāsa—of the name Gadādhara dāsa; caitanya-gosāṇira—of Lord Śrī Caitanya Mahāprabhu; bhakta—devotees; rahe—stay; tānra pāsa—with Him.

TRANSLATION

Two devotees of Lord Caitanya, named Śrī Rāmadāsa and Gadādhara dāsa, always lived with Śrī Vīrabhadra Gosāṇi.

PURPORT
Srī Rāmadāsa, later known as Abhirāma Ṭhākura, was one of the twelve gopālas, cowherd boyfriends, of Srī Nityānanda Prabhu. The Gaura-gaṇoddeśa-dīpikā, verse 126, states that Srī Rāmadāsa was formerly Śrīdāmā. In Bhakti-ratnākara (Fourth Wave), there is a description of Śrīla Abhirāma Ṭhākura. By the order of Srī Nityānanda Prabhu, Abhirāma Ṭhākura became a great ācārya and preacher of the Caitanya cult of devotional service. He was a very influential personality, and nondevotees were very afraid of him. Empowered by Srī Nityānanda Prabhu, he was always in ecstasy and was extremely kind to all fallen souls. It is said that if he offered obeisances to any stone other than a śālagrāmā-sīlā, it would immediately fracture.

Ten miles southwest of the Cānpādāṅga railway station on the narrow-gauge railway line from Howrah, in Calcutta, to Āmtā, a village in the Hugalī district, is a small town named Khānākūla-krṣṇanagara, where the temple of Abhirāma Ṭhākura is situated. During the rainy season, when this area is inundated with water, people must go there by another line, which is now called the southeastern railway. On this line there is a station named Kolāghāta, from which one has to go by steamer to Rāṇīcaka. Seven and a half miles north of Rāṇīcaka is Khānākūla. The temple of Abhirāma Ṭhākura is situated in Krṣṇanagara, which is near the kūla (bank) of the Khānā (Dvārakāśvara River); therefore this place is celebrated as Khānākūla-krṣṇanagara. Outside of the temple is a bakula tree. This place is known as Siddha-bakula-kuṇja. It is said that when Abhirāma Ṭhākura came there, he sat down under this tree. In Khānākūla-krṣṇanagara there is a big fair held every year in the month of Caitra (March-April) on the Krṣṇa-saptamī, the seventh day of the dark moon. Many hundreds and thousands of people gather for this festival. The temple of Abhirāma Ṭhākura has a very old history. The Deity in the temple is known as Gopānātha. There are many sevaita families living near the temple. It is said that Abhirāma Ṭhākura had a whip and that whoever he touched with it would immediately become an elevated devotee of Krṣṇa. Among his many disciples, Śrīmān Śrīnīvāsa Ācārya was the most famous and the most dear, but it is doubtful that he was his initiated disciple.

TEXTS 14-15

TEXT

nityānande ājñā dila yabe gaude yāite
mahāprabhu ei dui dilā tānra sāthe
ataeva dui-gaṇe duṇhāra gaṇana
mādhava-vāsudeva ghoṣeroai vivaraṇa

SYNONYMS

nityānande--unto Lord Nityānanda; ājñā--order; dila--gave; yabe--when;
gaude--to Bengal; yāite--to go; mahāprabhu--Śrī Caitanya Mahāprabhu; ei dui--
these two; dilā--gave; tānra sāthe--with Him; ataeva--therefore; dui-gaṇe--in
both the parties; duṇhāra--two of them; gaṇana--are counted; mādhava--of the
name Mādhava; vāsudeva--of the name Vāsudeva; ghoṣeroai--of the surname Ghoṣa;
ei--this; vivaraṇa--description.

TRANSLATION

When Nityānanda Prabhu was ordered to go to Bengal to preach, these two devotees [Śrī Rāmadāsa and Gadādhara dāsa] were ordered to go with Him. Thus
they are sometimes counted among the devotees of Lord Caitanya and sometimes among the devotees of Lord Nityänanda. Similarly, Mādhava and Vāsudeva Ghoṣa belonged to both groups of devotees simultaneously.

PURPORT

There is a place named Dāñihāṭa, near the Agradvīpa railway station and Pāṭuli in the district of Burdwan, where the Deity of Śrī Gopīnātha-jī is still situated. This Deity accepted Govinda Ghoṣa as His father. Even until today, the Deity performs the śrāddha ceremony on the anniversary of the death of Govinda Ghoṣa. The temple of this Deity is managed by the rāja-vamśa family of Kṛṣṇanagara, whose members are descendants of Rājā Kṛṣṇacandra. Every year in the month of Vaiśākha, when there is a bāradola ceremony, this Gopīnātha Deity is taken to Kṛṣṇanagara. The ceremony is performed with eleven other Deities, and then Śrī Gopīnātha-jī is brought back to the temple in Agradvīpa.

TEXT 16

TEXT

rāmadāsa----mukhya-śākhā, sakhya-prema-rāśi
śolasa-āngera kāṣṭha yei tuli' kaila vāmśi

SYNONYMS

rāma-dāsa--of the name Rāmadāsa; mukhya-śākhā--chief branch; sakhya-prema-rāśi--full of fraternal love; śolasa-āngera--of sixteen knots; kāṣṭha--wood; yei--that; tuli'--raising; kaila--made; vāmśi--flute.

TRANSLATION

Rāmadāsa, one of the chief branches, was full of fraternal love of Godhead. He made a flute from a stick with sixteen knots.

TEXT 17

TEXT

gadādhara dāsa gopībhāve pūrṇānanda
yānra ghare dānakeli kaila nityānanda

SYNONYMS

gadādhara dāsa--of the name Gadādhara dāsa; gopī-bhāve--in the ecstasy of the gopīs; pūrṇa-ānanda--fully in transcendental bliss; yānra ghare--in whose house; dāna-keli--performance of dānakeli-līlā; kaila--did; nityānanda--Lord Nityānanda Prabhu.

TRANSLATION

Śrīla Gadādhara dāsa was always fully absorbed in ecstasy as a gopī. In his house Lord Nityānanda enacted the drama Dānakeli.
TEXT

śrī-|mādhava ghoṣa----mukhya kīrtaniyā-gaṇe
nityānanda-prabhu nṛtya kare yānra gāne

SYNONYMS

śrī-|mādhava ghoṣa--of the name Śrī Mādhava Ghoṣa; mukhya--chief; kīrtaniyā-gaṇe--amongst the performers of saṅkīrtana; nityānanda-prabhu--of the name Nityānanda Prabhu; nṛtya--dance; kare--does; yānra--whose; gāne--in song.

TRANSLATION

Śrī Mādhava Ghoṣa was a principal performer of kīrtana. While he sang, Nityānanda Prabhu danced.

TEXT 19

TEXT

vāsudeva gīte kare prabhura varnane
kāśṭha-pāṣaṇa drave yāhāra śravane

SYNONYMS

vāsudeva--of the name Vāsudeva; gīte--while singing; kare--does; prabhura--of Nityānanda Prabhu and Śrī Caitanya Mahāprabhu; varnane--in description; kāśṭha--wood; pāṣaṇa--stone; drave--melt; yāhāra--whose; śravane--by hearing.

TRANSLATION

When Vāsudeva Ghoṣa performed kīrtana, describing Lord Caitanya and Nityānanda, even wood and stone would melt upon hearing it.

TEXT 20

TEXT

murāri-caitanya-dāsera alaukika līlā
vyāghra-gāle caḍa māre, sarpa-sane khelā

SYNONYMS

murāri--of the name Murāri; caitanya-dāsera--of the servant of Śrī Caitanya Mahāprabhu; alaukika--uncommon; līlā--pastimes; vyāghra--tiger; gāle--on the cheek; caḍa māre--slaps; sarpa--a snake; sane--with; khelā--playing.

TRANSLATION

There were many extraordinary activities performed by Murāri, a great devotee of Lord Caitanya Mahāprabhu. Sometimes in his ecstasy he would slap the cheek of a tiger, and sometimes he would play with a venomous snake.

PURPORT
Murāri Caitanya dāsa was born in the village of Sar-vṛndāvana-pura, which is situated about two miles from the Galaśī station on the Burdwan line. When Murāri Caitanya dāsa came to Navadvīpa, he settled in the village of Modadruma, or Māmagāchi-grāma. At that time he became known as Sārṅga or Sāraṅga Murāri Caitanya dāsa. The descendants of his family still reside in Sarer Pāṭa. In the Caitanya-bhāgavata, Antya-līlā, Chapter Five, there is the following statement: "Murāri Caitanya dāsa had no material bodily features, for he was completely spiritual. Thus he would sometimes chase after tigers in the jungle and treat them just like cats and dogs. He would slap the cheek of a tiger and take a venomous snake on his lap. He had no fear for his external body, of which he was completely forgetful. He could spend all twenty-four hours of the day chanting the Hare Kṛṣṇa mahā-mantra or speaking about Lord Caitanya and Nityānanda. Sometimes he would remain submerged in water for two or three days, but he would feel no bodily inconvenience. Thus he behaved almost like stone or wood, but he always used his energy in chanting the Hare Kṛṣṇa mahā-mantra. No one can describe his specific characteristics, but it is understood that wherever Murāri Caitanya dāsa passed, whoever was present would be enlightened in Kṛṣṇa consciousness simply by the atmosphere he created."

TEXT 21

TEXT

nityānandera gaṇa yata----saba vraja-sakhā śṛṅga-vetra-gopaveśa, śire śikhi-pākhā

SYNONYMS

nityānandera--of Lord Nityānanda Prabhu; gaṇa--followers; yata--all; saba--all; vraja-sakhā--residents of Vṛndāvana; śṛṅga--horn; vetra--cane stick; gopa-veśa--dressed like a cowherd boy; śire--on the head; śikhi-pākhā--the plume of a peacock.

TRANSLATION

All the associates of Lord Nityānanda were formerly cowherd boys in Vrajabhumi. Their symbolic representations were the horns and sticks they carried, their cowherd dress and the peacock plumes on their heads.

PURPORT

Jāhnava-mātā is also within the list of Lord Nityānanda's followers. She is described in the Gaura-gaṇoddeśa-dīpikā, verse 66, as Anaṅga-maṇjarī of Vṛndāvana. All the devotees who are followers of Jāhnava-mātā are counted within the list of Śrī Nityānanda Prabhu's devotees.

TEXT 22

TEXT

raghunātha vaidya upādhyāya mahāsaya yānāhāra darśane kṛṣṇa-prema-bhakti haya

SYNONYMS

810
raghunātha vaidya—the physician Raghunātha; upādhyāya mahāśaya—a great personality with the title Upādhyāya; yānīhāra—whose; darśane—by visiting; krṣṇa-prema—love of Krṣṇa; bhakti—devotional service; haya—awakened.

TRANSLATION

The physician Raghunātha, also known as Upādhyāya, was so great a devotee that simply by seeing him one would awaken his dormant love of Godhead.

TEXT 23

TEXT

sundarānanda----nityānandera śākhā, bhṛtya marma
yānra saṅge nityānanda kare vraja-narma

SYNONYMS

sundarānanda--of the name Sundarānanda; nityānandera śākhā--a branch of Nityānanda Prabhu; bhṛtya marma--very intimate servant; yānra saṅge--with whom; nityānanda--Lord Nityānanda; kare--performs; vraja-narma--activities of Vṛndāvana.

TRANSLATION

Sundarānanda, another branch of Śrī Nityānanda Prabhu, was Lord Nityānanda’s most intimate servant. Lord Nityānanda Prabhu perceived the life of Vrajabhūmi in his company.

PURPORT

In the Caitanya-bhagavata, Antya-līlā, Chapter Fives, it is stated that Sundarānanda was an ocean of love of Godhead and the chief associate of Śrī Nityānanda Prabhu. In the Gaura-gaṇoddesa-dīpikā he is stated to have been Sudāmā in krṣṇa-līlā. Thus he was one of the twelve cowherd boys who came down with Balarāma when He descended as Śrī Nityānanda Prabhu. The holy place where Sundarānanda lived is situated in the village known as Mahēśapura, which is about fourteen miles east of the Mājādiyā railway station of the eastern railway from Calcutta to Burdwan. This place is within the district of Jeshore, which is now in Bangladesh. Among the relics of this village, only the old residential house of Sundarānanda still exists. At the end of the village resides a bāula (pseudo-Vaiṣṇava), and all the buildings, both the temples and the house, appear to be newly constructed. In Mahēśapura there are Deities of Śrī Rādhāvallabha and Śrī Śrī Rādhāramaṇa. Near the temple is a small river of the name Vetravatī.

Sundarānanda Prabhu was a naiṣṭhika-brahmacārī: he never married in his life. Therefore he had no direct descendants except his disciples, but the descendants of his family still reside in the village known as Maṅgalaḍīhi in the district of Birbhum. In that same village is a temple of Balarāma, and the Deity there is regularly worshiped. The original Deity of Mahēśapura, Rādhāvallabha, was taken by the Saidābād Gosvāmīs of Berhampur, and since the present Deities were installed, a Zamindar family of Mahēśapura has looked after Their worship. On the full moon day of the month of Māgha (January-February), the anniversary of Sundarānanda's disappearance is regularly
celebrated, and people from the neighboring areas gather together to observe this festival.

**TEXT 24**

**TEXT**

kamalākara pippalāi----alaukika rīta
alaukika prema tāṅra bhuvane vidita

**SYNONYMS**

kamalākara pippalāi--of the name Kamalākara Pippalāi; alaukika--uncommon; rīta--behavior or pastime; alaukika--uncommon; prema--love of Godhead; tāṅra--his; bhuvane--in the world; vidita--celebrated.

**TRANSLATION**

Kamalākara Pippalāi is said to have been the third gopāla. His behavior and love of Godhead were uncommon, and thus he is celebrated all over the world.

**PURPORT**

In the Gaura-gaṇoddeśa-dīpikā, verse 128, Kamalākara Pippalāi is described as the third gopāla. His former name was Mahābala. The Jagannātha Deity at Māheśa in Śrī Rāmapura was installed by Kamalākara Pippalāi. This village of Māheśa is situated about two and a half miles from the Śrī Rāmapura railway station. The genealogy of the family of Kamalākara Pippalāi is given as follows. Kamalākara Pippalāi had a son named Caturbhujā, who had two sons named Nārāyaṇa and Jagannātha. Nārāyaṇa had one son named Jagadānanda, and his son's name was Rājīvalocana. During the time of Rājīvalocana, there was a scarcity of finances for the worship of the Jagannātha Deity, and it is said that the Nawab of Dacca, whose name was Shah Sujā, donated 1,185 bighās of land in the Bengali year 1060 (A.D. 1653). The land being the possession of Jagannātha, the village was named Jagannātha-pura. It is said that when Kamalākara Pippalāi left home his younger brother Nidhipati Pippalāi searched for him and in due course of time found him in the village of Māheśa. Nidhipati Pippalāi tried his best to bring his elder brother home, but he would not return. Under these circumstances, Nidhipati Pippalāi, with all his family members, came to Māheśa to reside. The members of this family still reside in the vicinity of the Māheśa village. Their family name is Adhikārī, and they are a brāhmaṇa family.

The history of the Jagannātha temple in Māheśa is as follows. One devotee of the name Dhruvānanda went to see Lord Jagannātha, Balarāma and Subhadrā at Jagannātha Purī, wanting to offer food to Jagannāthajī that he had cooked with his own hands. This being his desire, one night Jagannāthajī appeared to him in a dream and asked him to go to Māheśa on the bank of the Ganges and there start worship of Him in a temple. Thus Dhruvānanda went to Māheśa, where he saw the three deities--Jagannātha, Balarāma and Subhadrā--floating in the Ganges. He picked up all those deities and installed them in a small cottage, and with great satisfaction he executed the worship of Lord Jagannātha. When he became old, he was very anxious to hand over the worship to the charge of someone reliable, and in a dream he got permission from Jagannātha Prabhu to hand it over to a person whom he would meet the next morning. The next morning he met Kamalākara Pippalāi, who was formerly an inhabitant of the village
Khālijuli in the Sundaravana Forest area of Bengal and was a pure Vaiṣṇava, a great devotee of Lord Jagannātha; thus he immediately gave him charge of the worship. In this way, Kamalākara Pippalāi became the worshiper of Lord Jagannātha, and since then his family members have been designated as Adhikārī, which means "one who is empowered to worship the Lord." These Adhikārīs belong to a respectable brāhmaṇa family. Five types of upper-class brāhmaṇas are recognized by the surname Pippalāi.

TEXT 25

TEXT

sūryadāsa sarakhela, tāṅra bhāi krṣṇadāsa nityānande drḍha viśvāsa, premera nivāsa

SYNONYMS

sūryadāsa sarakhela--of the name Sūryadāsa Sarakhela; tāṅra bhāi--his brother; krṣṇadāsa--of the name Kṛṣṇadāsa; nityānande--unto Lord Nityānanda; drḍha viśvāsa--firm faith; premera nivāsa--the reservoir of all love of Godhead.

TRANSLATION

Sūryadāsa Sarakhela and his younger brother Kṛṣṇadāsa Sarakhela both possessed firm faith in Nityānanda Prabhu. They were a reservoir of love of Godhead.

PURPORT

In the Bhakti-ratnakara (Twelfth Wave), it is stated that a few miles from Navadvīpa is a place called Śāligrāma that was the residence of Sūryadāsa Sarakhela. He was employed as a secretary in the Muslim government of that time, and thus he amassed a good fortune. Sūryadāsa had four brothers, all of whom were pure Vaiṣṇavas. Vasudhā and Jāhnava were two daughters of Sūryadāsa Sarakhela.

TEXT 26

TEXT

gaurīdāsa paṇḍita yāṅra premoddanḍa-bhakti kṛṣṇa-premā dite, nite, dhare mahāśakti

SYNONYMS

gaurīdāsa paṇḍita--of the name Gaurīdāsa Paṇḍita; yāṅra--whose; prema-uddanḍa-bhakti--the most elevated in love of Godhead and devotional service; kṛṣṇa-premā--love of Kṛṣṇa; dite--to deliver; nite--and to receive; dhare--empowered; mahāśakti--great potency.

TRANSLATION

Gaurīdāsa Paṇḍita, the emblem of the most elevated devotional service in love of Godhead, had the greatest potency to receive and deliver such love.
It is said that Gaurídása Paṇḍita was always patronized by King Kṛṣṇadāsa, the son of Harihoḍa. Gaurídása Paṇḍita lived in the village of Śāligrama, which is situated a few miles from the railway station Muḍāgāchā, and later he came to reside in Ambikā-kālanā. It is stated in the Gaura-gaṇoddeśa-dīpikā, verse 128, that formerly he was Subala, one of the cowherd boyfriends of Kṛṣṇa and Balarāma in Vṛndāvana. Gaurídása Paṇḍita was the younger brother of Suryadāsa Sarakhela, and with the permission of his elder brother he shifted his residence to the bank of the Ganges, living there in the town known as Ambikā-kālanā. Some of the names of the descendants of Gaurídása Paṇḍita are as follows: (1) Śrī Nṛsiṁha-caitanya, (2) Kṛṣṇadāsa, (3) Viṣṇudāsa, (4) Baḍa Balarāma dāsa, (5) Govinda, (6) Raghuṇātha, (7) Baḍu Gaṅgādāsa, (8) Āuliya Gaṅgārāma, (9) Yādavācārya, (10) Hṛdaya-caitanya, (11) Cānda Hāladāra, (12) Maheśa Paṇḍita, (13) Mukuṭa Rāya, (14) Bhātuyā Gaṅgārāma, (15) Āuliya Caitanya, (16) Kāliyā Kṛṣṇadāsa, (17) Pātuyā Gopāla, (18) Baḍa Jagannātha, (19) Nityānanda, (20) Bhāvi, (21) Jagadīśa, (22) Rāyiya Kṛṣṇadāsa and (22 1.2) Annapūrṇā. The eldest son of Gaurídása Paṇḍita was known as big Balarāma, and the youngest was known as Raghuṇātha. The sons of Raghuṇātha were Maheśa Paṇḍita and Govinda. Gaurídása Paṇḍita's daughter was known as Annapūrṇā.

The village Ambikā-kālanā, which is situated just across the river Ganges from Śāntipurā, is two miles east of the Kālanā-kortā railway station, on the eastern railway. In Ambikā-kālanā there is a temple constructed by the Zamindar of Burdwan. In front of the temple there is a big tamarind tree, and it is said that Gaurídása Paṇḍita and Lord Caitanya Mahāprabhu met underneath this tree. The place where the temple is situated is known as Ambikā, and because it is in the area of Kālanā, the village is known as Ambikā-kālanā. It is said that a copy of the Bhagavad-gītā written by Śrī Caitanya Mahāprabhu still exists in this temple.

TEXT 27

TEXT

nityānande samarpila jāti-kula-pānti
śrī-caitanya-nityānande kari prānapati

SYNONYMS

nityānande--to Lord Nityānanda; samarpila--he offered; jāti--caste distinction; kula--family; pānti--fellowship; śrī-caitanya--Lord Caitanya; nityānande--in Lord Nityānanda; kari--making; prāna-pati--the Lords of his life.

TRANSLATION

Making Lord Caitanya and Lord Nityananda the Lords of his life, Gaurídása Paṇḍita sacrificed everything for the service of Lord Nityānanda, even the fellowship of his own family.

TEXT 28

TEXT
The thirteenth important devotee of Śrī Nityānanda Prabhu was Pañādīta Purandara, who moved in the ocean of love of Godhead just like the Mandara Hill.

Purport

Pañādīta Purandara met Śrī Nityānanda Prabhu at Khaḍadaha. When Nityānanda Prabhu visited this village, He danced very uncommonly, and His dancing captivated Purandara Pañādīta. The pañādīta was in the top of a tree, and upon seeing the dancing of Nityānanda he jumped down on the ground and proclaimed himself to be Aṅgada, one of the devotees in the camp of Hanumān during the pastimes of Lord Rāmacandra.

Text 29

Text

Parameśvara-dāsa----nityānanda-eka-śaraṇa
kṛṣṇa-bhakti pāya, tānre ye kare smaraṇa

Purport

The Caitanya-bhāgavata states that Parameśvara dāsa, known sometimes as Parameśvarī dāsa, was the life and soul of Śrī Nityānanda Prabhu. The body of Parameśvara dāsa was the place of Lord Nityānanda's pastimes. Parameśvara dāsa, who lived for some time at Khaḍadaha village, was always filled with the ecstasy of a cowherd boy. Formerly he was Arjuna, a friend of Kṛṣṇa and Balarāma. He was the fifth among the twelve gopālas. He accompanied Śrīmatī Jāhnava-devī when she performed the festival at Kheturi. It is stated in the Bhakti-ratnakara that by the order of Śrīmatī Jāhnava-mātā, he installed Rādhā-Gopīnātha in the temple at Ātapura in the district of Hugalī. The
Another temple in Āṭapura, established by the Mitra family, is known as the Rādhā-Govinda temple. In front of the temple, in a very attractive place among two bakula trees and a kadamba tree, is the tomb of Parameśvarī Ṭhākura, and above it is an altar with a tulasī bush. It is said that only one flower a year comes out of the kadamba tree. It is offered to the Deity.

Parameśvarī Ṭhākura belonged, it is said, to a vaidya family. A descendant of his brother's is at present a worshiper in the temple. Some of their family members still reside in the district of Hugli, near the post office of Cânditalá. The descendants of Parameśvarī Ṭhākura took many disciples from brāhmaṇa families, but as these descendants gradually took to the profession of physicians, persons from brāhmaṇa families ceased becoming their disciples. The family titles of Parameśvarī's descendants are Adhikārī and Gupta.

Unfortunately, his family members do not worship the Deity directly; they have engaged paid brāhmaṇas to worship the Deity. In the temple, Baladeva and Śrī Śrī Rādā-Gopinātha are together on the throne. It is supposed that the Deity of Baladeva was installed later because according to transcendental mellow, Baladeva, Kṛṣṇa and Rādā cannot stay on the same throne. On the full moon day of Vaiśākha (April-May), the disappearance festival of Parameśvarī Ṭhākura is observed in this temple.

TEXT 30

TEXT

jagadīśa paṇḍita haya jagat-pāvana
kṛṣṇa-premāmṛta varṣe, yena varṣā ghana

SYNONYMS

jagadīśa paṇḍita--of the name Jagadīśa Paṇḍita; haya--becomes; jagat-pāvana--the deliverer of the world; kṛṣṇa-prema-amṛta varṣe--he always pours torrents of devotional service; yena--like; varṣā--rainfall; ghana--heavy.

TRANSLATION

Jagadīśa Paṇḍita, the fifteenth branch of Lord Nityānanda's followers, was the deliverer of the entire world. Devotional love of Kṛṣṇa showered from him like torrents of rain.

PURPORT

Descriptions of Jagadīśa Paṇḍita are available from Caitanya-bhāgavata, Ādi-līlā, Chapter Six, and Caitanya-caritāmṛta, Ādi-līlā, Chapter Fourteen. He belonged to the village of Yaśadā-grāma, in the district of Nadia near the Cākadaḥa railway station. His father, the son of Bhaṭṭa Nārāyaṇa, was named Kamalākṣa. Both his father and mother were great devotees of Lord Viṣṇu, and after their death, Jagadīśa, with his wife Duṣṭhinā and brother Maheśa, left his birthplace and came to Śrī Māyāpur to live in the company of Jagannātha Miśra and other Vaiṣṇavas. Lord Caitanya asked Jagadīśa to go to Jagannātha Puri to preach the hari-nāma-saṅkīrtana movement. After returning from Jagannātha Puri, on the order of Lord Jagannātha he established Deities of Jagannātha in the village of Yaśadā-grāma. It is said that when Jagadīśa Paṇḍita brought the Deity of Jagannātha to Yaśadā-grāma, he tied the heavy Deity to a stick and thus brought Him to the village. The priests of the
temple still show the stick used by Jagadīśa Paṇḍita to carry the Jagannātha Deity.

TEXT 31

TEXT

nityānanda-priyabhṛtya paṇḍita dhanañjaya
atyanta virakta, sadā krṣṇa-premamaya

SYNONYMS

nityānanda-priya-bhṛtya—another dear servant of Nityānanda Prabhu; paṇḍita dhanañjaya—of the name Paṇḍita Dhanañjaya; atyanta—very much; virakta—renounced; sadā—always; krṣṇa-prema-maya—merged in love of Kṛṣṇa.

TRANSLATION

The sixteenth dear servant of Nityānanda Prabhu was Dhanañjaya Paṇḍita. He was very much renounced and always merged in love of Kṛṣṇa.

PURPORT

Paṇḍita Dhanañjaya was a resident of the village in Katwa named Śītala. He was one of the twelve gopālas. His former name, according to Gaura-gaṇoddeśa-dīpakā, verse 127, was Vasudāma. Śītala-grāma is situated near the Maṅgalakōṭa police station and Kaicara post office in the district of Burdwan. On the narrow railway from Burdwan to Katwa is a railway station about nine miles from Kutwa known as Kaicara. One has to go about a mile northeast of this station to reach Śītala. The temple was a thatched house with walls made of dirt. Some time ago, the Zamindars of Bājāravāna Kābāśī, the Mulliks, constructed a big house for the purpose of a temple, but for the last sixty-five years the temple has been broken down and abandoned. The foundation of the old temple is still visible. There is a tulasī pillar near the temple, and every year during the month of January the disappearance day of Dhanañjaya is observed. It is said that for some time Paṇḍita Dhanañjaya was in a saṅkīrtana party under the direction of Śrī Caitanya Mahāprabhu, and then he went to Vṛndāvana. Before going to Vṛndāvana, he lived for some time in a village named Śāṅcāḍāpāṅcāḍā, which is six miles south of the Memārī railway station. Sometimes this village is also known as "the place of Dhanañjaya" (Dhanañjayera Pāṭa). After some time, he left the responsibility for worship with a disciple and went back to Vṛndāvana. After returning from Vṛndāvana to Śītala-grāma, he established a Deity of Gaura-sundara in the temple. The descendants of Paṇḍita Dhanañjaya still live in Śītala-grāma and look after the temple worship.

TEXT 32

TEXT

maheśa paṇḍita----vrajera udāra gopāla
dhakkā-vādye nṛtya kare preme mātoyāla

SYNONYMS
Maheśa Paṇḍita, the seventh of the twelve gopālas, was very liberal. In great love of Kṛṣṇa he danced to the beating of a kettledrum like a madman.

PURPORT

The village of Maheśa Paṇḍita, which is known as Pālapāda, is situated in the district of Nadia within a forest about one mile south of the Cākadaha railway station. The Ganges flows nearby. It is said that formerly Maheśa Paṇḍita lived on the eastern side of Jirāṭ in the village known as Masipura or Yaśīpura, and when Masipura merged into the riverbed of the Ganges, the Deities there were brought to Pālapāda, which is situated in the midst of various villages such as Beleḍāngā, Berigrāma, Sukhasāgara, Cānduḍe and Manasāpotā. (There are about fourteen villages, and the entire neighborhood is known as Pāṅcanagara Paragaṇa.) It is mentioned that Maheśa Paṇḍita joined the festival performed by Śrī Nityānanda Prabhu at Pāṇihāṭi. Narottama dāsa Ṭhākura also joined in the festival, and Maheśa Paṇḍita saw him on that occasion. In the temple of Maheśa Paṇḍita there are Deities of Gaura-Nityānanda, Śrī Gopānātha, Śrī Madana-mohana and Rādhā-Govinda, as well as a śālagrāma-śilā.

TEXT 33

TEXT

navadvīpe puruṣottama paṇḍita mahāśaya
nityānanda-nāme yānra mahonmāda haya

SYNONYMS

navadvīpe puruṣottama--Puruṣottama of Navadvīpa; paṇḍita mahāśaya--a very learned scholar; nityānanda-nāme--in the name of Lord Nityānanda Prabhu; yānra--whose; mahā-unmāda--great ecstasy; haya--becomes.

TRANSLATION

Puruṣottama Paṇḍita, a resident of Navadvīpa, was the eighth gopāla. He would become almost mad as soon as he heard the holy name of Nityānanda Prabhu.

PURPORT

It is stated in the Caitanya-bhāgavata that Puruṣottama Paṇḍita was born in Navadvīpa and was a great devotee of Lord Nityānanda Prabhu. As one of the twelve gopālas, his former name was Stokakrṣna.
Balarâma dâsa—krṣṇa-prema-rasâsvâdî
nityânanda-nâme haya parama unmâdî

SYNONYMS

balarâma-dâsa—of the name Balarâma dâsa; krṣṇa-prema-rasa—the nectar of always merging in love of Kṛṣṇa; âsvâdî—fully tasting; nityânanda-nâme—in the name of Śrī Nityânanda Prabhu; haya—becomes; parama—greatly; unmâdî—maddened.

TRANSLATION

Balarâma dâsa always fully tasted the nectar of love of Kṛṣṇa. Upon hearing the name of Nityânanda Prabhu, he would become greatly maddened.

TEXT 35

TEXT

mahâ-bhâgavata yadunâtha kavicandra
yânhâra hṛdaye nṛtya kare nityânanda

SYNONYMS

mahâ-bhâgavata—a great devotee; yadunâtha kavicandra—of the name Yadunâtha Kavicandra; yânhâra—whose; hṛdaye—in the heart; nṛtya—dancing; kare—does; nityânanda—Lord Nityânanda Prabhu.

TRANSLATION

Yadunâtha Kavicandra was a great devotee. Lord Nityânanda Prabhu always danced in his heart.

PURPORT

In the Caitanya-bhâgavata, Madhya-lîlā, Chapter One, it is said that a gentleman known as Ratnagarbha Ācârâya was a friend of Śrī Caitanya Mahâprabhu’s father. They were residents of the same village. He had three sons—Kṛṣṇânanda, Jīva and Yadunâtha Kavicandra.

TEXT 36

TEXT

râdhâ yânra janma krṣnadâsa dvija-vara
śrī-nityânanderâ teṅho parama kiṅkara

SYNONYMS

râdhâ—in West Bengal; yânra—whose; janma—birth; krṣnadâsa—of the name Kṛṣṇadâsa; dvija-vara—the best brâhmaṇa; śrī-nityânanderâ—of Nityânanda Prabhu; teṅho—he; parama—first-class; kiṅkara—servant.

TRANSLATION
The twenty-first devotee of Śrī Nityānanda in Bengal was Kṛṣṇadāsa Brāhmaṇa, who was a first-class servant of the Lord.

PURPORT

Rādhadeśa refers to the part of Bengal where the Ganges does not flow.

TEXT 37

TEXT

kālā-kṛṣṇadāsa baḍa vaiṣṇava-pradhāna
nityānanda-candra vinu naḥi jāne āna

SYNONYMS

kālā-kṛṣṇadāsa--of the name Kālā Kṛṣṇadāsa; baḍa--great; vaiṣṇava-pradhāna--first-class Vaiṣṇava; nityānanda-candra--Lord Nityānanda; vinu--except; nāhi jāne--he did not know; āna--of anything else.

TRANSLATION

The twenty-second devotee of Lord Nityānanda Prabhu was Kālā Kṛṣṇadāsa, who was the ninth cowherd boy. He was a first-class Vaiṣṇava and did not know anything beyond Nityānanda Prabhu.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā, verse 132), it is said that Kālā Kṛṣṇadāsa, who was also known as Kāliyā Kṛṣṇadāsa, was formerly a gopa (cowherd boy) of the name Lavaṅga. He was one of the twelve cowherd boys. Kāliyā Kṛṣṇadāsa had his headquarters in a village named Ākāihāta, which is situated in the district of Burdwan within the jurisdiction of the post office and police station of Katwa. It is situated on the road to Navadvīpa. To reach Akāihāta, one has to go from the Vyāndela junction station to the Katwa railway station and then go about two miles, or one has to get off at the Dānihāta station and from there go one mile. The village of Akāihāta is very small. In the month of Caitra, on the day of Vārunī, there is a festival commemorating the disappearance day of Kālā Kṛṣṇadāsa.

TEXT 38

TEXT

śrī-sadāśīva kavirāja----baḍa mahāśaya
śrī-puruṣottama-dāsa----tāṅhāra tanaya

SYNONYMS

śrī-sadāśīva kavirāja--of the name Śrī Sadāśīva Kavirāja; baḍa--great; mahāśaya--respectable gentleman; śrī-puruṣottama-dāsa--of the name Śrī Puruṣottama dāsa; tāṅhāra tanaya--his son.

TRANSLATION
The twenty-third and twenty-fourth prominent devotees of Nityānanda Prabhu were Sadāśiva Kavirāja and his son Puruṣottama dāsa, who was the tenth gopāla.

TEXT 39

TEXT

ājanma nimagna nityānandera caraṇe
nirantara bālya-līlā kare krṣṇa-sane

SYNONYMS

ājanma--from birth; nimagna--merged; nityānandera--of Lord Nityānanda Prabhu; caraṇe--in the lotus feet; nirantara--always; bālya-līlā--childish play; kare--does; krṣṇa-sane--with Kṛṣṇa.

TRANSLATION

From birth, Puruṣottama dāsa was merged in the service of the lotus feet of Lord Nityānanda Prabhu, and he always engaged in childish play with Lord Kṛṣṇa.

PURPORT

Sadāśiva Kavirāja and Nāgara Puruṣottama, who were father and son, are described in the Caitanya-bhāgavata as mahā-bhāgyavān, greatly fortunate. They belonged to the vaidya caste of physicians. The Gaura-gaṇoddeśa-dīpikā, verse 156, says that Candrāvalī, a most beloved gopī of Kṛṣṇa's, later took birth as Sadāśiva Kavirāja. In verses 194 and 200 it is said that Kaṁsāri Sena, the father of Sadāśiva Kavirāja, was formerly the gopī named Ratnāvalī in Kṛṣṇa's pastimes. All the family members of Sadāśiva Kavirāja were great devotees of Lord Caitanya Mahāprabhu. Puruṣottama dāsa Ṭhākura sometimes lived at Sukhasāgara, near the Cākadaha and Śīmurāli railway stations. All the Deities installed by Puruṣottama Ṭhākura were formerly situated in Beleḍāṅgā-grāma, but when the temple was destroyed the Deities were brought to Sukhasāgara. When that temple merged into the bed of the Ganges, the Deities were brought with Jāhnava-mātā's Deity to Sāhebaḍāṅgā Beḍigrāma. Since that place also has been destroyed, all the Deities are now situated in the village named Cānduḍe-grāma, which is situated one mile up from Pālapāḍā, as referred to above.

TEXT 40

TEXT

tāṅra putra----mahāsaya śrī-kāṇu ṭhākura
yāṅra dehe rahe krṣṇa-premāṁṛta-pūra

SYNONYMS

tāṅra putra--his son; mahāsaya--a respectable gentleman; śrī-kāṇu ṭhākura--of the name Śrī Kāṇu Ṭhākura; yāṅra--whose; dehe--in the body; rahe--remained; krṣṇa-prema-amṛta-pūra--the nectar of devotional service to Kṛṣṇa.

TRANSLATION
Śrī Kānu Ṭhākura, a very respectable gentleman, was the son of Puruṣottama dāsa Ṭhākura. He was such a great devotee that Lord Kṛṣṇa always lived in his body.

PURPORT

To go to the headquarters of Kānu Ṭhākura, one has to proceed by boat from the Jhikara-gāchā-ghāṭa station to the river known as Kapotākṣa. Otherwise, if one goes about two or two and a half miles from the Jhikara-gāchā-ghāṭa station, he can see Bodhakhāṇā, the headquarters of Kānu Ṭhākura. The son of Sadāśiva was Puruṣottama Ṭhākura, and his son was Kānu Ṭhākura. The descendants of Kānu Ṭhākura know him as Nāgara Puruṣottama. He was the cowherd boy named Dāma during kṛṣṇa-līlā. It is said that just after the birth of Kānu Ṭhākura, his mother, Jāhnava, died. When he was about twelve days old, Śrī Nityānanda Prabhu took him to His home at Khaḍadaha. It is ascertained that Kānu Ṭhākura was born some time in the Bengali year 942 (A.D. 1535). It is said that he took birth on the Ratha-yāтра day. Because he was a great devotee of Lord Kṛṣṇa from the very beginning of his life, Śrī Nityānanda Prabhu gave him the name Śīśu Kṛṣṇadāsa. When he was five years old he went to Vṛndāvana with Jāhnava-mātā, and upon seeing the ecstatic symptoms of Kānu Ṭhākura, the Gosvāmīs gave him the name Kāṇāi Ṭhākura.

In the family of Kānu Ṭhākura there is a Rādhā-Kṛṣṇa Deity known as Prāṇavallabha. It is said that his family worshiped this Deity long before the appearance of Lord Caitanya Mahāprabhu. When there was a Maharashtrian invasion of Bengal, the family of Kānu Ṭhākura was scattered, and after the invasion one Harikṛṣṇa Gosvāmī of that family came back to their original home, Bodhakhāṇā, and re-established the Prāṇavallabha Deity. The descendants of the family still engage in the service of Prāṇavallabha. Kānu Ṭhākura was present during the Kheṭari utsava, when Jāhnava-devī and Vīrabhadra Gosvāmī were also present. One of Kānu Ṭhākura's family members, Mādhavacārya, married the daughter of Śrī Nityānanda Prabhu, who was named Gāgādevī. Both Puruṣottama Ṭhākura and Kānu Ṭhākura had many disciples from brāhmaṇa families. Most of the disciplic descendants of Kānu Ṭhākura now reside in the village named Gaḍabetā, by the river Śilāvatī, in the Midnapore district.

TEXT 41

TEXT

mahā-bhāgavata-śreṣṭha datta udbhāraṇa
sarva-bhāve seve nityānandera caraṇa

SYNONYMS

mahā-bhāgavata--great devotee; śreṣṭha--chief; datta--the surname Datta; udbhāraṇa--of the name Udbhāraṇa; sarva-bhāve--in all respects; seve--worships; nityānandera--of Lord Nityānanda; caraṇa--lotus feet.

TRANSLATION

Udbhāraṇa Datta Ṭhākura, the eleventh among the twelve cowherd boys, was an exalted devotee of Lord Nityānanda Prabhu. He worshiped the lotus feet of Lord Nityānanda in all respects.
The Gaura-ganoddeśa-dīpikā, verse 129, states that Uddhāraṇa Datta Ṭhākura was formerly the cowherd boy of Vṛndāvana named Subāhu. Uddhāraṇa Datta Ṭhākura, previously known as Śrī Uddhāraṇa Datta, was a resident of Saptagrāma, which is situated on the bank of the Sarasvatī River near the Triśabighā railway station in the district of Hugalī. At the time of Uddhāraṇa Ṭhākura, Saptagrāma was a very big town, encompassing many other places such as Vāsudeva-pura, Bāṅśabedīyā, Kṛṣṇapura, Nityānanda-pura, Śivapura, Śaṅkanagara and Saptagrāma.

Calcutta was developed under British rule by the influential mercantile community, and especially by the suvarṇa-vanik community who came down from Saptagrāma to establish their businesses and homes all over Calcutta. They were known as the Saptagrāmi mercantile community of Calcutta, and most of them belonged to the Mullik and Sil families. More than half of Calcutta belonged to this community, as did Śrīla Uddhāraṇa Ṭhākura. Our paternal family also came from this district and belonged to the same community. The Mulliks of Calcutta are divided into two families, namely, the Sil family and the De family. All the Mulliks of the De family originally belong to the same family and gotra. We also formerly belonged to the branch of the De family whose members, intimately connected with the Muslim rulers, received the title Mullik.

In the Caitanya-bhāgavata, Antya-khaṇḍa, Chapter Five, it is said that Uddhāraṇa Datta was an extremely elevated and liberal Vaiṣṇava. He was born with the right to worship Nityānanda Prabhu. It is also stated that Nityānanda Prabhu, after staying for some time in Khajadaha, came to Saptagrāma and stayed in the house of Uddhāraṇa Datta. The suvarṇa-vanik community to which Uddhāraṇa Datta belonged was actually a Vaiṣṇava community. Its members were bankers and gold merchants (suvarṇa means "gold," and vanik means "merchant"). Long ago there was a misunderstanding between Balla Sena and the suvarṇa-vanik community because of the great banker Gaurī Sena. Balla Sena was taking loans from Gaurī Sena and spending money extravagantly, and therefore Gaurī Sena stopped supplying money. Balla Sena took revenge by instigating a social conspiracy to make the suvarṇa-vaniks outcasts, and since then they have been ostracized from the higher castes, namely, the brāhmaṇas, kṣatriyas and vaiśyas. But by the grace of Śrīla Nityānanda Prabhu, the suvarṇa-vanik community was again elevated. It is said in the Caitanya-bhāgavata, yateka vanik-kula uddhāraṇa haite pavitra ha-ila dvidhā nāhika ihāte: there is no doubt that all the community members of the suvarṇa-vanik society were again purified by Śrī Nityānanda Prabhu.

In Saptagrāma there is still a temple with a six-armed Deity of Śrī Caitanya Mahāprabhu that was personally worshiped by Śrīla Uddhāraṇa Datta Ṭhākura. On the right side of Śrī Caitanya Mahāprabhu is a Deity of Śrī Nityānanda Prabhu, and on the left side is Gadādhara Prabhu. There are also a Rādhā-Govinda mūrti and a sālagrāma-sīlā, and below the throne is a picture of Śrī Uddhāraṇa Datta Ṭhākura. In front of the temple there is now a big hall, and in front of the hall is a Mādhavī-lātā plant. The temple is in a very shady, cool and nicely situated location. When we returned from America in 1967, the executive committee members of this temple invited us to visit it, and thus we had the opportunity to visit this temple with some American students. Formerly, in our childhood, we visited this temple with our parents because all the members of the suvarṇa-vanik community enthusiastically take interest in this temple of Uddhāraṇa Datta Ṭhākura. In the Bengali year 1283 (A.D. 1876) one bābājī of the name Nītāi dāsa arranged for a donation of twelve bighās of land for this temple. The management of the temple later
deteriorated, but then in 1306 (A.D. 1899), through the cooperation of the famous Balarama Mullik of Hugali, who was a subjudge, and many rich suvarna-
vañik community members, the management of the temple improved greatly. Not
more than fifty years ago, one of the family members of Uddhāraṇa Datta
Ṭhākura named Jagamohana Datta established a wooden mūrti(statue) of Uddhāraṇa
Datta Ṭhākura in the temple, but that mūrti is no longer there; at present, a
picture of Uddhāraṇa Datta Ṭhākura is worshiped. It is understood, however,
that the wooden mūrti of Uddhāraṇa Ṭhākura was taken away by Śrī Madana-mohana
Datta and is now being worshiped with a śālagrāma-śilā by Śrīnātha Datta.

Uddhāraṇa Datta Ṭhākura was the manager of the estate of a big Zamindar in
Naihāṭī, about one and a half miles north of Katwa. The relics of this royal
family are still visible near the Dāṅhāṭa station. Since Uddhāraṇa Datta
Ṭhākura was the manager of the estate, it was also known as Uddhāraṇa-pura.
Uddhāraṇa Datta Ṭhākura installed Nitäi-Gaura Deities that were later brought
to the house of the Zamindar, which was known as Vanaoyārībāda. Śrīla
Uddhāraṇa Datta Ṭhākura remained a householder throughout his life. His
father’s name was Śrīkara Datta, his mother’s name was Bhadrāvatī, and his
son’s name was Śrīnivāsa Datta.

TEXT 42

TEXT

ācārya vaiśṇavānanda bhakti-adhikārī
pūrve nāma chila yānra ‘raghunātha purī’

SYNONYMS

ācārya--teacher; vaiśṇavānanda--of the name Vaiśṇavānanda; bhakti--devotional service; adhikārī--fit candidate; pūrve--previously; nāma--name;
chila--was; yānra--whose; raghunātha purī--of the name Raghunātha Purī.

TRANSLATION

The twenty-seventh prominent devotee of Nityānanda Prabhu was Ācārya
Vaiśṇavānanda, a great personality in devotional service. He was formerly
known as Raghunātha Purī.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā, verse 97, it is said that Raghunātha Purī
was previously very powerful in the eight mystic successes. He was an
incarnation of one of the successes.

TEXT 43

TEXT

viṣṇudāsa, nandana, gaṅgādāsa----tina bhāi
pūrve yānra ghare chilā ṭhākura nūtāi

SYNONYMS
Another important devotee of Lord Nityānanda Prabhu was Viṣṇudāsa, who had two brothers, Nandana and Gaṅgādāsa. Lord Nityānanda Prabhu sometimes stayed at their house.

PURPORT

The three brothers Viṣṇudāsa, Nandana and Gaṅgādāsa were residents of Navadvīpa and belonged to the Bhaṭṭācārya brāhmaṇa family. Both Viṣṇudāsa and Gaṅgādāsa stayed for some time with Śrī Caitanya Mahāprabhu at Jagannātha Purī, and the Caitanya-bhāgavata states that formerly Nityānanda Prabhu stayed at their house.

TEXT 44

TEXT

nityānanda-bhṛtya----paramānanda upādhyāya
śrī-jīva paṇḍita nityānanda-guṇa gāya

SYNONYMS

nityānanda-bhṛtya--servant of Nityānanda Prabhu; paramānanda upādhyāya--of the name Paramānanda Upādhyāya; śrī-jīva paṇḍita--of the name Śrī Jīva Paṇḍita; nityānanda--Lord Nityānanda Prabhu; guṇa--qualities; gāya--glorified.

TRANSLATION

Paramānanda Upādhyāya was Nityānanda Prabhu's great servitor. Śrī Jīva Paṇḍita glorified the qualities of Śrī Nityānanda Prabhu.

PURPORT

Śrī Paramānanda Upādhyāya was an advanced devotee. His name is mentioned in the Caitanya-bhāgavata, where Śrī Jīva Paṇḍita is also mentioned as the second son of Ratnagarbha Ācārya and a childhood friend of Hāḍāi Ojhā, the father of Nityānanda Prabhu. In the Gaura-gaṇoddeśa-dīpikā, verse 169, it is said that Śrī Jīva Paṇḍita was formerly the gopī named Indirā.
former; yāhāra—whose; ghare—in the house; nityānanda—of Lord Nityānanda Prabhu; vasati—residence.

TRANSLATION

The thirty-first devotee of Lord Nityānanda Prabhu was Paramānanda Gupta, who was greatly devoted to Lord Kṛṣṇa and highly advanced in spiritual consciousness. Formerly Nityānanda Prabhu also resided at his house for some time.

PURPORT

Paramānanda Gupta composed a prayer to Lord Kṛṣṇa known as Kṛṣṇa-stavāvalī. In the Gaura-gaṇoddeśa-dīpikā, verses 194 and 199, it is stated that he was formerly the gopī named Mañjumedha.

TEXT 46

TEXT

nārāyaṇa, kṛṣṇadāsa āra manohara
devānanda—-cāri bhāi nitāi-kiṅkara

SYNONYMS

nārāyaṇa—of the name Nārāyaṇa; kṛṣṇadāsa—of the name Kṛṣṇadāsa; āra—and; manohara—of the name Manohara; devānanda—of the name Devānanda; cāri bhāi—four brothers; nitāi-kiṅkara—servants of Lord Nityānanda Prabhu.

TRANSLATION

The thirty-second, thirty-third, thirty-fourth and thirty-fifth prominent devotees were Nārāyaṇa, Kṛṣṇadāsa, Manohara and Devānanda, who always engaged in the service of Lord Nityānanda.

TEXT 47

TEXT

hoḍa kṛṣṇadāsa—-nityānanda-prabhu-prāṇa
nityānanda-pada vinu nāhi jāne āna

SYNONYMS

hoḍa kṛṣṇadāsa—of the name Hoḍa Kṛṣṇadāsa; nityānanda-prabhu—of Lord Nityānanda; prāṇa—life and soul; nityānanda-pada—of the lotus feet of Lord Nityānanda; vinu—except; nāhi—does not; jāne—know; āna—anything else.

TRANSLATION

The thirty-sixth devotee of Lord Nityānanda was Hoḍa Kṛṣṇadāsa, whose life and soul was Nityānanda Prabhu. He was always dedicated to the lotus feet of Nityānanda, and he knew no one else but Him.

PURPORT
The residence of Kṛṣṇadāsa Hoḍa was Baḍagāchi, which is now in Bangladesh.

TEXT 48

TEXT

nakaḍi, mukunda, sūrya, mādhava, śrīdhara
rāmānanda vasu, jagannātha, mahādhara

SYNONYMS

nakaḍi--of the name Nakaḍi; mukunda--of the name Mukunda; sūrya--of the name Sūrya; mādhava--of the name Mādhava; śrīdhara--of the name Śrīdhara; rāmānanda vasu--of the name Rāmānanda Vasu; jagannātha--of the name Jagannātha; mahādhara--of the name Mahādhara.

TRANSLATION

Among Lord Nityananda’s devotees, Nakaḍi was the thirty-seventh, Mukunda the thirty-eighth, Sūrya the thirty-ninth, Mādhava the fortieth, Śrīdhara the forty-first, Rāmānanda the forty-second, Jagannātha the forty-third and Mahādhara the forty-fourth.

PURPORT

Śrīdhara was the twelfth gopāla.

TEXT 49

TEXT

śrīmanta, gokula-dāsa hariharānanda
śivāi, nandāi, avadhūta paramānanda

SYNONYMS

śrī-manta--of the name Śrīmanta; gokula-dāsa--of the name Gokula dāsa; hariharānanda--of the name Hariharānanda; śivāi--of the name Śivāi; nandāi--of the name Nandāi; avadhūta paramānanda--of the name Avadhūta Paramānanda.

TRANSLATION

Śrīmanta was the forty-fifth, Gokula dāsa the forty-sixth, Hariharānanda the forty-seventh, Śivāi the forty-eighth, Nandāi the forty-ninth and Paramānanda the fiftieth.
vasanta--of the name Vasanta; navanī hoḍa--of the name Navanī Hoḍa; gopāla--of the name Gopāla; sanātana--of the name Sanātana; viṣṇāi hājarā--of the name Viṣṇāi Hājarā; krṣṇānanda--of the name Krṣṇānanda; sulocana--of the name Sulocana.

TRANSLATION

Vasanta was the fifty-first, Navanī Hoḍa the fifty-second, Gopāla the fifty-third, Sanātana the fifty-fourth, Viṣṇāi the fifty-fifth, Krṣṇānanda the fifty-sixth and Sulocana the fifty-seventh.

PURPORT

Navanī Hoḍa appears to have been the same person as Hoḍa Krṣṇadāsa, the son of the King of Baḍagāḍhi. His father’s name was Hari Hoḍa. One can visit Baḍagāḍhi by taking the Lālagolā-ghāṭa railway line. Formerly the Ganges flowed by Baḍagāḍhi, but now it has become a canal known as the Kālṣira Khāla. Near the Muḍāgāḍhā station is a village known as Śāligrāma in which King Krṣṇadāsa arranged for the marriage of Śrī Nityānanda Prabhu, as described in the Bhakti-ratnakara, (Twelfth Wave). It is sometimes said that Navanī Hoḍa was the son of Rāja Krṣṇadāsa. His descendants still live in Rukuṇapura, a village near Bahiragāḍhi. They belong to the dakṣīṇa-rādhīya-kāyastha community, but, having been reformed as brāhmaṇas, they still initiate all classes of men.

TEXT 51

TEXT

kaṁśāri sena, rāmasena, rāmacandra kavirāja
govinda, śrīraṅga, mukunda, tina kavirāja

SYNONYMS

kaṁśāri sena--of the name Kaṁśāri Sena; rāmasena--of the name Rāmasena; rāmacandra kavirāja--of the name Rāmacandra Kavirāja; govinda--of the name Govinda; śrīraṅga--of the name Śrīraṅga; mukunda--of the name Mukunda; tina kavirāja--all three are Kavirājas, or physicians.

TRANSLATION

The fifty-eighth great devotee of Lord Nityānanda Prabhu was Kaṁśāri Sena, the fifty-ninth was Rāmasena, the sixtieth was Rāmacandra Kavirāja, and the sixty-first, sixty-second and sixty-third were Govinda, Śrīraṅga and Mukunda, who were all physicians.

PURPORT

Śrī Rāmacandra Kavirāja, the son of Khanaḍavāsī Ciraṇjīva and Sunanda, was a disciple of Śrīnivāsa Ācārya and the most intimate friend of Narottama dāsa Ṭhākura, who prayed several times for his association. His youngest brother was Govinda Kavirāja. Śrīla Jīva Gosvāmī very much appreciated Śrī Rāmacandra Kavirāja’s great devotion to Lord Krṣṇa and therefore gave him the title Kavirāja. Śrī Rāmacandra Kavirāja, who was perpetually disinterested in family life, greatly assisted in the preaching work of Śrīnivāsa Ācārya and Narottama.
dāsa Ṭhākura. He resided at first in Śrīkhaṇḍa but later in the village of Kumāra-nagara on the bank of the Ganges.

Govinda Kavirāja was the brother of Rāmacandra Kavirāja and youngest son of Ciraṅjīva of Śrīkhaṇḍa. Although at first a śākta, or worshiper of Goddess Durgā, he was later initiated by Śrīnivāsa Ācārya Prabhu. Govinda Kavirāja also resided first in Śrīkhaṇḍa and then in Kumāra-nagara, but later he moved to the village known as Teliyā Budhari, on the southern bank of the river Padmā. Since Govinda Kavirāja, the author of two books, Saṅgīta-mādhava and Gītāmṛta, was a great Vaiṣṇava kavi, or poet, Śrīla Jīva Gosvāmī gave him the title Kavirāja. He is described in the Bhakti-ratnākara (Ninth Wave).

Kaṁsāri Sena was formerly Ratnāvalī in Vraja, as described in the Gaura-gaṇoddeśa-dīpikā, verses 194 and 200.

TEXT 52

TEXT

pītāmbara, mādhavācārya, dāsa dāmodara
śaṅkara, mukunda, jñāna-dāsa, manohara

SYNONYMS

pītāmbara--of the name Pītāmbara; mādhavācārya--of the name Mādhavācārya; dāsa dāmodara--of the name Dāmodara dāsa; śaṅkara--of the name Śaṅkara; mukunda--of the name Mukunda; jñāna-dāsa--of the name Jñāna dāsa; manohara--of the name Manohara.

TRANSLATION

Among the devotees of Lord Nityānanda Prabhu, Pītāmbara was the sixty-fourth, Mādhavācārya the sixty-fifth, Dāmodara dāsa the sixty-sixth, Śaṅkara the sixty-seventh, Mukunda the sixty-eighth, Jñāna dāsa the sixty-ninth and Manohara the seventieth.

TEXT 53

TEXT

nartaka gopāla, rāmabhadra, gaurāṅga-dāsa
nṛṣimha-caitanya, mīnaketana rāmadāsa

SYNONYMS

nartaka gopāla--the dancer Gopāla; rāmabhadra--of the name Rāmabhadra; gaurāṅga-dāsa--of the name Gaurāṅga dāsa; nṛṣimha-caitanya--of the name Nṛṣimha-caitanya; mīnaketana rāma-dāsa--of the name Mīnaketana Rāmadāsa.

TRANSLATION

The dancer Gopāla was the seventy-first, Rāmabhadra the seventy-second, Gaurāṅga dāsa the seventy-third, Nṛṣimha-caitanya the seventy-fourth and Mīnaketana Rāmadāsa the seventy-fifth.

PURPORT
The Gaura-gaṇoddeśa-dīpikā, verse 68, describes Mīnaketana Rāmadāsa as an incarnation of Saṅkarṣaṇa.

TEXT 54

TEXT

vṛndāvana-dāsa---nārāyanīra nandana
'caitanya-maṅgala' yeṅho karila racana

SYNONYMS

vṛndāvana-dāsa---Śrīla Vṛndāvana dāsa Ṭhākura; nārāyanīra nandana---son of Nārāyaṇī; caitanya-maṅgala---the book of the name Caitanya-maṅgala; yeṅho---who; karila---did; racana---composition.

TRANSLATION

Vṛndāvana dāsa Ṭhākura, the son of Śrīmatī Nārāyaṇī, composed Śrī Caitanya-maṅgala [later known as Śrī Caitanya-bhāgavata].

TEXT 55

TEXT

bhāgavate kṛṣṇa-līlā varṇilā vedavyāsa
caitanya-līlāte vyāsa----vṛndāvana dāsa

SYNONYMS

bhāgavate---in Śrīmad-Bhāgavatam; kṛṣṇa-līlā---the pastimes of Lord Kṛṣṇa; varṇilā---described; veda-vyāsa---Dvaipāyana Vyāsadeva; caitanya-līlāte---in the pastimes of Lord Caitanya; vyāsa---Vedavyāsa; vṛndāvana dāsa---Śrīla Vṛndāvana dāsa Ṭhākura.

TRANSLATION

Śrīla Vyāsadeva described the pastimes of Kṛṣṇa in Śrīmad-Bhāgavatam. The Vyāsa of the pastimes of Lord Caitanya Mahāprabhu was Vṛndāvana dāsa.

PURPORT

Śrīla Vṛndāvana dāsa Ṭhākura was an incarnation of Vedavyāsa and also a friendly cowherd boy named Kusumāpīda in kṛṣṇa-līlā. In other words, the author of Śrī Caitanya-bhāgavata, Śrīla Vṛndāvana dāsa Ṭhākura, the son of Śrīvāsa Ṭhākura's niece Nārāyaṇī, was a combined incarnation of Vedavyāsa and the cowherd boy Kusumāpīda. There is a descriptive statement by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura in his commentary on Śrī Caitanya-bhāgavata giving the biographical details of the life of Vṛndāvana dāsa Ṭhākura.

TEXT 56

TEXT

sarvaśākhā-śreṣṭha vīrabhadra gosānī
tānra upaśākhā yata, tāra anta nāi

SYNONYMS

sarva-sākhā-śreṣṭha--the best of all the branches; vīrabhadra gosānī--of the name Vīrabhadra Gosānī; tānra upaśākhā--His subbranches; yata--all; tāra--of them; anta--limit; nāi--there is not.

TRANSLATION

Among all the branches of Śrī Nityānanda Prabhu, Vīrabhadra Gosānī was the topmost. His subbranches were unlimited.

TEXT 57

TEXT

ananta nityānanda-gaṇa----ke karu gaṇana
ātma-pavitratā-hetu likhilān kata jana

SYNONYMS

ananta--unlimited; nityānanda-gaṇa--followers of Śrī Nityānanda Prabhu; ke karu--who can; gaṇana--count; ātma-pavitratā--of self-purification; hetu--for the reason; likhilān--I have written; kata jana--some of them.

TRANSLATION

No one can count the unlimited followers of Nityananda Prabhu. I have mentioned some of them just for my self-purification.

TEXT 58

TEXT

ei sarva-sākhā pūrṇa----pakva prema-phale
yāre dekhe, tāre diyā bhāsāila sakale

SYNONYMS

ei--these; sarva-sākhā--all branches; pūrṇa--complete; pakva prema-phale--with ripened fruits of love of Godhead; yāre dekhe--whomever they see; tāre diyā--distributing to him; bhāsāila--overflooded; sakale--all of them.

TRANSLATION

All these branches, the devotees of Lord Nityānanda Prabhu, being full of ripened fruits of love of Kṛṣṇa, distributed these fruits to all they met, flooding them with love of Kṛṣṇa.

TEXT 59

TEXT

anargala prema sabāra, ceṣṭā anargala
prema dite, kṛṣṇa dite dhare mahābala

SYNONYMS

anargala--unchecked; prema--love of Kṛṣṇa; sabāra--of everyone of them; ceṣṭā--activity; anargala--unchecked; prema dite--to give love of Kṛṣṇa; kṛṣṇa dite--to deliver Kṛṣṇa; dhare--they possess; mahābala--great strength.

TRANSLATION

All these devotees had unlimited strength to deliver unobstructed, unceasing love of Kṛṣṇa. By their own strength they could offer anyone Kṛṣṇa and love of Kṛṣṇa.

PURPORT

Śrīla Bhaktivinoda Ṭhākura has sung, kṛṣṇa se tomāra, kṛṣṇa dite pāra, tomāra šakati āche. In this song, Bhaktivinoda Ṭhākura describes that a pure Vaiṣṇava, as the proprietor of Kṛṣṇa and love of Kṛṣṇa, can deliver both to anyone and everyone he likes. Therefore to get Kṛṣṇa and love of Kṛṣṇa one must seek the mercy of pure devotees. Śrīla Viśvanātha Cakravartī Ṭhākura also says, yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi: "By the mercy of the spiritual master one is blessed by the mercy of Kṛṣṇa. Without the grace of the spiritual master one cannot make any advancement." By the grace of a Vaiṣṇava or bona fide spiritual master one can get both love of Godhead, Kṛṣṇa, and Kṛṣṇa Himself.

TEXT 60

TEXT

saṅkṣepe kahilān ei nityānanda-gaṇa
yānhāra avadhi nā pāya 'sahasra-vadana'

SYNONYMS

saṅkṣepe--in brief; kahilān--described; ei--these; nityānanda-gaṇa--devotees of Lord Nityānanda; yānhāra--of whom; avadhi--limitation; nā--does not; pāya--get; sahasra-vadana--the thousand-mouthed Śeṣa Nāga, on whom Lord Viṣṇu lies.

TRANSLATION

I have briefly described only some of the followers and devotees of Lord Nityānanda Prabhu. Even the thousand-mouthed Śeṣa Nāga cannot describe all of these unlimited devotees.

TEXT 61

TEXT

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣnadāśa

SYNONYMS
With an ardent desire to serve the purpose of Śrī Rūpa and Śrī Raghunātha, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Eleventh Chapter, in the matter of the expansions of Lord Nityānanda.

Chapter 12
The Expansions of Advaita Ācārya and Gadādharā Pañḍita

Bhaktivinoda Ṭhākura gives a summary of the Twelfth Chapter of Ādi-līlā in his Amṛta-pravāha-bhāṣya. This Twelfth Chapter describes the followers of Advaita Ācārya, among whom the followers of Acyutānanda, the son of Advaita Ācārya, are understood to be the pure followers who received the cream of the philosophy Śrī Advaita Ācārya enunciated. Other so-called descendants and followers of Advaita Ācārya are not to be recognized. This chapter also includes narrations concerning the son of Advaita Ācārya named Gopāla Miśra and Advaita Ācārya's servant named Kamalākānta Viśva. In his early life Gopāla fainted during the cleansing of the Guṇḍicā- mandira at Jagannātha Purī and thus became a recipient of the mercy of Lord Caitanya Mahāprabhu. The story of Kamalākānta Viśva concerns his borrowing three hundred rupees from Pratāparudra Mahārāja to clear the debts of Advaita Ācārya, for which Śrī Caitanya Mahāprabhu chastised him when He came to know of it. Kamalākānta Viśva was then purified by the request of Śrī Advaita Ācārya. After describing the descendants of Advaita Ācārya, the chapter concludes by describing the followers of Gadādharā Pañḍita Gosvāmī.

TEXT 1

TEXT

advaitāṅghry-abja-bhrṅgāṁs tān
sārāsāra-bhṛto 'khilān
hitvāsārān sāra-bhṛto
naumi caitanya-jīvanān

SYNONYMS

advaita-āṅghri--the lotus feet of Advaita Ācārya; abja--lotus flower; bhrṅgān--bumblebees; tān--all of them; sāra-asāra--real and not real; bhṛtaḥ--accepting; akhilān--all of them; hitvā--giving up; asārān--not real; sāra-bhṛtaḥ--those who are real; naumi--offer my obeisances; caitanya-jīvanān--whose life and soul was Lord Caitanya Mahāprabhu.

TRANSLATION

The followers of Śrī Advaita Prabhu were of two kinds. Some were real followers, and the others were false. Rejecting the false followers, I offer
my respectful obeisances to Śrī Advaita Ācārya's real followers, whose life and soul was Śrī Caitanya Mahāprabhu.

TEXT 2

TEXT

jaya jaya mahāprabhu śrī-kṛṣṇa-caitanya jaya jaya nityānanda jayādvaita dhanya

SYNONYMS

jaya jaya—all glories; mahāprabhu—Mahāprabhu; śrī-kṛṣṇa-caitanya—of the name Śrī Kṛṣṇa Caitanya; jaya jaya—all glories; nityānanda—to Lord Nityānanda Prabhu; jaya advaita—all glories to Advaita Prabhu; dhanya—who are all very glorious.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Śrī Advaita Prabhu! All of Them are glorious.

TEXT 3

TEXT

śrī-caitanyāmara-taror dvitiya-skandha-rūpināḥ śrīmad-advaita-candrasya sākhā-rūpān gaṇān numaḥ

SYNONYMS

śrī-caitanya—Lord Śrī Caitanya Mahāprabhu; amara—eternal; taroḥ—of the tree; dvitiya—second; skandha—big branch; rūpināḥ—in the form of; śrīmat—the all-glorious; advaita-candrasya—of Lord Advaitacandra; sākhā-rūpān—in the form of branches; gaṇān—to all the followers; numaḥ—I offer my respectful obeisances.

TRANSLATION

I offer my respectful obeisances to the all-glorious Advaita Prabhu, who forms the second branch of the eternal Caitanya tree, and to His followers, who form His subbranches.

TEXT 4

TEXT

vṛkṣera dvitiya skandha—ācārya-gosāni tāṇra yata sākhā ha-ila, tāra lekhā nāni

SYNONYMS
Srī Advaita Prabhu was the second big branch of the tree. There are many subbranches, but it is impossible to mention them all.

TEXT 5

caitanya-mālīra kṛpā-jalera secane
sei jale puṣṭa skandha bāde dine dine

SYNONYMS

caitanya-mālīra--of the gardener named Caitanya; kṛpā-jalera--of the water of His mercy; secane--by sprinkling; sei jale--by that water; puṣṭa--nourished; skandha--branches; bāde--increased; dine dine--day after day.

TRANSLATION

Srī Caitanya Mahāprabhu was also the gardener, and as He poured the water of His mercy on the tree, all the branches and subbranches grew, day after day.

TEXT 6

sei skandhe yata prema-phala upajila
sei kṛṣṇa-prema-phale jagat bharila

SYNONYMS

sei skandhe--on that branch; yata--all; prema-phala--fruits of love of Godhead; upajila--grew; sei--those; kṛṣṇa-prema-phale--fruits of love of Kṛṣṇa; jagat--the whole world; bharila--spread over.

TRANSLATION

The fruits of love of Godhead that grew on those branches of the Caitanya tree were so large that they flooded the entire world with love of Kṛṣṇa.

TEXT 7

sei jala skandhe kare śākhāte saṅcāra
phale-phule bāde,----śākhā ha-ila vistāra

SYNONYMS
sei jala--that water; skandhe--on the branches; kare--does; śākhāte--on the subbranches; sāncāra--growing; phale-phule--in fruits and flowers; bāde--increases; śākhā--the branches; ha-ila--became; vistāra--widespread.

TRANSLATION

As the trunk and branches were watered, the branches and subbranches spread lavishly, and the tree grew full with fruits and flowers.

TEXT 8

TEXT

prathame ta' eka-mata ācāryera gaṇa
pāche dui-mata haila daivera kāraṇa

SYNONYMS

prathame--in the beginning; ta'--however; eka-mata--one opinion; ācāryera--of Advaita Ācārya; gaṇa--followers; pāche--later; dui-mata--two opinions; haila--became; daivera--of providence; kāraṇa--the cause.

TRANSLATION

At first all the followers of Advaita Ācārya shared a single opinion. But later they followed two different opinions, as ordained by providence.

PURPORT

The words daivera kāraṇa indicate that by dint of providence, or by God's will, the followers of Advaita Ācārya divided into two parties. Such disagreement among the disciples of one Ācārya is also found among the members of the Gauḍīya Maṭha. In the beginning, during the presence of Oṁ Viṣṇupāda Paramahaṁsa Parivṛṭjakācārya Aṣṭottara-śata Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, all the disciples worked in agreement; but just after his disappearance, they disagreed. One party strictly followed the instructions of Bhaktisiddhānta Sarasvatī Ṭhākura, but another group created their own concoction about executing his desires. Bhaktisiddhānta Sarasvatī Ṭhākura, at the time of his departure, requested all his disciples to form a governing body and conduct missionary activities cooperatively. He did not instruct a particular man to become the next Ācārya. But just after his passing away, his leading secretaries made plans, without authority, to occupy the post of Ācārya, and they split into two factions over who the next Ācārya would be. Consequently, both factions were asāra, or useless, because they had no authority, having disobeyed the order of the spiritual master. Despite the spiritual master's order to form a governing body and execute the missionary activities of the Gauḍīya Maṭha, the two unauthorized factions began litigation that is still going on after forty years with no decision.

Therefore, we do not belong to any faction. But because the two parties, busy dividing the material assets of the Gauḍīya Maṭha institution, stopped the preaching work, we took up the mission of Bhaktisiddhānta Sarasvatī Ṭhākura and Bhaktivinoda Ṭhākura to preach the cult of Caitanya Mahāprabhu all over the world, under the protection of all the predecessor Ācāryas, and we find that our humble attempt has been successful. We followed the principles especially explained by Śrīla Viśvanātha Cakravartī Ṭhākura in his commentary.
According to this instruction of Visvanātha Cakravartī Ṣhākura, it is the duty of a disciple to follow strictly the orders of his spiritual master. The secret of success in advancement in spiritual life is the firm faith of the disciple in the orders of his spiritual master. The Vedas confirm this:

_yasya deve parā bhaktir_
_yathā deve tathā gurau_
_tasyaite kathitā hy arthāḥ_
_prakāśante mahātmanah_

"To one who has staunch faith in the words of the spiritual master and the words of the Supreme Personality of Godhead, the secret of success in Vedic knowledge is revealed." The Kṛṣṇa consciousness movement is being propagated according to this principle, and therefore our preaching work is going on successfully, in spite of the many impediments offered by antagonistic demons, because we are getting positive help from our previous ācāryas. One must judge every action by its result. The members of the self-appointed ācārya's party who occupied the property of the Gauḍīya Maṭha are satisfied, but they could make no progress in preaching. Therefore by the result of their actions one should know that they are asāra, or useless, whereas the success of the ISKCON party, the International Society for Krishna Consciousness, which strictly follows guru and Gaurṅga, is increasing daily all over the world. Śrīla Bhaktisiddhānta Sarasvatī Ṣhākura wanted to print as many books as possible and distribute them all over the world. We have tried our best in this connection, and we are getting results beyond our expectations.

**TEXT 9**

**TEXT**

_keha ta’ ācārya ājñāya, keha ta’ sva-tantra_
_sva-mata kalpanā kare daiva-paratantra_

**SYNONYMS**

_keha ta’--some; ācārya--the spiritual master; ājñāya--upon His order; keha ta’--some; sva-tantra--independently; sva-mata--their own opinions; kalpanā kare--they concoct; daiva-paratantra--under the spell of māyā._

**TRANSLATION**

_Some of the disciples strictly accepted the orders of the ācārya, and others deviated, independently concocting their own opinions under the spell of daivī-māyā._

**PURPORT**

_This verse describes the beginning of a schism. When disciples do not stick to the principle of accepting the order of their spiritual master, immediately there are two opinions. Any opinion different from the opinion of the spiritual master is useless. One cannot infiltrate materially concocted ideas into spiritual advancement. That is deviation. There is no scope for adjusting spiritual advancement to material ideas._
TEXT 10

TEXT

ācāryera mata yei, sei mata sāra
tānra ājñā laṅghi' cale, sei ta' asāra

SYNONYMS

ācāryera--of the spiritual master (Advaita Prabhu); mata--opinion; yei--what is; sei--that; mata--opinion; sāra--active principle; tānra--his; ājñā--order; laṅghi'--transgressing; cale--becomes; sei--that; ta'--however; asāra--useless.

TRANSLATION

The order of the spiritual master is the active principle in spiritual life. Anyone who disobeys the order of the spiritual master immediately becomes useless.

PURPORT

Here is the opinion of Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī. Persons who strictly follow the orders of the spiritual master are useful in executing the will of the Supreme, whereas persons who deviate from the strict order of the spiritual master are useless.

TEXT 11

TEXT

asārera nāme ihāṅ nāhi prayojana
bhedā jānibāre kari ekatra gaṅana

SYNONYMS

asārera--of the useless persons; nāme--in their name; ihāṅ--in this connection; nāhi--there is no; prayojana--use; bhedā--differences; jānibāre--to know; kari--I do; ekatra--in one list; gaṅana--counting.

TRANSLATION

There is no need to name those who are useless. I have mentioned them only to distinguish them from the useful devotees.

TEXT 12

TEXT

dhānya-rāśi māpe yaiche pātnā sahite
paścāte pātnā uḍāṅa saṁskāra karite

SYNONYMS
Paddy is mixed with straw at first, and one must fan it to separate the paddy from the straw.

PURPORT

This example given by Kṛṣṇadāsa Kavirāja Gosvāmī is very appropriate. In the case of the Gauḍīya Maṭha members, one can apply a similar process. There are many disciples of Bhaktisiddhānta Sarasvatī Ṭhākura, but to judge who is actually his disciple, to divide the useful from the useless, one must measure the activities of such disciples in executing the will of the spiritual master. Bhaktisiddhānta Sarasvatī Ṭhākura tried his best to spread the cult of Śrī Caitanya Mahāprabhu to countries outside India. When he was present he patronized the disciples to go outside India to preach the cult of Śrī Caitanya Mahāprabhu, but they were unsuccessful because within their minds they were not actually serious about preaching His cult in foreign countries; they simply wanted to take credit for having gone to foreign lands and utilize this recognition in India by advertising themselves as repatriated preachers. Many svāmīs have adopted this hypocritical means of preaching for the last eighty years or more, but no one could preach the real cult of Kṛṣṇa consciousness all over the world. They merely came back to India falsely advertising that they had converted all the foreigners to the ideas of Vedānta or Kṛṣṇa consciousness, and then they collected funds in India and lived satisfied lives of material comfort. As one fans paddy to separate the real paddy from useless straw, by accepting the criterion recommended by Kṛṣṇadāsa Kavirāja Gosvāmī one can very easily understand who is a genuine world-preacher and who is useless.

TEXT 13

TEXT

acyutānanda----baḍa sākhā, ācārya-nandana
ājanma sevilā teṅho caitanya-caraṇa

SYNONYMS

acyutānanda--of the name Acyutānanda; baḍa sākhā--a big branch; ācārya-nandana--the son of Advaita Ācārya; ājanma--from the very beginning of life; sevilā--served; teṅho--he; caitanya-caraṇa--the lotus feet of Lord Caitanya.

TRANSLATION

A big branch of Advaita Ācārya was Acyutānanda, His son. From the beginning of his life he engaged in the service of the lotus feet of Lord Caitanya.
caitanya-gosâñira guru----keśava bhāratī
ei pitâra vākya śuni' duḥkha pāila ati

SYNONYMS
caitanya--Lord Caitanya; gosâñira--the spiritual master; guru--His spiritual master; keśava bhāratī--of the name Keśava Bhāratī; ei--these; pitâra--his father's; vākya--words; śuni'--hearing; duḥkha--unhappiness; pāila--got; ati--very much.

TRANSLATION
When Acyutānanda heard from his father that Keśava Bhāratī was the spiritual master of Lord Caitanya Mahāprabhu, he was very unhappy.

TEXT 15

TEXT
jagad-gurute tumī kara aiche upadeśa
tomāra ei upadeśe naṣṭa ha-ilā deśa

SYNONYMS
jagat-gurute--on the spiritual master of the universe; tumī--You; kara--do; aiche--such; upadeśa--instruction; tomāra--Your; ei upadeśe--by this instruction; naṣṭa--spoiled; ha-ilā--will become; deśa--the country.

TRANSLATION
He told his father, "Your instruction that Keśava Bhāratī is the spiritual master of Caitanya Mahāprabhu will spoil the entire country.

TEXT 16

TEXT
caudda bhuvanera guru----caitanya-gosāñi
tānra guru----anya, ei kona śāstre nāi

SYNONYMS
caudda--fourteen; bhuvanera--planetary systems; guru--master; caitanya-gosāñi--Lord Śrī Caitanya Mahāprabhu; tānra guru--His spiritual master; anya--someone else; ei--this; kona--any; śāstre--in scripture; nāi--there is no mention.

TRANSLATION
"Lord Caitanya Mahāprabhu is the spiritual master of the fourteen worlds, but You say that someone else is His spiritual master. This is not supported by any revealed scripture."
TEXT

pañcama varṣera bālaka kahe siddhāntera sāra
śuniyā pāilā ācārya santōsa apāra

SYNONYMS

pañcama--five; varṣera--years; bālaka--small boy; kahe--says; siddhāntera--conclusive; sāra--essence; śuniyā--hearing; pāilā--got; ācārya--Advaita Ācārya; santōsa--satisfaction; apāra--very much.

TRANSLATION

When Advaita Ācārya heard this statement from His five-year-old son Acyutananda, He felt great satisfaction because of his conclusive judgment.

PURPORT

Commenting on verses 13 through 17, Bhaktisiddhānta Sarasvati Ṭhākura gives an extensive description of the descendants of Advaita Ācārya. The Caitanya-bhāgavata, Antya-khaṇḍa, Chapter One, states that Acyutananda was the eldest son of Advaita Ācārya. The Sanskrit book Advaita-carita states, "Advaita Ācārya Prabhu had three sons, named Acyuta, Kṛṣṇa Miśra and Gopāla dāsa, all born of the womb of His wife, Sītādevī, who were devotees of Lord Caitanya. Advaita Ācārya also had three more sons, whose names were Balarāma, Svarūpa and Jagadīśa. Thus there were six sons of Advaita Ācārya." Among the six sons, three were strict followers of Lord Caitanya Mahāprabhu, and of these three, Acyutananda was the eldest.

Advaita Prabhu married in the beginning of the fifteenth century śaṅkṛa (late fifteenth century A.D.). When Lord Caitanya Mahāprabhu wanted to visit the village of Rāmakeli while going from Jagannātha Purī to Vṛndāvana during the śaṅkṛa years 1433 and 1434 (A.D. 1512 and 1513), Acyutananda was only five years old. The Caitanya-bhāgavata, Antya-khaṇḍa, Fourth Chapter, describes Acyutananda at that time as pañca-varṣa vasayā madhura digambara, "only five years old and standing naked." Therefore it is to be concluded that Acyutananda was born sometime in the year 1428 (A.D. 1507). Before the birth of Acyutananda, Advaita Prabhu’s wife, Sītādevī, came to see Lord Caitanya Mahāprabhu at His birth. Thus it is not impossible that she had the other three sons by Advaita within the twenty-one years between 1407 and 1428 śaṅkṛa (A.D. 1486 and 1507). In an unauthorized book of the name Sītādvaita-carita, published in Bengali in the unauthorized newspaper Nityānanda-dāyini in 1792 śaṅkṛa (A.D. 1871), it is mentioned that Acyutananda was a class friend of Śrī Caitanya Mahāprabhu. According to Caitanya-bhāgavata, this statement is not at all valid. When Caitanya Mahāprabhu accepted the renounced order of sannyāsa, He came to the house of Advaita Prabhu at Śaṅtipura in the year 1431 śaṅkṛa (A.D. 1510). At that time, as stated in Caitanya-bhāgavata, Antya-khaṇḍa, Chapter One, Acyutananda was only three years old. The Caitanya-bhāgavata further states that the naked child, the son of Advaita Prabhu, immediately came and fell down at the lotus feet of Lord Śrī Caitanya Mahāprabhu. The Lord immediately took him on His lap, although he was not very clean, having dust all over his body. Lord Caitanya said, "My dear Acyuta, Advaita Ācārya is My father, and thus we are brothers."

Before Śrī Caitanya Mahāprabhu exhibited His spiritual forms during His residence at Nava-dvīpa, He asked Śrī Rāma Paṇḍita, Śrīvāsa Ṭhākura’s brother, to go to Śaṅtipura and bring back Advaita Ācārya. Acyutananda joined his
father at that time. It is said, advaitera tanaya 'acyutänanda' nāma. parama-bālaka, seho kānde avirāma. Acyutänanda also joined in crying in transcendental bliss. Again, when Lord Caitanya beat Advaita Ācārya for explaining Śrīmad-Bhāgavatam from an impersonalist viewpoint opposed to the principles of bhakti-yoga, Acyutänanda was also present. Therefore all these incidents must have occurred only two or three years before Lord Caitanya accepted the sannyāsa order. In the Caitanya-bhāgavata, Antya-khaṇḍa, Chapter One, it is stated that Acyutänanda, the son of Advaita Ācārya, offered his obeisances to the Lord. Therefore it should be concluded that from the very beginning of his life Acyutänanda was a great devotee of Lord Caitanya Mahāprabhu.

There is no information that Acyutänanda ever married, but he is described as the biggest branch of the Advaita Ācārya family. From a book named Śākhā-nirnāyāmṛta it is understood that Acyutänanda was a disciple of Gadādhara and that he took shelter of Lord Caitanya in Jagannātha Purī and engaged in devotional service. The Caitanya-caritāmṛta, Ādi-līlā, Chapter Ten, states that Acyutänanda, the son of Advaita Ācārya, lived in Jagannātha Purī, taking shelter of Lord Caitanya Mahāprabhu. Gadādhara Paṇḍita, in the last years of his life, also lived with Lord Caitanya Mahāprabhu at Jagannātha Purī. There is no doubt, therefore, that Acyutänanda was a disciple of Paṇḍita Gadādhara. In the accounts of Lord Caitanya Mahāprabhu's dancing in front of the car during the Ratha-yātrā festival, Acyutänanda's name is to be found many times. It is stated that in the party of Advaita Ācārya from Śaṅtipura, Acyutänanda was dancing and others were singing. At that time the boy was only six years old. The Gaura-ganoddeśa-dīpikā, compiled by Śrī Kavi-karnapūra, has described Acyutänanda as a disciple of Gadādhara Paṇḍita and a great and dear devotee of Lord Caitanya Mahāprabhu. According to the opinion of some, he was an incarnation of Kārttikeya, the son of Lord Śiva, and according to others he was formerly the gopī named Acyutā. The Gaura-ganoddeśa-dīpikā has supported both these opinions. Another book, Narottama-vilāsa, compiled by Śrī Narahari dāsa, mentions Acyutänanda's presence during the festival at Khetari. According to Śrī Narahari dāsa, during the last days of his life Acyutänanda stayed in his house at Śaṅtipura, but during the presence of Lord Caitanya Mahāprabhu he lived at Jagannātha Purī with Gadādhara Paṇḍita.

Of the six sons of Advaita Ācārya, three, Acyutänanda, Kṛṣṇa Miśra and Gopāla dāsa, lived faithfully in the service of Caitanya Mahāprabhu. Since Acyutänanda did not accept a wife, he had no issue. The second son of Advaita Ācārya, Kṛṣṇa Miśra, had two sons, Raṅghunātha Cakravartī and Dola-govinda. The descendants of Raṅghunātha still live in Śaṅtipura in the neighborhoods of Madana-gopāla-pāda, Gaṅkara, Mrjāpura and Kumārakhāli. Dola-govinda had three sons, namely, Cānda, Kandarpa and Gopīnātha. The descendants of Kandarpa live in Malda in the village Jikābāḍī. Gopīnātha had three sons, Śrī Vallabha, Prāṇavallabha and Keśava. The descendants of Śrī Vallabha live in the villages known as Maśiyāḍērā (Māhiṣaḍerā), Dāmkadiyā and Caṇḍīpura. There is a genealogical table for the family of Śrī Vallabha beginning from his eldest son, Gaṅgā-nārāyaṇa. The descendants of Śrī Vallabha's youngest son, Rāmagopāla, still live in Dāmkadiyā, Caṇḍīpura, Śolāmāri, and so on. The descendants of Prāṇavallabha and Keśava live in Uthālī. The son of Prāṇavallabha was Ratneśvara, and his son was Kṛṣṇarāma, whose youngest son was Lākṣmi-nārāyaṇa. His son was Navakiśora, and Navakiśora's second son was Rāmamohana, whose eldest son was Jagabandhu and whose third son, Vīracandra, accepted the sannyāsa order and established a Deity of Lord Caitanya Mahāprabhu in Katwa. These two sons of Rāmamohana were known as Baḍa Prabhu and Choṭa Prabhu, and they inaugurated the circumambulation of Navadvīpa-
dhāma. One may refer to the Vaiṣṇava-maṇjuṣā for the complete genealogical table of Advaita Prabhu in the line of Kṛṣṇa Miśra.

TEXT 18

TEXT

kṛṣṇa-miśra-nāma āra ācārya-tanaya
caitanya-gosāṇi baise yāñhāra hrdaya

SYNONYMS

kṛṣṇa-miśra--of the name Kṛṣṇa Miśra; nāma--name; āra--and; ācārya-tanaya--the son of Advaita Ācārya; caitanya-gosāṇi--Lord Caitanya Mahāprabhu; baise--sits; yāñhāra--in whose; hrdaya--heart.

TRANSLATION

Kṛṣṇa Miśra was a son of Advaita Ācārya. Lord Caitanya Mahāprabhu always sat in his heart.

TEXT 19

TEXT

śrī-gopāla-nāme āra ācāryera suta
tāñhāra caritra, śuna, atyanta adbhuta

SYNONYMS

śrī-gopāla--of the name Śrī Gopāla; nāme--by the name; āra--another; ācāryera--of Advaita Ācārya; suta--son; tāñhāra--his; caritra--character; śuna--hear; atyanta--very; adbhuta--wonderful.

TRANSLATION

Śrī Gopāla was another son of Śrī Advaita Ācārya Prabhu. Now just hear about his characteristics, for they are all very wonderful.

PURPORT

Śrī Gopāla was one of the three devoted sons of Advaita Ācārya. He is described in the Madhya-līlā of Caitanya-caritāmṛta, Chapter Twelve, texts 143 through 149.

TEXT 20

TEXT

guṇḍicā-mandire mahāprabhura sammukhe
kīrtane nartana kare baḍa prema-sukhe

SYNONYMS
When Lord Caitanya personally cleansed the Guṇḍicā-mandira in Jagannātha Purī, Gopāla danced in front of the Lord with great love and happiness.

The Guṇḍicā-mandira is situated in Jagannātha Purī, and every year Jagannātha, Balabhadra and Subhadrā come there from the Jagannātha temple to stay for eight days. When Lord Caitanya Mahāprabhu lived at Jagannātha Purī, every year He personally cleansed this temple with His principal devotees. The Guṇḍicā-mārjana chapter of Caitanya-caritāmṛta (Madhya 12) describes this vividly.

While Lord Caitanya Mahāprabhu and Advaita Prabhu chanted the Hare Kṛṣṇa mantra and danced, there were various ecstatic symptoms in Their bodies, and Their minds were very pleased.

While dancing, Gopāla became unconscious on the ground, and there was no knowledge (consciousness).
While all of them danced, Gopāla, dancing and dancing, fainted and fell to the ground unconscious.

TEXT 23

TEXT
duḥkhiṭa ha-ilā ācārya putra kole laṅā rākṣā kare nṛsiṁhera mantra paḍiyā

SYNONYMS
duḥkhiṭa--unhappy; ha-ilā--became; ācārya--Advaita Prabhu; putra--His son; kole--on the lap; laṅā--taking; rākṣā--protection; kare--does; nṛsiṁhera--of Lord Nṛsiṁha; mantra--the hymn; paḍiyā--by chanting.

TRANSLATION

Advaita Ācārya Prabhu became very unhappy. Taking His son on His lap, He began to chant the Nṛsiṁha mantra for his protection.

TEXT 24

TEXT
nānā mantra paḍena ācārya, nā haya cetana ācāryera duḥkhe vaiṣṇava kareṇa krandaṇa

SYNONYMS
nānā--various; mantra--hymns; paḍena--chants; ācārya--Advaita Ācārya; nā--not; haya--became; cetana--conscious; ācāryera--of Advaita Ācārya; duḥkhe--in unhappiness; vaiṣṇava--all the Vaiṣṇavas; kareṇa--do; krandaṇa--cry.

TRANSLATION

Advaita Ācārya chanted various mantras, but Gopāla did not come to consciousness. Thus all the Vaiṣṇavas present cried in sorrow at His plight.

TEXT 25

TEXT
tabe mahāprabhu, tāṅra hṛde hasta dhari' 'uṭhaha, gopāla,' kaila bala 'hari' 'hari'

SYNONYMS
tabe--at that time; mahāprabhu--Lord Caitanya Mahāprabhu; tāṅra--His; hṛde--on the heart; hasta--hand; dhari'--keeping; uṭhaha--get up; gopāla--My dear Gopāla; kaila--did say; bala--chant; hari hari--the holy name of the Lord.

TRANSLATION
Lord Caitanya Mahāprabhu then put His hand on the chest of Gopāla and told him, "My dear Gopāla, get up and chant the holy name of the Lord!"

TEXT 26

TEXT

uṭhila gopāla prabhura sparśa-dhvani śuni'
ānandita haṁśa sabe kare hari-dhvani

SYNONYMS

uṭhila--got up; gopāla--of the name Gopāla; prabhura--of the Lord; sparśa--touch; dhvani--sound; śuni'--hearing; ānandita--jubilant; haṁśa--becoming; sabe--all; kare--did; hari-dhvani--chanting of the Hare Kṛṣṇa mahā-mantra.

TRANSLATION

When he heard this sound and felt the touch of the Lord, Gopāla immediately got up, and all the Vaiṣṇavas chanted the Hare Kṛṣṇa mahā-mantra in jubilation.

TEXT 27

TEXT

ācāryera āra putra----śrī-balarāma
āra putra----'svarūpa'--sākhā, 'jagadīśa' nāma

SYNONYMS

ācāryera--of Śrīla Advaita Ācārya; āra--another; putra--son; śrī-balarāma--of the name Śrī Balarāma; āra putra--another son; svarūpa--of the name Svarūpa; sākhā--branch; jagadīśa nāma--of the name Jagadīśa.

TRANSLATION

The other sons of Advaita Ācārya were Śrī Balarāma, Svarūpa and Jagadīśa.

PURPORT

The Sanskrit book Advaita-carita states that Balarāma, Svarūpa and Jagadīśa were the fourth, fifth and sixth sons of Advaita Ācārya. Therefore Śrī Advaita Ācārya had six sons. Balarāma, Svarūpa and Jagadīśa, being smārtas, or Māyāvādīs, were rejected by Vaiṣṇava society. Sometimes Māyāvādīs pose themselves as Vaiṣṇavas, or worshipers of Lord Viṣṇu, but actually they do not believe in Lord Viṣṇu as the Supreme Personality of Godhead, for they consider demigods like Lord Śiva, Durgā, the sun-god and Gaṅeṣa equal to Him. They are generally known as pañcāpāsaka-smārtas, and one should not count them among the Vaiṣṇavas.

Balarāma had three wives and nine sons. The youngest son of his first wife was known as Madhusūdana Gosvāmī. He took the title Bhaṭṭācārya and accepted the path of the smārta or Māyāvāda philosophy. Śrīla Bhaktisiddhānta Sarasvatī Thākura notes that the son of Gosvāmī Bhaṭṭācārya, Śrī Rādhāramaṇa Gosvāmī Bhaṭṭācārya, refused the title gosvāmī because it is generally meant for
sannyāsīs, those who have taken the renounced order of life. One who is still in family life should not misuse the title gosvāmī. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura did not recognize the caste gosvāmīs because they were not in the line of the six Gosvāmīs in the renounced order who were direct disciples of Lord Caitanya Mahāprabhu—namely, Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrīla Bhaṭṭa Raghunātha Gosvāmī, Śrī Gopāla Bhaṭṭa Gosvāmī, Śrī Jīva Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura said that the grhastha āśrama, or the status of family life, is a sort of concession for sense gratification. Therefore a grhasta should not falsely adopt the title gosvāmī. The ISKCON movement has never conferred the title gosvāmī upon a householder. Although all the sannyāsīs we have initiated in ISKCON are young, we have awarded them the titles of the renounced order of life, svāmī and gosvāmī, because they have completely dedicated their lives to preach the cult of Śrī Caitanya Mahāprabhu. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura mentions that not only do the householder caste gosvāmīs disrespect the title gosvāmī, but also, following the principles of the smārta Raghunandana, they exhibit great foolishness by burning a straw image of Advaita Ācārya in a śrāddha ceremony, thus acting as Rākṣasas and disrespecting the cause of Hari-bhakti-vilāsa, which is the guide for Vaishnāvas. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that sometimes these smārta caste gosvāmīs write books on Vaishnava philosophy or commentaries on the original scriptures, but a pure devotee should cautiously avoid reading them.

TEXT 28

TEXT

'kamalākānta viśvāsa'-nāma ācārya-kiṅkara ācārya-vyavahāra saba----tānhāra gocara

SYNONYMS

kamalākānta viśvāsa--of the name Kamalākānta Viśvāsa; nāma--name; ācārya-kiṅkara--servant of Advaita Ācārya; ācārya-vyavahāra--the dealings of Advaita Ācārya; saba--all; tānhāra--his; gocara--with in the knowledge.

TRANSLATION

Advaita Ācārya's very confidential servant named Kamalākānta Viśvāsa knew all the dealings of Advaita Ācārya.

PURPORT

The name Kamalānanda mentioned in the Ādi-līlā (10.149) and the name Kamalākānta mentioned in the Madhya-līlā (10.94) both refer to the same man. Kamalākānta, a very confidential servant of Lord Caitanya Mahāprabhu born in a brāhmaṇa family, engaged in the service of Śrī Advaita Ācārya as His secretary. When Paramānanda Puri went from Navadvīpa to Jagannātha Puri, he took Kamalākānta Viśvāsa with him, and they both went to see Lord Caitanya at Jagannātha Puri. It is mentioned in the Madhya-līlā (10.94) that one of the devotees of Lord Caitanya, the brāhmaṇa Kamalākānta, went with Paramānanda Puri to Jagannātha Puri.
When Kamalākānta Viśvāsa was in Jagannātha Purī, he sent a note through someone to Mahārāja Pratāparudra.

No one knew of that note, but somehow or other it reached the hands of Śrī Caitanya Mahāprabhu.

That note established Advaita Ācārya as an incarnation of the Supreme Personality of Godhead.
TEXT

kintu tānra daive kichu ha-iyāche ṛṇa
ṛṇa śodhībāre cāhi taṅkā śata-tina

SYNONYMS

kintu--but; tānra--His; daive--in due course of time; kichu--some; ha-iyāche--there was; ṛṇa--debt; ṛṇa--debt; śodhībāre--to liquidate; cāhi--I want; taṅkā--rupees; śata-tina--about three hundred.

TRANSLATION

But it also mentioned that Advaita Ācārya had recently incurred a debt of about three hundred rupees that Kamalākānta Viśvāsa wanted to liquidate.

TEXT 33

TEXT

patra paḍiyā prabhura mane haila duṅkha
bāhire hāsiyā kichu bale candra-mukha

SYNONYMS

patra--note; paḍiyā--reading; prabhura--of Lord Caitanya Mahāprabhu; mane--in the mind; haila--became; duṅkha--unhappiness; bāhire--externally; hāsiyā--smiling; kichu--something; bale--says; candra-mukha--the moon-faced.

TRANSLATION

Lord Caitanya Mahāprabhu became unhappy upon reading the note, although His face still shone as brightly as the moon. Thus, smiling, He spoke as follows.

TEXT 34

TEXT

ācāryere sthāpiyāche kariyā Īśvara
ithe doṣa nāhi, ācārya----daivata Īśvara

SYNONYMS

ācāryere--unto Śrī Advaita Ācārya; sthāpiyāche--he established; kariyā--mentioning; Īśvara--as the Supreme Personality of Godhead; ithe--in this; doṣa--fault; nāhi--there is not; ācārya--Advaita Ācārya; daivata Īśvara--He is actually the Supreme Personality of Godhead.

TRANSLATION

"He has established Advaita Ācārya as an incarnation of the Supreme Personality of Godhead. There is nothing wrong in this, for He is indeed the Lord Himself."
TEXT 35

TEXT

Iśvarera dainya kari' kariyāche bhikṣā
danda kari' karāiba śikṣā

SYNONYMS

Iśvarera--of the Supreme Personality of Godhead; dainya--poverty; kari'--establishing; kariyāche--has done; bhikṣā--begging; danda--punishment; kari'--giving him; karāiba--shall cause; śikṣā--instruction.

TRANSLATION

"But he has made the incarnation of Godhead a poverty-stricken beggar. Therefore I shall punish him for his correction."

PURPORT

To describe a man as an incarnation of God, or Nārāyaṇa, and at the same time present him as poverty-stricken is contradictory, and it is the greatest offense. The Māyāvādī philosophers, engaged in the missionary work of spoiling the Vedic culture by preaching that everyone is God, describe a poverty-stricken man as daridra-nārāyaṇa, or "poor Nārāyaṇa." Lord Caitanya Mahāprabhu never accepted such foolish and unauthorized ideas. He strictly warned, māyāvādi-bhāṣya śunile haya sarva-nāsa: "Anyone who follows the principles of Māyāvāda philosophy is certainly doomed." Such a fool needs to be reformed by punishment.

Although it is contradictory to say that the Supreme Personality of Godhead or His incarnation is poverty-stricken, we find in the revealed scriptures that when the Lord incarnated as Vāmana, He begged some land from Mahārāja Bali. Everyone knows, however, that Vāmanadeva was not at all poverty-stricken. His begging from Mahārāja Bali was a device to favor him. When Mahārāja Bali actually gave the land, Vāmanadeva exhibited His all-powerful position by covering the three worlds with three steps. One should not accept the so-called daridra-nārāyaṇas as incarnations because they are completely unable to show the opulence of the genuine incarnations of God.

TEXT 36

TEXT

govindere ājñā dila,----"iṅhā āji haite
bāuliyā visvāse ethā nā dibe āsite"

SYNONYMS

govindere--unto Govinda; ājñā dila--ordered; iṅhā--to this place; āji--today; haite--from; bāuliyā--the Māyāvādī; visvāse--unto Kamalākānta Viśvāsa; ethā--here; nā--do not; dibe--allow; āsite--to come.

TRANSLATION
The Lord ordered Govinda, "From today on, do not allow that bāuliya Kamalākānta Viśvāsa to come here."

PURPORT

The bāuliyaśas, or bāulas, are one of thirteen unauthorized sects that pass as followers of Caitanya Mahāprabhu. The Lord ordered Govinda, His personal assistant, not to allow Kamalākānta Viśvāsa to come in His presence because he had become a bāuliya. Thus although the bāula-sampradāya, āula-sampradāya and sahajiyā-sampradāya, as well as the smārtas, jāta-gosānis, atibādis, cūḍādhāris and gaurāṅga-nāgarīs, claim to belong to the disciplic succession of Caitanya Mahāprabhu, the Lord actually rejected them.

TEXT 37

TEXT
daṇḍa śuni' 'viśvāsa' ha-ila parama duḥkhita
śuniyā prabhura daṇḍa ācārya harṣita

SYNONYMS
daṇḍa--punishment; śuni'--hearing; viśvāsa--Kamalākānta Viśvāsa; ha-ila--became; parama--very; duḥkhita--unhappy; śuniyā--hearing; prabhura--of Lord Caitanya Mahāprabhu; daṇḍa--punishment; ācārya--Śrī Advaita Ācārya Prabhu; harṣita--very much pleased.

TRANSLATION

When Kamalākānta Viśvāsa heard about this punishment by Śrī Caitanya Mahāprabhu, he was very unhappy, but when Advaita Prabhu heard about it, He was greatly pleased.

PURPORT

In Bhagavad-gītā the Lord says, samo 'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyah: "I envy no one, nor am I partial to anyone. I am equal to all." (Bg. 9.29) The Supreme Personality of Godhead being equal to everyone, no one can be His enemy, nor can anyone be His friend. Since everyone is a part or son of the Supreme Personality of Godhead, the Lord cannot partially regard someone as a friend and someone as an enemy. Thus when Lord Caitanya Mahāprabhu punished Kamalākānta Viśvāsa by no longer allowing him to come in His presence, although the punishment was actually very hard on him, Śrī Advaita Prabhu, understanding the inner meaning of such punishment, was happy because He appreciated that the Lord had actually favored Kamalākānta Viśvāsa. Therefore He was not at all unhappy. Devotees should always be happy with all the dealings of their master, the Supreme Personality of Godhead. A devotee may be put into difficulty or opulence, but he should accept both as gifts of the Supreme personality of Godhead and jubilantly engage in the service of the Lord in all circumstances.

TEXT 38

TEXT
viśvāsere kahe,----tumi baḍa bhāgavān
tomāre karila daṇḍa prabhu bhagavān

SYNONYMS

viśvāsere--unto Kamalākānta Viśvāsa; kahe--said; tumī--you; baḍa--very; bhāgavān--fortunate; tomāre--unto you; karila--did; daṇḍa--punishment; prabhu--the Lord; bhagavān--the Supreme Personality of Godhead.

TRANSLATION

Seeing Kamalākānta Viśvāsa unhappy, Advaita Ācārya Prabhu told him, "You are greatly fortunate to have been punished by the Supreme Lord, the Personality of Godhead, Lord Caitanya Mahāprabhu.

PURPORT

This is an authoritative judgment by Śrī Advaita Prabhu. He clearly advises that one should not be unhappy when reverses come upon him by the order of the Supreme Personality of Godhead. A devotee should always be happy to receive the fortune awarded him by the Supreme Lord, which seems pleasant or unpleasant according to one's judgment.

TEXT 39

TEXT

pūrve mahāprabhu more kareṇa sammāna
duḥkha pāi' mane āmi kailuṅ anumāna

SYNONYMS

pūrve--previously; mahāprabhu--Lord Caitanya Mahāprabhu; more--unto Me; kareṇa--does; sammāna--respect; duḥkha--unhappy; pāi'--becoming; mane--in the mind; āmi--I; kailuṅ--made; anumāna--a plan.

TRANSLATION

"Formerly Lord Caitanya Mahāprabhu always respected Me as His senior, but I did not like such respect. Therefore, My mind being afflicted by unhappiness, I made a plan.

TEXT 40

TEXT

mukti----śreṣṭha kari' kainu vāśiṣṭha vyākhyāna
kruddha haṅa prabhu more kaila apamāna

SYNONYMS

mukti--liberation; śreṣṭha--the topmost; kari'--accepting; kainu--I did; vāśiṣṭha--the book known as Yoga-vāśiṣṭha; vyākhyāna--explanation; kruddha--angry; haṅa--becoming; prabhu--the Lord; more--unto Me; kaila--did; apamāna--disrespect.
"Thus I expounded the Yoga-vāsiṣṭha, which considers liberation the ultimate goal of life. For this the Lord became angry at Me and treated Me with apparent disrespect.

PURPORT

There is a book of the name Yoga-vāsiṣṭha that Māyāvādīs greatly favor because it is full of impersonal misunderstandings regarding the Supreme Personality of Godhead, with no touch of Vaiṣṇavism. Factually, all Vaiṣṇavas should avoid such a book, but Advaita Ācārya Prabhu, wanting punishment from the Lord, began to support the impersonal statements of the Yoga-vāsiṣṭha. Thus Lord Caitanya Mahāprabhu became extremely angry at Him and seemingly treated Him disrespectfully.

TEXT 41

TEXT
danḍa pāṇā haila mora parama ānanda ye danḍa pāila bhāgyavān śrī-mukunda

SYNONYMS
danḍa pāṇā--receiving the punishment; haila--became; mora--My; parama--very great; ānanda--happiness; ye danḍa--the punishment; pāila--got; bhāgyavān--the most fortunate; śrī-mukunda--of the name Śrī Mukunda.

TRANSLATION

"When chastised by Lord Caitanya, I was very happy to receive a punishment similar to that awarded Śrī Mukunda.

PURPORT

Śrī Mukunda, a great friend and associate of Lord Caitanya Mahāprabhu, used to visit many places where people were against the Vaiṣṇava cult. When Lord Caitanya Mahāprabhu came to know of this, He punished Mukunda, forbidding him to see Him again. Although Caitanya Mahāprabhu was soft like a flower, He was also strict like a thunderbolt, and everyone was afraid to allow Mukunda to come again into the presence of Śrī Caitanya Mahāprabhu. Mukunda, therefore, being very sorry, asked his other friends whether he would one day be allowed to see Lord Caitanya Mahāprabhu. When the devotees brought this inquiry to Lord Caitanya, the Lord replied, "Mukunda will get permission to see Me after many millions of years." When they gave this information to Mukunda, he danced with jubilation, and when Lord Caitanya Mahāprabhu heard that Mukunda was so patiently waiting to meet Him after millions of years, He immediately asked him to return. There is a statement about this punishment of Mukunda in the Caitanya-bhāgavata, Madhya-līlā, Tenth Chapter.

TEXT 42

TEXT
**SYNONYMS**

ye daṇḍa pāila śrī-śacī bhāgyavatī
se daṇḍa prasāda anya loka pābe kati

ye daṇḍa--the punishment; pāila--got; śrī-śacī bhāgyavatī--the most fortunate mother Śacīdevī; se daṇḍa--the same punishment; prasāda--favor; anya--other; loka--person; pābe--can get; kati--how.

**TRANSLATION**

"A similar punishment was awarded to mother Śacīdevī. Who could be more fortunate than she to receive such punishment?"

**PURPORT**

Mother Śacīdevī was similarly punished, as mentioned in the Caitanya-bhāgavata, Madhya-līlā, Chapter Twenty-two. Mother Śacīdevī, apparently showing her feminine nature, accused Advaita Prabhu of encouraging her son to become a sannyāsī. Caitanya Mahāprabhu, taking this accusation as an offense, asked Śacīdevī to touch the lotus feet of Advaita Ācārya to mitigate the offense she had supposedly committed.

**TEXT 43**

TEXT

eta kahi' ācārya tāṅre kariyā āśvāsa
ānandita ha-iyā āila mahāprabhu-pāsa

**SYNONYMS**

eta kahi'--speaking thus; ācārya--Śrī Advaita Ācārya Prabhu; tāṅre--unto Kamalākānta Viśvāsa; kariyā--doing; āśvāsa--pacification; ānandita--happy; ha-iyā--becoming; āila--went; mahāprabhu-pāsa--to the place of Lord Caitanya Mahāprabhu.

**TRANSLATION**

After pacifying Kamalākānta Viśvāsa in this way, Śrī Advaita Ācārya Prabhu went to see Caitanya Mahāprabhu.

**TEXT 44**

TEXT

prabhuke kahena----tomāra nā bujhi e līlā
āmā haite prasāda-pātra karilā kamalā

**SYNONYMS**

prabhuke--unto the Lord; kahena--says; tomāra--Your; nā--do not; bujhi--I understand; e--these; līlā--pastimes; āmā--Myself; haite--more than; prasāda-pātra--object of favor; karilā--You did; kamalā--unto Kamalākānta Viśvāsa.
TRANSLATION

Śrī Advaita Ācārya told Lord Caitanya, "I cannot understand Your transcendental pastimes. You have shown more favor to Kamalākānta than You generally show to Me.

TEXT 45

TEXT

āmāreha kabhu yei nā haya prasāda
tomāra carañe āmi ki kainu aparādha

SYNONYMS

āmāreha--even upon Me; kabhu--at any time; yei--that; nā--never; haya--becomes; prasāda--favor; tomāra carañe--at Your lotus feet; āmi--I; ki--what; kainu--have done; aparādha--offense.

TRANSLATION

"The favor You have shown Kamalākānta is so great that even to Me You have never shown such favor. What offense have I committed at Your lotus feet so as not to be shown such favor?"

PURPORT

This is a reference to Lord Caitanya Mahāprabhu's former punishment of Advaita Ācārya. When Advaita Ācārya Prabhu was reading Yoga-vāsiṣṭha, Lord Caitanya Mahāprabhu beat Him, but He never told Him not to come in His presence. But Kamalākānta was punished with the order never to come in the Lord's presence. Therefore Śrī Advaita Ācārya Prabhu wanted to impress upon Caitanya Mahāprabhu that He had shown more favor to Kamalākānta Viśvāsa because He had prohibited Kamalākānta from seeing Him, whereas He had not done so to Advaita Ācārya. Therefore the favor shown Kamalākānta Viśvāsa was greater than that shown Advaita Ācārya.

TEXT 46

TEXT

eta śuni' mahāprabhu hāsite lāgilā
bolāiyā kamalākānte prasanna ha-ilā

SYNONYMS

eta śuni'--thus hearing; mahāprabhu--Lord Caitanya Mahāprabhu; hāsite--to laugh; lāgilā--began; bolāiyā--calling; kamalākānte--unto Kamalākānta; prasanna--satisfied; ha-ilā--became.

TRANSLATION

Hearing this, Lord Caitanya Mahāprabhu laughed with satisfaction and immediately called Kamalākānta Viśvāsa.
TEXT 47

TEXT

ācārya kahe, ihāke kene dile daraṣāna
dui prakārete kare more viḍambana

SYNONYMS

ācārya kahe—Śrī Advaita Ācārya said; ihāke—unto him; kene—why; dile—You
gave; daraṣāna—audience; duī—two; prakārete—in ways; kare—does; more—unto
Me; viḍambana—cheating.

TRANSLATION

Advaita Ācārya then said to Caitanya Mahāprabhu, "Why have You called back
this man and allowed him to see You? He has cheated Me in two ways."

TEXT 48

TEXT

śuniyā prabhura mana prasanna ha-ila
duṅhāra antara-kathā duṅhe se jānila

SYNONYMS

śuniyā—hearing this; prabhura—of Caitanya Mahāprabhu; mana—mind;
prasanna—satisfaction; ha-ila—felt; duṅhāra—of both of Them; antara-kathā—
confidential talks; duṅhe—both of Them; se—that; jānila—could understand.

TRANSLATION

When Caitanya Mahāprabhu heard this, His mind was satisfied. Only They
could understand each other's minds.

TEXT 49

TEXT

prabhu kahe----bāuliya, aiche kāhe kara
ācāryera lajjā-dharma-hāni se ācara

SYNONYMS

prabhu kahe—the Lord said; bāuliya—one who does not know what is right;
aiche—in that way; kāhe—why; kara—do; ācāryera——of Śrī Advaita Ācārya;
lajjā—privacy; dharma—religion; hāni—loss; se—that; ācara—you act.

TRANSLATION

Lord Caitanya Mahāprabhu instructed Kamalākānta, "You are a bāuliya, one
who does not know things as they are. Why do you act in this way? Why do you
invade the privacy of Advaita Ācārya and damage His religious principles?
PURPORT

Kamalākānta Viśvāsa, out of his ignorance, asked the King of Jagannātha Purī, Mahārāja Pratāparudra, to liquidate the three-hundred-rupee debt of Advaita Ācārya, but at the same time he established Advaita Ācārya as an incarnation of the Supreme Personality of Godhead. This is contradictory. An incarnation of the Supreme Godhead cannot be indebted to anyone in this material world. Caitanya Mahāprabhu is never satisfied by such a contradiction, which is technically called rasābhāsa, or overlapping of one humor (rasa) with another. This is the same type of idea as the contradiction that Nārāyaṇa is poverty-stricken (daridra-nārāyaṇa).

TEXT 50

TEXT

pratigraha kabhu nā karibe rāja-dhana
viṣayīra anna khāile duṣṭa haya mana

SYNONYMS

pratigraha--acceptance of alms; kabhu--at any time; nā--not; karibe--should do; rāja-dhana--charity by kings; viṣayīra--of men who are materialistic; anna--food; khāile--by eating; duṣṭa--polluted; haya--becomes; mana--mind.

TRANSLATION

"Advaita Ācārya, My spiritual master, should never accept charity from rich men or kings because if a spiritual master accepts money or grains from such materialists his mind becomes polluted.

PURPORT

It is very risky to accept money or food from materialistic persons, for such acceptance pollutes the mind of the charity's recipient. According to the Vedic system, one should give charity to sannyāsīs and brāhmaṇas because one who thus gives charity becomes free from sinful activities. Formerly, therefore, brāhmaṇas would not accept charity from a person unless he were very pious. Lord Caitanya Mahāprabhu gave this instruction for all spiritual masters. Materialistic persons who are not inclined to give up their sinful activities like illicit sex, intoxication, gambling and meat-eating sometimes want to become our disciples, but, unlike professional spiritual masters who accept disciples regardless of their condition, Vaiṣṇavas do not accept such cheap disciples. One must at least agree to abide by the rules and regulations for a disciple before a Vaiṣṇava Ācārya can accept him. In fact, a Vaiṣṇava should not even accept charity or food from persons who do not follow the rules and regulations of the Vaiṣṇava principles.

TEXT 51

TEXT

mana duṣṭa ha-ile nahe kṛṣṇera smaraṇa
kṛṣṇa-smṛti vinu haya niṣphala jīvāna
SYNONYMS

mana--mind; duṣṭa--polluted; ha-ile--becoming; nahe--is not possible; kṛṣṇera--of Lord Kṛṣṇa; smaraṇa--remembrance; kṛṣṇa-smṛti--remembrance of Lord Kṛṣṇa; vinu--without; haya--becomes; niṣphala--without any result; jīvana--life.

TRANSLATION

"When one's mind is polluted, it is very difficult to remember Kṛṣṇa; and when remembrance of Lord Kṛṣṇa is hampered, one's life is unproductive.

PURPORT

A devotee should always be alert, keeping his mind in a sanguine state so that he can always remember Lord Śrī Kṛṣṇa. The sāstras state, smartavyaḥ satatam viṣṇuh: in devotional life one should always remember Lord Viṣṇu. Śrīla Śukadeva Gosvāmī also advised Mahārāja Parīkṣit, smartavyo nityaśaḥ. In the Second Canto, First Chapter, of Śrīmad-Bhāgavatam, Śukadeva Gosvāmī advised Parīkṣit Mahārāja:

tasmād bārata sarvātmā
bhagavān īśvaro hariḥ
śrotavyāḥ kīrtitavyaś ca
smartavyaś cecchatābhayam

"O descendant of King Bharata, one who desires to be free from all miseries must hear, glorify and also remember the Supreme Personality of Godhead, who is the Supersoul, the controller and the savior from all miseries." (Bhāg. 2.1.5) This is the summary of all the activities of a Vaiṣṇava, and the same instruction is repeated here (kṛṣṇa-smṛti vinu haya niṣphala jīvana). Śrīla Rūpa Gosvāmī states in Bhakti-rasāmṛta-sindhu, avyartha-kālāṭvam: A Vaiṣṇava must be very alert not to waste even a second of his valuable lifetime. This is a symptom of a Vaiṣṇava. But association with pounds-and-shillings men, or viṣayīs, materialists who are simply interested in sense gratification, pollutes one's mind and hampers such continuous remembrance of Lord Kṛṣṇa. Śrī Caitanya Mahāprabhu therefore advised, asat-saṅga-tyāga----ei vaiṣṇava-ācāra: a Vaiṣṇava should behave in such a way as to never associate with nondevotees or materialists (Cc. Madhya 22.87). One can avoid such association simply by always remembering Kṛṣṇa within his heart.

TEXT 52

TEXT

loka-lajjā haya, dharma-kīrti haya hāni
aiche karma nā kariha kabhu ihā jāni'

SYNONYMS

loka-lajjā--unpopularity; haya--becomes; dharma--religion; kīrti--reputation; haya--becomes; hāni--damaged; aiche--such; karma--work; nā--do not; kariha--execute; kabhu--ever; ihā--this; jāni'--knowing.
"Thus one becomes unpopular in the eyes of the people in general, for this damages his religiosity and fame. A Vaiṣṇava, especially one who acts as a spiritual master, must not act in such a way. One should always be conscious of this fact."

TEXT 53

TEXT

ei śikṣā sabākāre, sabe mane kaila
ācārya-gosāni mane ānanda pāila

SYNONYMS

ei--this; śikṣā--instruction; sabākāre--for all; sabe--all present; mane--in the mind; kaila--took it; ācārya-gosāni--Advaita Ācārya; mane--within the mind; ānanda--pleasure; pāila--felt.

TRANSLATION

When Caitanya Mahāprabhu gave this instruction to Kamalākānta, all present considered it to be meant for everyone. Thus Advaita Ācārya was greatly pleased.

TEXT 54

TEXT

ācāryera abhiprāya prabhu-mātra bujhe
prabhura gambhīra vākya ācārya samujhe

SYNONYMS

ācāryera--of Advaita Ācārya; abhiprāya--intention; prabhu-mātra--only Lord Caitanya Mahāprabhu; bujhe--can understand; prabhura--of Lord Caitanya Mahāprabhu; gambhīra--grave; vākya--instruction; ācārya--Advaita Ācārya; samujhe--can understand.

TRANSLATION

Only Lord Caitanya Mahāprabhu could understand the intentions of Advaita Ācārya, and Advaita Ācārya appreciated the grave instruction of Lord Caitanya Mahāprabhu.
In this statement there are many confidential considerations. I do not write of them all, fearing an unnecessary increase in the volume of the book.

**TEXT 56**

**TEXT**

śrī-yadunandana-ācārya----advaitera śākhā
tāṇra śākhā-upaśākhāra nāhi haya lekhā

**SYNONYMS**

śrī-yadunandana-ācārya--of the name Śrī Yadunandana Ācārya; advaitera--of Advaita Ācārya; śākhā--branch; tāṇra--his; śākhā--branches; upaśākhāra--subbranches; nāhi--not; haya--there is; lekhā--writing.

**TRANSLATION**

The fifth branch of Advaita Ācārya was Śrī Yadunandana Ācārya, who had so many branches and subbranches that it is impossible to write of them.

**PURPORT**

Yadunandana Ācārya was the official initiator spiritual master of Raghunātha dāsa Gosvāmī. In other words, when Raghunātha dāsa Gosvāmī was a householder, Yadunandana Ācārya initiated him at home. Later Raghunātha dāsa Gosvāmī took shelter of Śrī Caitanya Mahāprabhu at Jagannātha Purī.

**TEXT 57**

**TEXT**

vāsudeva dattera teňho kṛpāra bhājana
sarva-bhāve āśriyāche caitanya-caraṇa

**SYNONYMS**

vāsudeva dattera--of Vāsudeva Datta; teňho--he was; kṛpāra--of the mercy; bhājana--competent to receive; sarva-bhāve--in all respects; āśriyāche--took shelter; caitanya-caraṇa--of the lotus feet of Lord Caitanya.

**TRANSLATION**

Śrī Yadunandana Ācārya was a student of Vāsudeva Datta, and he received all his mercy. Therefore he could accept Lord Caitanya's lotus feet, from all angles of vision, as the supreme shelter.

**PURPORT**
The Gaura-gaṇoddeśa-dīpikā, verse 140, describes that Vāsudeva Datta was formerly Madhuvrata, a singer in Vṛndāvana.

TEXT 58

TEXT

bhāgavatācārya, āra viṣṇudāśācārya
cakrapāṇī ācārya, āra ananta ācārya

SYNONYMS

bhāgavata-ācārya--of the name Bhāgavata Ācārya; āra--and; viṣṇudāśa-ācārya--of the name Viṣṇudāsa Ācārya; cakrapāṇī ācārya--of the name Cakrapāṇī Ācārya; āra--and; ananta ācārya--of the name Ananta Ācārya.

TRANSLATION

Bhāgavata Ācārya, Viṣṇudāsa Ācārya, Cakrapāṇī Ācārya and Ananta Ācārya were the sixth, seventh, eighth and ninth branches of Advaita Ācārya.

PURPORT

In his Anubhāṣya Śrī Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda says that Bhāgavata Ācārya was formerly among the followers of Advaita Ācārya but was later counted among the followers of Gādāharā Pāṇḍita. The sixth verse of Śākha-nirṇayāmṛta, a book written by Yadunandana dāsa, states that Bhāgavata Ācārya compiled a famous book of the name Prema-tāraṅgī. According to the Gaura-gaṇoddeśa-dīpikā, verse 195, Bhāgavata Ācārya formerly lived in Vṛndāvana as Śveta-mañjarī. Viṣṇudāsa Ācārya was present during the Khetari-mahotsava. He went there with Acyutānanda, as stated in the Bhakti-ratnakara, Tenth Tarāṅga. Ananta Ācārya was one of the eight principal gopīs. His former name was Sudevī. Although he was among Advaita Ācārya’s followers, he later became an important devotee of Gādāharā Gosvāmī.

TEXT 59

TEXT

nandinī, āra kāmadeva, Caitanya-dāsa
durlabha viśvāsa, āra vanamāli-dāsa

SYNONYMS

nandinī--of the name Nandinī; āra--and; kāmadeva--of the name Kāmadeva; Caitanya-dāsa--of the name Caitanya dāsa; durlabha viśvāsa--of the name Durlabha Viśvāsa; āra--and; vanamāli-dāsa--of the name Vanamāli dāsa.

TRANSLATION

Nandinī, Kāmadeva, Caitanya dāsa, Durlabha Viśvāsa and Vanamāli dāsa were the tenth, eleventh, twelfth, thirteenth and fourteenth branches of Śrī Advaita Ācārya.

TEXT 60
TEXT

jagannatha kara, ara kara bhavanatha
hridayananda sena, ara dasa bholanatha

SYNONYMS

jagannatha kara--of the name Jagannatha Kara; ara--and; kara bhavanatha--of
the name Bhavanatha Kara; hridayananda sena--of the name Hridayananda Sena; ara--
and; dasa bholanatha--of the name Bholanatha dasa.

TRANSLATION

Jagannatha Kara, Bhavanatha Kara, Hridayananda Sena and Bholanatha dasa were
the fifteenth, sixteenth, seventeenth and eighteenth branches of Advaita
Acarya.

TEXT 61

TEXT

yadava-dasa, vijaya-dasa, dasa janardana
ananta-dasa, kuru-pandita, dasa naraanya

SYNONYMS

yadava-dasa--of the name Yadava dasa; vijaya-dasa--of the name Vijaya dasa;
dasa janardana--of the name Janardana dasa; ananta-dasa--of the name Ananta
dasa; kuru-pandita--of the name Kuru Pandita; dasa naraanya--of the name
Narayana dasa.

TRANSLATION

Yadava dasa, Vijaya dasa, Janardana dasa, Ananta dasa, Kuru Pandita and
Narayana dasa were the nineteenth, twentieth, twenty-first, twenty-second,
twenty-third and twenty-fourth branches of Advaita Acarya.

TEXT 62

TEXT

srivatsa pandita, brahmacari haridasa
purushottama brahmacari, ara krshnadasa

SYNONYMS

srivatsa pandita--of the name Srivatsa Pandita; brahmacari haridasa--of the
name Haridasa Brahmacari; purushottama brahmacari--of the name Purushottama
Brahmacari; ara--and; krshnadasa--of the name Krshnadasa.

TRANSLATION
Śrīvatsa Paṇḍita, Haridāsa Brahmacārī, Puruṣottama Brahmacārī and Kṛṣṇadāsa were the twenty-fifth, twenty-sixth, twenty-seventh and twenty-eighth branches of Advaita Ācārya.

TEXT 63

TEXT

puruṣottama paṇḍita, āra rāghunātha
vanamāli kavicandra, āra vaidyanātha

SYNONYMS

puruṣottama paṇḍita--of the name Puruṣottama Paṇḍita; āra rāghunātha--and Rāghunātha; vanamāli kavicandra--of the name Vanamāli Kavicandra; āra--and; vaidyanātha--of the name Vaidyanātha.

TRANSLATION

Puruṣottama Paṇḍita, Rāghunātha, Vanamāli Kavicandra and Vaidyanātha were the twenty-ninth, thirtieth, thirty-first and thirty-second branches of Advaita Ācārya.

TEXT 64

TEXT

lokanātha paṇḍita, āra murāri paṇḍita
śrī-haricarana, āra mādhava paṇḍita

SYNONYMS

lokanātha paṇḍita--of the name Lokanātha Paṇḍita; āra--and; murāri paṇḍita--of the name Murāri Paṇḍita; śrī-haricarana--of the name Śrī Haricarana; āra--and; mādhava paṇḍita--of the name Mādhava Paṇḍita.

TRANSLATION

Lokanātha Paṇḍita, Murāri Paṇḍita, Śrī Haricarana and Mādhava Paṇḍita were the thirty-third, thirty-fourth, thirty-fifth and thirty-sixth branches of Advaita Ācārya.

TEXT 65

TEXT

vijaya paṇḍita, āra paṇḍita śrīrāma
asaṅkhya advaita-sākhā kata la-iba nāma

SYNONYMS

vijaya-paṇḍita--of the name Vijaya Paṇḍita; āra--and; paṇḍita śrīrāma--of the name Śrīrāma Paṇḍita; asaṅkhya--innumerable; advaita-sākhā--branches of Advaita Ācārya; kata--how many; la-iba--shall I enumerate; nāma--their names.
TRANSLATION

Vijaya Paṇḍita and Śrīrāma Paṇḍita were two important branches of Advaita Ācārya. There are innumerable branches, but I am unable to mention them all.

PURPORT

Since Śrīvāsa Paṇḍita was an incarnation of Nārada Muni, his younger brother, Śrīrāma Paṇḍita, is accepted as an incarnation of Parvata Muni, Nārada Muni’s most intimate friend.

TEXT 66

TEXT

māli-datta jala advaita-skandha yogāya
sei jale jīye sākhā,----phula-phala pāya

SYNONYMS

māli-datta--given by the gardener; jala--water; advaita-skandha--the branch known as Advaita Ācārya; yogāya--supplies; sei--by that; jale--water; jīye--lives; sākhā--branches; phula-phala--fruits and flowers; pāya--grow.

TRANSLATION

The Advaita Ācārya branch received the water supplied by the original gardener, Śrī Caitanya Mahāprabhu. In this way, the subbranches were nourished, and their fruits and flowers grew luxuriantly.

PURPORT

The branches of Advaita Ācārya nourished by the water (jala) supplied by Sri Caitanya Mahāprabhu are to be considered bona fide ācāryas. As we have discussed hereinbefore, the representatives of Advaita Ācārya later divided into two groups—the bona fide branches of the ācārya’s disciplic succession and the pretentious branches of Advaita Ācārya. Those who followed the principles of Caitanya Mahāprabhu flourished, whereas the others, who are mentioned below in the sixty-seventh verse, dried up.

TEXT 67

TEXT

ihāra madhye mālī pāche kona sākhā-gaṇa
nā māne caitanya-mālī durdaiva kāraṇa

SYNONYMS

ihāra--of them; madhye--within; mālī--the gardener; pāche--later on; kona--some; sākhā-gaṇa--branches; nā--does not; māne--accept; caitanya-mālī--the gardener Lord Caitanya; durdaiva--unfortunate; kāraṇa--reason.

TRANSLATION
After the disappearance of Lord Caitanya Mahāprabhu, some of the branches, for unfortunate reasons, deviated from His path.

TEXT 68

TEXT

sṛjāila, jīyāila, tāṅre nā mānila
kṛtaghna ha-ila, tāṅre skandha kruddha ha-ila

SYNONYMS

sṛjāila--fructified; jīyāila--maintained; tāṅre--Him; nā--not; mānila--accepted; kṛtaghna--ungrateful; ha-ila--thus became; tāṅre--to them; skandha--trunk; kruddha--angry; ha-ila--became.

TRANSLATION

Some branches did not accept the original trunk that vitalized and maintained the entire tree. When they thus became ungrateful, the original trunk was angry at them.

TEXT 69

TEXT

kruddha haṅā skandha tāre jala nā saṅcāre
jalābhāve kṛśa śākhā śukāiyā mare

SYNONYMS

kruddha haṅā--being angry; skandha--the trunk; tāre--onto them; jala--water; nā--did not; saṅcāre--sprinkle; jala-abhāve--for want of water; kṛśa--thinner; śākhā--branch; śukāiyā--dried up; mare--died.

TRANSLATION

Thus Lord Caitanya did not sprinkle upon them the water of His mercy, and they gradually withered and died.

TEXT 70

TEXT

caitanya-rahita deha----śuṣkakāṣṭha-sama
jīvitei mṛta sei, maile daṅđe yama

SYNONYMS

caitanya-rahita--without consciousness; deha--body; śuṣka-kāṣṭha-sama--exactly like dry wood; jīvitei--while living; mṛta--dead; sei--that; maile--after death; daṅđe--punishes; yama--Yamarāja.

TRANSLATION
A person without Kṛṣṇa consciousness is no better than dry wood or a dead body. He is understood to be dead while living, and after death he is punishable by Yamarāja.

PURPORT

In the Śrīmad-Bhāgavatam, Sixth Canto, Third Chapter, twenty-ninth verse, Yamarāja, the superintendent of death, tells his assistants what class of men they should bring before him. There he states, "A person whose tongue never describes the qualities and holy name of the Supreme Personality of Godhead, whose heart never throbs as he remembers Kṛṣṇa and His lotus feet, and whose head never bows in obeisances to the Supreme Lord must be brought before me for punishment." In other words, nondevotees are brought before Yamarāja for punishment, and thus material nature awards them various types of bodies. After death, which is dehāntara, a change of body, nondevotees are brought before Yamarāja for justice. By the judgment of Yamarāja, material nature gives them bodies suitable for the reactions of their past activities. This is the process of dehāntara, or transmigration of the self from one body to another. Kṛṣṇa conscious devotees, however, are not subject to be judged by Yamarāja. For devotees there is an open road, as confirmed in Bhagavad-gītā. After giving up the body (tyaktvā deham), a devotee never again has to accept another material body, for in a spiritual body he goes back home, back to Godhead. The punishments of Yamarāja are meant for persons who are not Kṛṣṇa conscious.

TEXT 71

TEXT

kevala e gaṇa-prati nahe ei daṇḍa
caitanya-vimukha yei sei ta' pāṣaṇḍa

SYNONYMS

kevala--only; e--this; gaṇa--group; prati--unto them; nahe--it is not; ei--this; daṇḍa--punishment; caitanya-vimukha--against Śrī Caitanya Mahāprabhu; yei--anyone; sei--he; ta'--but; pāṣaṇḍa--atheist.

TRANSLATION

Not only the misguided descendants of Advaita Ācārya but anyone who is against the cult of Śrī Caitanya Mahāprabhu should be considered an atheist subject to be punished by Yamarāja.

TEXT 72

TEXT

ki paṇḍita, ki tapasvī, kibā gr̥hī, yati
caitanya-vimukha yei, tāra ei gati

SYNONYMS

ki paṇḍita--whether a learned scholar; ki tapasvī--whether a great ascetic; kibā--or; gr̥hī--householder; yati--or sannyāsī; caitanya-vimukha--one who is
against the cult of Śrī Caitanya Mahāprabhu; yei--anyone; tāra--his; ei--this; gati--destination.

TRANSLATION

Be one a learned scholar, a great ascetic, a successful householder or a famous sannyāsī, if one is against the cult of Śrī Caitanya Mahāprabhu, he is destined to suffer the punishment meted out by Yamarāja.

TEXT 73

TEXT

ye ye laila śrī-acyutānandera mata sei ācāryera gaṇa----mahā-bhāgavata

SYNONYMS

ye ye--anyone who; laila--accepted; śrī-acyutānandera--of Śrī Acyutānanda; mata--the path; sei--those; ācāryera gaṇa--descendants of Advaita Ācārya; mahā-bhāgavata--are all great devotees.

TRANSLATION

The descendants of Advaita Ācārya who accepted the path of Śrī Acyutānanda were all great devotees.

PURPORT

In this connection, Śrīla Bhaktivinoda Ṭhākura, in his Amṛta-pravāha-bhāṣya, gives this short note: "Śrī Advaita Ācārya is one of the important trunks of the bhakti-kalpataru, or desire tree of devotional service. Lord Śrī Caitanya Mahāprabhu, as a gardener, poured water on the root of the bhakti tree and thus nourished all its trunks and branches. But nevertheless, under the spell of māyā, the most unfortunate condition of a living entity, some of the branches, not accepting the gardener who poured water on them, considered the trunk the only cause of the great bhakti-kalpataru. In other words, the branches or descendants of Advaita Ācārya who considered Advaita Ācārya the original cause of the devotional creeper, and who thus neglected or disobeyed the instructions of Śrī Caitanya Mahāprabhu, deprived themselves of the effect of being watered and thus dried up and died. It is further to be understood that not only the misguided descendants of Advaita Ācārya but anyone who has no connection with Caitanya Mahāprabhu—even if he is independently a great sannyāsī, learned scholar or ascetic—is like a dead branch of a tree."

This analysis by Śrī Bhaktivinoda Ṭhākura, supporting the statements of Śrī Kṛṣṇadāsa Kaviṛāja Gosvāmī, depicts the position of the present so-called Hindu religion, which, being predominantly conducted by the Māyāvāda philosophy, has become a hodgepodge institution of various concocted ideas. Māyāvādīs greatly fear the Kṛṣṇa consciousness movement and accuse it of spoiling the Hindu religion because it accepts people from all parts of the world and all religious sects and scientifically engages them in the daiva-varṇāśrama-dharma. As we have explained several times, however, we find no such word as "Hindu" in the Vedic literature. The word most probably came from Afghanistan, a predominantly Muslim country, and originally referred to a pass
in Afghanistan known as Hindukush that is still a part of a trade route between India and various Muslim countries. The actual Vedic system of religion is called varṇāśrama-dharma, as confirmed in the Viṣṇu Purāṇa:

\begin{align*}
\text{varṇāśramācāravatā} \\
puruṣeṇa paraḥ pumān \\
viṣṇur ārādhyaē panthā \\
nānyat tat-toṣa-kāraṇam
\end{align*}

(Viṣṇu Purāṇa 3.8.9)

The Vedic literature recommends that a human being follow the principles of varṇāśrama-dharma. Accepting the process of varṇāśrama-dharma will make a person's life successful because this will connect him with the Supreme Personality of Godhead, who is the goal of human life. Therefore the Kṛṣṇa consciousness movement is meant for all of humanity. Although human society has different sections or subdivisions, all human beings belong to one species, and therefore we accept that they all have the ability to understand their constitutional position in connection with the Supreme Personality of Godhead, Viṣṇu. Śrī Caitanya Mahāprabhu confirms, jīvera 'svarūpa' haya----kṛṣṇera nitya-dāsa: "Every living entity is an eternal part, an eternal servant, of the Supreme Personality of Godhead." Every living entity who attains the human form of life can understand the importance of his position and thus become eligible to become a devotee of Lord Kṛṣṇa. We take it for granted, therefore, that all humanity should be educated in Kṛṣṇa consciousness. Indeed, in all parts of the world, in every country where we preach the saṅkīrtana movement, we find that people very easily accept the Hare Kṛṣṇa mahā-mantra without hesitation. The visible effect of this chanting is that the members of the Hare Kṛṣṇa movement, regardless of their backgrounds, all give up the four principles of sinful life and come to an elevated standard of devotion.

Although posing as great scholars, ascetics, householders and svāmīs, the so-called followers of the Hindu religion are all useless, dried-up branches of the Vedic religion. They are impotent; they cannot do anything to spread the Vedic culture for the benefit of human society. The essence of the Vedic culture is the message of Śrī Caitanya Mahāprabhu. Lord Caitanya instructed:

\begin{align*}
yāre dekha, tāre kaha 'kṛṣṇa' upadeśa \\
āmāra ājñāya guru haṇā tāra' ei deśa
\end{align*}

(Cc. Madhya 7.128)

One should simply instruct everyone he meets regarding the principles of kṛṣṇa-kathā, as expressed in Bhagavad-gītā As It Is and Śrīmad-Bhāgavatam. One who has no interest in kṛṣṇa-kathā or the cult of Śrī Caitanya Mahāprabhu is like dry, useless wood with no living force. The ISKCON branch, being directly watered by Śrī Caitanya Mahāprabhu, is becoming undoubtedly successful, whereas the disconnected branches of the so-called Hindu religion that are envious of ISKCON are drying up and dying.
SYNONYMS

sei sei—whoever; ācārya—of Advaita Ācārya; kṛpā—of the mercy; bhājana—eligible candidate; anāyāse—without difficulty; pāila—got; sei—he; caitanya-caraṇa—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

By the mercy of Advaita Ācārya, the devotees who strictly followed the path of Caitanya Mahāprabhu attained the shelter of Lord Caitanya's lotus feet without difficulty.

TEXT 75

TEXT

acyutera yei mata, sei mata sāra
āra yata mata saba haila chārakhāra

SYNONYMS

acyutera—of Acyutānanda; yei—which; mata—direction; sei—that; mata—direction; sāra—essential; āra—other; yata—all; mata—directions; saba—all; haila—became; chārakhāra—dismantled.

TRANSLATION

It should be concluded, therefore, that the path of Acyutānanda is the essence of spiritual life. Those who did not follow this path simply scattered.

TEXT 76

TEXT

sei ācārya-gaṇe mora koṭi namaskāra
acyutānanda-prāya, caitanya----jīvana yānhāra

SYNONYMS

sei—those; ācārya-gaṇe—unto the spiritual masters; mora—my; koṭi—millions; namaskāra—obeisances; acyutānanda-prāya—almost as good as Acyutānanda; caitanya—Caitanya Mahāprabhu; jīvana—life; yānhāra—whose.

TRANSLATION

I therefore offer my respectful obeisances millions of times to Acyutānanda's actual followers, whose life and soul was Śrī Caitanya Mahāprabhu.
ei ta' kahilān ācārya-gosānīra gaṇa
tina skandha-śākhāra kaila saṅkṣepa gaṇana

SYNONYMS

ei ta’--thus; kahilān--I have spoken; ācārya--Advaita ācārya; gosānīra--of the spiritual master; gaṇa--descendants; tina--three; skandha--of the trunk; śākhāra--of branches; kaila--was done; saṅkṣepa--in brief; gaṇana--counting.

TRANSLATION

Thus I have briefly described the three branches [Acyutānanda, Kṛṣṇa Miśra and Gopāla] of Śrī Advaita ācārya's descendants.

TEXT 78

TEXT

śākhā-upaśākhā, tāra nāhika gaṇana
kichu-mātra kahi’ kari dig-daraśana

SYNONYMS

śākhā-upaśākhā--branches and subbranches; tāra--of them; nāhika--there is no; gaṇana--counting; kichu-mātra--something about them; kahi'--describing; kari--I am simply giving; dig-daraśana--a glimpse of the direction.

TRANSLATION

There are multifarious branches and subbranches of Advaita ācārya. It is very difficult to enumerate them fully. I have simply given a glimpse of the whole trunk and its branches and subbranches.

TEXT 79

TEXT

śrī-gadādhara paṇḍita śākhāte mahottama
tānra upaśākhā kichu kari ye gaṇana

SYNONYMS

 śrī-gadādhara paṇḍita--Śrī Gadādhara Paṇḍita; śākhāte--of the branch; mahottama--very great; tānra--his; upaśākhā--branches and subbranches; kichu--something; kari--let me do; ye--that; gaṇana--counting.

TRANSLATION

After describing the branches and subbranches of Advaita ācārya, I shall now attempt to describe some of the descendants of Śrī Gadādhara Paṇḍita, the most important among the branches.

TEXT 80

TEXT
śākhā-śreṣṭha dhruvānanda, śrīdhara brahmacārī
bhāgavatācārya, haridāsa brahmacārī

SYNONYMS

śākhā-śreṣṭha--the chief branch; dhruvānanda--of the name Dhruvānanda; śrīdhara brahmacārī--of the name Śrīdhara Brahmaçārī; bhāgavatācārya--of the name Bhāgavatācārya; haridāsa brahmacārī--of the name Haridāsa Brahmaçārī.

TRANSLATION

The chief branches of Śrī Gadādhara Paṇḍita were (1) Śrī Dhruvānanda, (2) Śrīdhara Brahmaçārī, (3) Haridāsa Brahmaçārī and (4) Raghunātha Bhāgavatācārya.

PURPORT

Verse 152 of the Gaura-gaṅoddesa-dīpikā describes Śrī Dhruvānanda Brahmaçārī as an incarnation of Lalitā, and verse 194 describes Śrīdhara Brahmaçārī as the gopī known as Candralatikā.

TEXT 81

TEXT

ananta ācārya, kavidatta, miṣra-nayana
gaṅgāmantrī māmu ṭhākura, kaṇṭhābharaṇa

SYNONYMS

ananta ācārya--of the name Ananta ścārya; kavi-datta--of the name Kavi Datta; miṣra-nayana--of the name Nayana Miṣra; gaṅgāmantrī--of the name Gaṅgāmantrī; māmu ṭhākura--of the name Māmu ṭhākura; kaṇṭhābharaṇa--of the name Kaṇṭhābharaṇa.

TRANSLATION

The fifth branch was Ananta Ācārya; the sixth, Kavi Datta; the seventh, Nayana Miṣra; the eighth, Gaṅgāmantrī; the ninth, Māmu ṭhākura; and the tenth, Kaṇṭhābharaṇa.

PURPORT

Verses 197 and 207 of the Gaura-gaṅoddesa-dīpikā describe Kavi Datta as the gopī named Kalakaṇṭhitī, verses 196 and 207 describe Nayana Miṣra as the gopī named Nitya-maṇjarī, and verses 196 and 205 describe Gaṅgāmantrī as the gopī named Candrikā. Māmu ṭhākura, whose real name was Jagannātha Cakravartī, was the nephew of Śrī Nīlāmbara Cakravartī, Śrī Caitanya Mahāprabhu's grandfather. In Bengal a maternal uncle is called māmā, and in East Bengal and Orissa, māmu. Thus Jagannātha Cakravartī was known as Māmā or Māmu ṭhākura. Māmu ṭhākura's residence was in the district of Faridpur in the village known as Magadbā. After the demise of Śrī Gadādhara Paṇḍita, Māmu ṭhākura became the priest in charge of the temple known as Ṭotā-gopīnātha in Jagannātha Purī. According to the opinion of some Vaiṣṇavas, Māmu ṭhākura was formerly known as
Śrī Rūpa-mańjarī. The followers of Māmu Ṭhākura were Raghunātha Gosvāmī, Rāmacandra, Rādhāvallabha, Kṛṣṇajīvana, Śyāmasundara, Sāntāmañī, Harinātha, Navińacandra, Matilāla, Dayāmayī and Kuńjavihārī. Kańṭhābharaṇa, whose original name was Śrī Ananta Caṭṭarāja, was the gopī named Gopālī in kṛṣṇa-līlā.

TEXT 82

TEXT

bhūgarbha gosāñi, āra bhāgavata-dāسا yei dui āsi' kaila vṛṇḍāvane vāsa

SYNONYMS

bhūgarbha gosāñi--of the name Bhūgarbha Gosāñi; āra--and; bhāgavata-dāasa--of the name Bhāgavata dāasa; yei dui--both of them; āsi'--coming; kaila--did; vṛṇḍāvane vāsa--residing in Ṙṛṇḍāvana.

TRANSLATION

The eleventh branch of Gadādhara Gosvāmī was Bhūgarbha Gosāñi, and the twelfth was Bhāgavata dāasa. Both of them went to Ṙṛṇḍāvana and resided there for life.

PURPORT

Bhūgarbha Gosāñi, formerly known as Prema-mańjarī, was a great friend of Lokanātha Gosvāmī, who constructed the temple of Gokulānanda, one of the seven important temples of Ṙṛṇḍāvana--namely, Govinda, Gopīnātha, Madana-mohana, Rādhāramaṇa, Śyāmasundara, Rādhā-Dāmodara and Gokulānanda--that are authorized institutions of Gauḍīya Vaiśṇavas.

TEXT 83

TEXT

vāṇīnātha brahmacārī----baḍa mahāsaya vallabha-caitanya-dāasa----kṛṣṇa-premamaya

SYNONYMS

vāṇīnātha brahmacārī--of the name Vāṇīnātha Brahmaċārī; baḍa mahāsaya--very great personality; vallabha-caitanya-dāasa--of the name Vallabha-caitanya dāasa; kṛṣṇa-prema-maya--always filled with love of Kṛṣṇa.

TRANSLATION

The thirteenth branch was Vāṇīnātha Brahmaċārī, and the fourteenth was Vallabha-caitanya dāasa. Both of these great personalities were always filled with love of Kṛṣṇa.

PURPORT
Śrī Vāṇīnātha Brahmaçārī is described in the Tenth Chapter, verse 114, of Ādi-līlā. A disciple of Vallabha-caitanya named Nalinī-mohana Gosvāmī established a temple of Madana-gopāla in Navadvīpa.

TEXT 84

TEXT

śrīnātha cakravartī, āra uddhava dāsa
jitāmitra, kāṣṭhakāṭā-jagannātha-dāsa

SYNONYMS

śrīnātha cakravartī--of the name Śrīnātha Cakravartī; āra--and; uddhava dāsa--of the name Uddhava dāsa; jitāmitra--of the name Jitāmitra; kāṣṭhakāṭā jagannātha-dāsa--of the name Kāṣṭhakāṭā Jagannātha dāsa.

TRANSLATION

The fifteenth branch was Śrīnātha Cakravartī; the sixteenth, Uddhava; the seventeenth, Jitāmitra; and the eighteenth, Jagannātha dāsa.

PURPORT

The Śākhā-nirñaya, verse 13, mentions Śrīnātha Cakravartī as a reservoir of all good qualities and an expert in the service of Lord Kṛṣṇa. Similarly, verse 35 mentions Uddhava dāsa as being greatly qualified in distributing love of Godhead to everyone. The Gaura-gaṇoddeśa-dīpikā, verse 202, mentions Jitāmitra as the gopī named Śyāma-mañjarī. Jitāmitra wrote a book entitled Kṛṣṇa-māyurya. Jagannātha dāsa was a resident of Vikramapura, near Dacca. His birthplace was the village known as Kāṣṭhakāṭā or Kāṭhādiyā. His descendants now reside in villages known as Ādiyāla, Kāmārapāḍā and Pāikapāḍā. He established a temple of Yaṣomādhava. The worshipers in this temple are the Gosvāmīs of Ādiyāla. As one of the sixty-four sakhīs, he was formerly an assistant of Citrādevī-gopī named Tilakinī. The following is a list of his descendants: Rāmanṛṣīmā, Rāmagopāla, Rāmacandra, Sanātana, Mukṭārāma, Gopīnātha, Goñoka, Harimohana Śiromani, Rākhālarāja, Mādhava and Lākṣmikānta. The Śākhā-nirñaya mentions that Jagannātha dāsa preached the Hare Kṛṣṇa movement in the district or state of Tripura.

TEXT 85

TEXT

śrī-hari ācārya, sādi-puriyā gopāla
kṛṣṇadāsa brahmaçārī, puṣpa-gopāla

SYNONYMS

śrī-hari ācārya--of the name Śrī Hari Ācārya; sādi-puriyā gopāla--of the name Sādipuriyā Gopāla; kṛṣṇadāsa brahmaçārī--of the name Kṛṣṇadāsa Brahmaçārī; puṣpa-gopāla--of the name Puṣpagopāla.

TRANSLATION

873
The nineteenth branch was Śrī Hari Ācārya; the twentieth, Sādipuriyā Gopāla; the twenty-first, Kṛṣṇadāsa Brahmārī; and the twenty-second, Puṣpapopāla.

PURPORT

The Gaura-gaṇoddeśa-dīpikā, verses 196 and 207, mentions that Hari Ācārya was formerly the gopī named Kālākṣī. Sādipuriyā Gopāla is celebrated as a preacher of the Hare Kṛṣṇa movement in Vikramapura, in East Bengal. Kṛṣṇadāsa Brahmārī was formerly among the group of sakhīs known as the aṣṭa-sakhīs. His name was Indulekhā. Kṛṣṇadāsa Brahmārī lived in Vṛndāvana. There is a tomb in the Rādhā-Dāmodara temple known as Kṛṣṇadāsa’s tomb. Some say that this is the tomb of Kṛṣṇadāsa Brahmārī and others Kṛṣṇadāsa Kavirāja Gosvāmī. In either case we offer our respects because both of them were expert in distributing love of Godhead to the fallen souls of this age. The Śākhā-nirṇaya mentions that Puṣpapopāla was formerly known as Svarṇagrāmaka.

TEXT 86

TEXT

śrīharṣa, raghu-miśra, paṇḍita lakṣmīnātha baṅgavāṭī-caitanya-dāsa, śrī-raghunātha

SYNONYMS

śrīharṣa--of the name Śrīharṣa; raghu-miśra--of the name Raghu Miśra; paṇḍita lakṣmīnātha--of the name Lakṣmīnātha Paṇḍita; baṅgavāṭī-caitanya-dāsa--of the name Baṅgavāṭī Caitanya dāsa; śrī-raghunātha--of the name Śrī Raghunātha.

TRANSLATION

The twenty-third branch was Śrīharṣa; the twenty-fourth, Raghu Miśra; the twenty-fifth, Lakṣmīnātha Paṇḍita; the twenty-sixth, Baṅgavāṭī Caitanya dāsa; and the twenty-seventh, Raghunātha.

PURPORT

Raghu Miśra is described in the Gaura-gaṇoddeśa-dīpikā, verses 195 and 201, as Karpūra-maṇjarī. Similarly, Lakṣmīnātha Paṇḍita is mentioned as Rasonmādā, and Baṅgavāṭī Caitanya dāsa is mentioned as Kālī. The Śākhā-nirṇaya states that Baṅgavāṭī Caitanya dāsa was always seen with eyes full of tears. He also had a branch of descendants. Their names were Mathurāprasāda, Rukmiṇikānta, Jīvanakṛṣṇa, Yugalakīśora, Ratanakṛṣṇa, Rādhāmādhava, Üsāmani, Vaikuṇṭhanātha and Lālomohana, or Lālomohana Śāh Śāṅkhānīdhi. Lālomohana was a great merchant in the city of Dacca. The Gaura-gaṇoddeśa-dīpikā, verses 194 and 200, mentions that Raghunātha was formerly Varāṅgadā.

TEXT 87

TEXT

amogha paṇḍita, hasti-gopāla, caitanya-vallabha yadu gānguli āra maṅgala vaiṣṇava
SYNONYMS

amogha pañdita--of the name Amogha Pañdita; hasti-gopāla--of the name Hastigopāla; caitanya-vallabha--of the name Caitanya-vallabha; yadu gāṅguli--of the name Yadu Gāṅguli; āra--and; maṅgala vaiṣṇava--of the name Maṅgala Vaiṣṇava.

TRANSLATION

The twenty-eighth branch was Amogha Pañdita; the twenty-ninth, Hastigopāla; the thirtieth, Caitanya-vallabha; the thirty-first, Yadu Gāṅguli; and the thirty-second, Maṅgala Vaiṣṇava.

PURPORT

Śrī Maṅgala Vaiṣṇava was a resident of the village Tiṭakaṇā in the district of Mursidābāda. His forefathers were sāktas who worshiped the goddess Kīrtīteṣvarī. It is said that Maṅgala Vaiṣṇava, formerly a staunch brahmacārī, left home and later married the daughter of his disciple Prāṇanātha Adhikārī in the village of Mayanāḍāla. The descendants of this family are known as the Ṭhākurās of Kaṅḍaḍā, which is a village in the district of Burdwan near Katwa. Scattered descendants of Maṅgala Vaiṣṇava, thirty-six families altogether, still live there. Among the celebrated disciples of Maṅgala Ṭhākura are Prāṇanātha Adhikārī, Puruṣottama Cakravartī of the village of Kaṅḍaḍā, and Nṛṣimha-prasāda Mitra, whose family members are well-known mṛdaṅga players. Sudhākrṣṇa Mitra and Nikiṅjavīhārī Mitra are both especially famous mṛdaṅga players. In the family of Puruṣottama Cakravartī there are famous persons like Kuṅjavīhārī Cakravartī and Rādhāvallabha Cakravartī, who now live in the district of Bīrbhūm. They professionally recite songs from Caitanya-maṅgala. It is said that when Maṅgala Ṭhākura was constructing a road from Bengal to Jagannātha Puri, he found a Deity of Rādhāvallabha while digging a lake. At that time he was living in the locality of Kaṅḍaḍā in the village named Rānīpura. The śālagrāma-śilā personally worshiped by Maṅgala Ṭhākura still exists in the village of Kaṅḍaḍā. A temple has been constructed there for the worship of Vṛṇḍāvana-candra. Maṅgala Ṭhākura had three sons--Rādhikāprasāda, Gopīramaṇa and Śyāmakiṣora. The descendants of these three sons are still living.

TEXT 88

TEXT

cakravartī śivāṇanda sedā vrajavāsī
mahāśākhā-madhye teṇho sudṛḍha viśvāsī

SYNONYMS

cakravartī śivāṇanda--of the name Śivāṇanda Cakravartī; sedā--always; vrajavāsī--resident of Vṛṇḍāvana; mahā-sākhā-madhye--amongst the great branches; teṇho--he is; sudṛḍha viśvāsī--possessing firm faith.

TRANSLATION
Śivānanda Cakravartī, the thirty-third branch, who always lived in Vṛndāvana with firm conviction, is considered an important branch of Gadādhara Paṇḍita.

PURPORT

The Gaura-gaṇodeśa-dīpikā, verse 183, mentions that Śivānanda Cakravartī was formerly Lavaṇga-maṇjarī. The Śākha-nirṇaya, written by Yadunandana dāsa, also names other branches of Gadādhara Paṇḍita, as follows: (1) Mādhava Ācārya, (2) Gopāla dāsa, (3) Hṛdayānanda, (4) Vallabha Bhaṭṭa (the Vallabha-sampradāya, or Puṣṭimārga-sampradāya, is very famous), (5) Madhu Paṇḍita (this famous devotee lived near Khaḍadaha in the village known as Śānibonā-grāma, about two miles east of the Khaḍadaha station, and constructed the temple of Gopīnāthajī in Vṛndāvana), (6) Acyutānanda, (7) Candrasekhara, (8) Vakrēśvara Paṇḍita, (9) Dāmodara, (10) Bhagavān Ācārya, (11) Ananta Ācāryavara, (12) Kṛṣṇadāsa, (13) Paramānanda Bhaṭṭācārya, (14) Bhavānanda Gosvāmī, (15) Caitanya dāsa, (16) Lokanātha Bhaṭṭa (this devotee, who lived in the village of Tālakhadī in the district of Yāsohara and constructed the temple of Rādhāvinoda, was the spiritual master of Narottama dāsa Ṭhākura and a great friend of Bhūgarbha Gosvāmī), (17) Govinda Ācārya, (18) Akrūra Ṭhākura, (19) Saṅketa Ācārya, (20) Pratāpāditya, (21) Kamalākānta Ācārya, (22) Yādava Ācārya and (23) Nārāyaṇa Paṇḍhārī (a resident of Jagannātha Purī).

TEXT 89

TEXT

ei ta' saṅkṣepe kahilān paṇḍitera gaṇa
aiche āra śākhā-upaśākhāra gaṇana

SYNONYMS

ei ta'--thus; saṅkṣepe--in brief; kahilān--I have described; paṇḍitera gaṇa--the branches of Śrī Gadādhara Paṇḍita; aiche--similarly; āra--another; śākhā-upaśākhāra gaṇana--description of branches and subbranches.

TRANSLATION

Thus I have briefly described the branches and subbranches of Gadādhara Paṇḍita. There are still many more that I have not mentioned here.

TEXT 90

TEXT

paṇḍitera gaṇa saba,----bhāgavata dhanya
prāṇa-vallabha----sabāra śrī-kṛṣṇa-caitanya

SYNONYMS

paṇḍitera--of Gadādhara Paṇḍita; gaṇa--followers; saba--all; bhāgavata dhanya--glorious devotees; prāṇa-vallabha--the heart and soul; sabāra--of all of them; śrī-kṛṣṇa-caitanya--Lord Śrī Caitanya Mahāprabhu.

TRANSLATION
All the followers of Gadādhara Paṇḍita are considered great devotees because they have Lord Śrī Caitanya Mahāprabhu as their life and soul.

**TEXT 91**

**TEXT**

ei tina skandhera kailuṅ śākhāra gaṇana
yāṅ-sabā-smaraṇe bhava-bandha-vimocana

**SYNONYMS**

ei tina--of all these three; skandhera--trunks; kailuṅ--described; śākhāra gaṇana--enumeration of the branches; yāṅ-sabā--all of them; smaraṇe--by remembering; bhava-bandha--from entanglement in the material world; vimocana--freedom.

**TRANSLATION**

Simply by remembering the names of all these branches and subbranches of the three trunks I have described [Nityānanda, Advaita and Gadādhara], one attains freedom from the entanglement of material existence.

**TEXT 92**

**TEXT**

yāṅ-sabā-smaraṇe pāi caitanya-caraṇa
yāṅ-sabā-smaraṇe haya vānchita pūraṇa

**SYNONYMS**

yāṅ-sabā--all of them; smaraṇe--by remembering; pāi--I get; caitanya-caraṇa--the lotus feet of Śrī Caitanya Mahāprabhu; yāṅ-sabā--all of them; smaraṇe--by remembering; haya--becomes; vānchita pūraṇa--fulfillment of all desires.

**TRANSLATION**

Simply by remembering the names of all these Vaiṣṇavas, one can attain the lotus feet of Śrī Caitanya Mahāprabhu. Indeed, simply by remembering their holy names, one achieves the fulfillment of all desires.

**TEXT 93**

**TEXT**

ataeva tāṅ-sabāra vandiye caraṇa
caitanya-mālīra kahi līlā-anukrama

**SYNONYMS**

ataeva--therefore; tāṅ-sabāra--of all of them; vandiye--I offer prayers; caraṇa--to the lotus feet; caitanya-mālīra--of the gardener known as Śrī
Caitanya Mahāprabhu; kahi--I speak; līlā-anukrama--the pastimes in chronological order.

TRANSLATION

Therefore, offering my obeisances at the lotus feet of them all, I shall describe the pastimes of the gardener Śrī Caitanya Mahāprabhu in chronological order.

TEXT 94

TEXT

gaura-līlāmṛta-sindhu----apāra agādha ke karite pāre tāhān avagāha-sādha

SYNONYMS

gaura-līlāmṛta-sindhu--the ocean of the pastimes of Lord Caitanya; apāra--immeasurable; agādha--unfathomable; ke--who; karite--to do; pāre--is able; tāhān--in that ocean; avagāha--taking a dip; sādha--execution.

TRANSLATION

The ocean of the pastimes of Lord Caitanya Mahāprabhu is immeasurable and unfathomable. Who can take the courage to measure that great ocean?

TEXT 95

TEXT

tāhāra mādhurya-gandhe lubdha haya mana ataeva taṭe rahī' cāki eka kaṇa

SYNONYMS

tāhāra--His; mādhurya--sweet and mellow; gandhe--by the fragrance; lubdha--attracted; haya--becomes; mana--mind; ataeva--therefore; taṭe--on the beach; rahī'--standing; cāki--I taste; eka--one; kaṇa--particle.

TRANSLATION

It is not possible to dip into that great ocean, but its sweet mellow fragrance attracts my mind. I therefore stand on the shore of that ocean to try to taste but a drop of it.

TEXT 96

TEXT

śrī-rūpa-raghunātha-pade yāra āsa caitanya-caritāmṛta kahe krṣṇadāsa

SYNONYMS
Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Twelfth Chapter, describing the expansions of Advaita Ācārya and Gadādhara Paṇḍita.

Chapter 13
The Advent of Lord Śrī Caitanya Mahāprabhu

This Thirteenth Chapter of Śrī Caitanya-caritāmṛta describes Lord Caitanya Mahāprabhu’s appearance. The entire Ādi-līlā section describes Lord Caitanya Mahāprabhu’s household life, and similarly the Antya-līlā describes His life in the sannyāsa order. Within the Antya-līlā, the first six years of His sannyāsa life are called Madhya-līlā. During this time, Caitanya Mahāprabhu toured southern India, went to Vṛndāvana, returned from Vṛndāvana and preached the sākārtana movement.

A learned brāhmaṇa named Upendra Miśra who resided in the district of Śrīhaṭṭa was the father of Jagannātha Miśra, who came to Navadvīpa to study under the direction of Nālāmbara Cakravartī and then settled there after marrying Nālāmbara Cakravartī’s daughter, Śacīdevī. Śrī Śacīdevī gave birth to eight children, all daughters, who died one after another immediately after birth. After her ninth pregnancy, she gave birth to a son, who was named Viṣvarūpa. Then, in 1407 Śaka Era (A.D. 1486), on the full moon evening of the month of Phālguṇa, during the constellation of sīmha-lagna, Lord Caitanya Mahāprabhu appeared as the son of Śrī Śacīdevī and Jagannātha Miśra. After hearing of the birth of Caitanya Mahāprabhu, learned scholars and brāhmaṇas, bringing many gifts, came to see the newly born baby. Nālāmbara Cakravartī, who was a great astrologer, immediately prepared a horoscope, and by astrological calculation he saw that the child was a great personality. This chapter describes the symptoms of this great personality.

TEXT 1

TEXT

sa prasīdatu caitanya-
deva yasya prasādataḥ
tat-līlā-varnane yogyaḥ
sadyaḥ syād adhamo 'py ayam

SYNONYMS

saḥ--He; prasīdatu--may bestow His blessings; caitanya-devaḥ--Lord Śrī Caitanya Mahāprabhu; yasya--of whom; prasādataḥ--by the grace; tat-līlā--His pastimes; varnane--in the description; yogyaḥ--able; sadyaḥ--immediately; syāt--becomes possible; adhamoḥ--the most fallen; api--although; ayam--I am.
TRANSLATION

I wish the grace of Lord Caitanya Mahaprabhu, by whose mercy even one who is fallen can describe the pastimes of the Lord.

PURPORT

To describe Sri Caitanya Mahaprabhu or Lord Sri Krsna, one needs supernatural power, which is the grace and mercy of the Lord. Without this grace and mercy, one cannot compose transcendental literature. By dint of the grace of the Lord, however, even one who is unfit for a literary career can describe wonderful transcendental topics. Description of Krsna is possible for one who is empowered. Krsna-sakti vinna nahe tara pravartana (Cc. Antya 7.11). Unless endowed with the mercy of the Lord, one cannot preach of the Lord's name, fame, quality, form, entourage and so on. It should be concluded, therefore, that the description of Caitanya-caritamrta by Krsnadasa Kaviraja Gosvami manifests specific mercy bestowed upon the author, although he thought of himself as the most fallen. We should not consider him fallen because he describes himself as such. Rather, anyone who is able to compose such transcendental literature is our esteemed master.

TEXT 2

TEXT

jaya jaya sri-krsna-caitanya gauracandra
jayadvaitacandra jaya jaya nityananda

SYNONYMS

jaya jaya--all glories; sri-krsna-caitanya--Lord Sri Caitanya Mahaprabhu; gaura-candra--Lord Gauracandra; jaya advaita-candra--all glories to Advaita Acarya; jaya jaya--all glories to; nityananda--Lord Nityananda Prabhu.

TRANSLATION

All glories to Sri Krsna Caitanya Mahaprabhu! All glories to Advaitacandra! All glories to Lord Nityananda Prabhu!

TEXT 3

TEXT

jaya jaya gadadhara jaya sriinivasa
jaya mukunda vasudeva jaya haridasa

SYNONYMS

jaya jaya gadadhara--all glories to Gadadhara Prabhu; jaya srinivasa--all glories to Srivasa Thakura; jaya mukunda--all glories to Mukunda; vasudeva--all glories to Vasudeva; jaya haridasa--all glories to Haridasa Thakura.

TRANSLATION
All glories to Gadādhara Prabhu! All glories to Śrīvāsa Ṭhākura! All glories to Mukunda Prabhu and Vāsudeva Prabhu! All glories to Haridāsa Ṭhākura!

TEXT 4

TEXT

jaya dāmodara-svarūpa jaya murāri gupta
ei saba candrodaye tamaḥ kaila lupta

SYNONYMS

jaya--all glories; dāmodara-svarūpa--of the name Svarūpa Dāmodara; jaya--all glories; murāri gupta--of the name Murāri Gupta; ei saba--of all these; candra-udaye--such moons having arisen; tamaḥ--darkness; kaila--made; lupta--dissipated.

TRANSLATION

All glories to Svarūpa Dāmodara and Murāri Gupta! All these brilliant moons have together dissipated the darkness of this material world.

TEXT 5

TEXT

jaya śrī-caitanyacandrera bhakta candra-gaṇa
sabāra prema jyotsnāya ujjvala tri-bhuvana

SYNONYMS

jaya--all glories; śrī-caitanya--of Lord Caitanya Mahāprabhu; candrera--who is as bright as the moon; bhakta--devotees; candra-gaṇa--other moons; sabāra--of all of them; prema-jyotsnāya--by the full light of love of Godhead; ujjvala--bright; tri-bhuvana--all the three worlds.

TRANSLATION

All glories to the moons who are devotees of the principal moon, Lord Caitanyacandra! Their bright moonshine illuminates the entire universe.

PURPORT

In this verse we find the moon described as candra-gaṇa, which is plural in number. This indicates that there are many moons. In the Bhagavad-gītā the Lord says, nakṣatṛatrāṃ aham śaṣā: "Among the stars, I am the moon." (Bg. 10.21) All the stars are like the moon. Western astronomers consider the stars to be suns, but Vedic astronomers, following the Vedic scriptures, consider them moons. The sun has the ability to shine powerfully, and the moons reflect the sunshine and therefore look brilliant. In Caitanya-caritāmṛta Kṛṣṇa is described to be like the sun. The supreme powerful is the Supreme Personality of Godhead Śrī Kṛṣṇa, or Lord Śrī Caitanya Mahāprabhu, and His devotees are also bright and illuminating because they reflect the supreme sun. The Caitanya-caritāmṛta (Madhya 22.31) states:
"Krśna is bright like the sun. As soon as the sun appears, there is no question of darkness or nescience." Similarly, this verse also describes that by the illumination of all the moons, brightened by the reflection of the Krśna sun, or by the grace of all the devotees of Caitanya Mahāprabhu, the entire world will be illuminated, despite the darkness of Kali-yuga. Only the devotees of Lord Caitanya Mahāprabhu can dissipate the darkness of Kali-yuga, the ignorance of the population of this age. No one else can do so. We therefore wish that all the devotees of the Krśna consciousness movement may reflect the supreme sun and thus dissipate the darkness of the entire world.

TEXT 6

TEXT

ei ta' kahila granthārambhe mukha-bandha
ebe kahi caitanya-līlā-krama-anubandha

SYNONYMS

ei ta'--thus; kahila--I have spoken; grantha-ārambhe--in the beginning of the book; mukha-bandha--preface; ebe--now; kahi--I speak; caitanya--of Lord Caitanya Mahāprabhu; līlā-krama--the chronological order of His pastimes; anubandha--as they are combined together.

TRANSLATION

Thus I have spoken the preface of Caitanya-caritāmṛta. Now I shall describe Caitanya Mahāprabhu's pastimes in chronological order.

TEXT 7

TEXT

prathame ta' sūtra-rūpe kariye gaṇana
pāche tāhā vistāri kariba vivarana

SYNONYMS

prathame--in the beginning; ta'--however; sūtra-rūpe--in the form of a synopsis; kariye--do; gaṇana--counting; pāche--thereafter; tāhā--that; vistāri--describing; kariba--I shall do; vivaraṇa--expansion.

TRANSLATION

First let me give a synopsis of the Lord's pastimes. Then I shall describe them in detail.

TEXT 8

TEXT
śrī-kṛṣṇa-caitanya navadvīpe avatari
āṭa-calliśa vatsara prakāṭa vihari

SYNONYMS
śrī-kṛṣṇa-caitanya--Lord Śrī Caitanya Mahāprabhu; navadvīpe--at Navadvīpa; avatari--adventing Himself; āṭa-calliśa--forty-eight; vatsara--years; prakāṭa--visible; vihari--enjoying.

TRANSLATION
Lord Śrī Caitanya Mahāprabhu, adventing Himself in Navadvīpa, was visible for forty-eight years, enjoying His pastimes.

TEXT 9

TEXT

caudda-śata sāta śake janmera pramāṇa
ciaudda-śata pañcānne ha-ila antardhāna

SYNONYMS
caudda-śata--1400 (A.D. 1479); sāta--and seven; śake--in the Śaka Era; janmera--of birth; pramāṇa--evidence; caudda-śata pañcānne--in the year 1455 (A.D. 1534); ha-ila--became; antardhāna--disappearance.

TRANSLATION
In the year 1407 of the Śaka Era (A.D. 1486), Lord Śrī Caitanya Mahāprabhu appeared, and in the year 1455 (A.D. 1534) He disappeared from this world.

TEXT 10

TEXT

cabbiśa vatsara prabhu kaila grha-vāsa
niṁanta kaila kṛṣṇa-kīrtana-vilāsa

SYNONYMS
cabbiśa--twenty-four; vatsara--years; prabhu--the Lord; kaila--did; grha-vāsa--residing at home; niṁanta--always; kaila--did; kṛṣṇa-kīrtana--chanting of the Hare Kṛṣṇa mantra; vilāsa--pastimes.

TRANSLATION
For twenty-four years Lord Caitanya lived in the grha-āśrama [household life], always engaging in the pastimes of the Hare Kṛṣṇa movement.

TEXT 11

TEXT

cabbiśa vatsara-šeṣe kariyā sannyāsa
After twenty-four years He accepted the renounced order of life, sannyāsa, and He resided for twenty-four years more at Jagannātha Purī.

Of these last twenty-four years, He spent the first six years continuously touring India, sometimes in South India, sometimes in Bengal and sometimes in Vṛndāvana.

For the remaining eighteen years He continuously stayed in Jagannātha Purī. Chanting the nectarean Hare Kṛṣṇa mahā-mantra, He inundated everyone there in a flood of love of Kṛṣṇa.
The pastimes of His household life are known as ādi-līlā, or the original pastimes. His later pastimes are known as madhya-līlā and antya-līlā, or the middle and final pastimes.

All the pastimes enacted by Lord Śrī Caitanya Mahāprabhu in His ādi-līlā were recorded in summary form by Murāri Gupta.

His later pastimes [madhya-līlā and āntya-līlā] were recorded in the form of notes by His secretary, Svarūpa Dāmodara Gosvāmī, and thus kept within a book.
TEXT

ei dui janera sūtra dekhiyā śuniyā
varṇanā kareṇa vaiṣṇava krama ye kariyā

SYNONYMS

ei--of these; dui--two; janera--persons; sūtra--notes; dekhiyā--after looking at; śuniyā--and hearing; varṇanā--description; kareṇa--does; vaiṣṇava--the devotee; krama--chronological; ye--which; kariyā--making.

TRANSLATION

By seeing and hearing the notes recorded by these two great personalities, a Vaiṣṇava, a devotee of the Lord, can know these pastimes one after another.

TEXT 18

TEXT

bālya, paugāṇḍa, kaiśora, yauvana,----cāri bheda
ataeva ādi-khaṇḍe līlā cāri bheda

SYNONYMS

bālya--childhood; paugāṇḍa--early boyhood; kaiśora--later boyhood; yauvana--youth; cāri--four; bheda--divisions; ataeva--therefore; ādi-khaṇḍe--in the original part; līlā--of the pastimes; cāri--four; bheda--divisions.

TRANSLATION

In His original pastimes there are four divisions: bālya, paugāṇḍa, kaiśora and yauvana [childhood, early boyhood, later boyhood and youth].

TEXT 19

TEXT

sarva-sad-guṇa-pūrṇām tāṁ
vande phālguna-pūrṇimām
yasyām śrī-kṛṣṇa-caitanyo
'vatīrṇaḥ kṛṣṇa-nāmabhiḥ

SYNONYMS

sarva--all; sat--auspicious; guṇa--qualities; pūrṇām--filled with; tāṁ--that; vande--I offer obeisances; phālguna--of the month of Phālguna; pūrṇimām--the full-moon evening; yasyām--in which; śrī-kṛṣṇa-caitanyaḥ--Lord Śrī Caitanya Mahāprabhu; avatīrṇaḥ--advented; kṛṣṇa--Lord Kṛṣṇa's; nāmabhiḥ--with the chanting of the holy names.

TRANSLATION

I offer my respectful obeisances unto the full-moon evening in the month of Phālguna, an auspicious time full of auspicious symptoms, when Lord Śrī
Caitanya Mahāprabhu advented Himself with the chanting of the holy name, Hare Kṛṣṇa.

**TEXT 20**

**TEXT**

phālguna-pūrṇimā-sandhyāya prabhura janmodaya
sei-kāle daiva-yoge candra-grahaṇa haya

**SYNONYMS**

phālguna-pūrṇimā--of the full moon of the month of Phālguna; sandhyāya--in the evening; prabhura--of Lord Śrī Caitanya Mahāprabhu; janma-udaya--at the time of His birth; sei-kāle--at that moment; daiva-yoge--accidentally; candra-grahaṇa--lunar eclipse; haya--takes place.

**TRANSLATION**

On the full-moon evening of the month of Phālguna when the Lord took birth, coincidentally there was also a lunar eclipse.

**TEXT 21**

**TEXT**

'hari' 'hari' bale loka haraṣīta haṅā
ejanmilā caitanya-prabhu 'nāma' janmāiyā

**SYNONYMS**

hari hari--the holy names of the Lord; bale--speak; loka--the people; haraṣīta--jubilant; haṅā--becoming; janmilā--took birth; caitanya-prabhu--Lord Śrī Caitanya Mahāprabhu; nāma--the holy name; janmāiyā--after causing to appear.

**TRANSLATION**

In jubilation everyone was chanting the holy name of the Lord--"Hari! Hari!"--and Lord Śrī Caitanya Mahāprabhu then appeared, after first causing the appearance of the holy name.

**TEXT 22**

**TEXT**

janma-bālya-paugaṇḍa-kaiśora-yuvā-kāle
hari-nāma laoṛāilā prabhu nānā chale

**SYNONYMS**

janma--time of birth; bālya--childhood; paugaṇḍa--early boyhood; kaiśora--end of boyhood; yuvā-kāle--youth; hari-nāma--the holy name of the Lord; laoṛāilā--caused to take; prabhu--the Lord; nānā--various; chale--under different pleas.
At His birth, in His childhood, in His early and later boyhood as well as in His youth, Lord Caitanya Mahaprabhu, under different pleas, induced people to chant the holy name of Hari [the Hare Kṛṣṇa mahā-mantra].

**TEXT 23**

**TEXT**

bālya-bhāva chale prabhu kareṇa krandana
'kṛṣṇa' 'hari' nāma śuni' rahaye rodana

**SYNONYMS**

bālya-bhāva chale--as if in His childhood state; prabhu--the Lord; kareṇa--does; krandana--crying; kṛṣṇa--Lord Kṛṣṇa; hari--Lord Hari; nāma--names; śuni'--hearing; rahaye--stops; rodana--crying.

**TRANSLATION**

In His childhood, when the Lord was crying, He would stop immediately upon hearing the holy names Kṛṣṇa and Hari.

**TEXT 24**

**TEXT**

ataeva 'hari' 'hari' bale nārīgaṇa
dekhite āise yebā sarva bandhu jana

**SYNONYMS**

ataeva--therefore; hari hari--the holy name of the Lord; bale--chant; nārī- gaṇa--all the ladies; dekhite--to see; āise--they come; yebā--whoever; sarva--all; bandhu-jana--friends.

**TRANSLATION**

All the friendly ladies who came to see the child would chant the holy names, "Hari, Hari!" as soon as the child would cry.

**TEXT 25**

**TEXT**

'gaurahari' bali' tāre hāse sarva nārī
ataeva haila tānra nāma 'gaurahari'

**SYNONYMS**

gaurahari--of the name Gaurahari; bali'--addressing Him thus; tāre--unto the Lord; hāse--laugh; sarva nārī--all the ladies; ataeva--therefore; haila-- became; tānra--His; nāma--name; gaurahari--of the name Gaurahari.
When all the ladies saw this fun, they enjoyed laughing and called the Lord "Gaurahari." Since then, Gaurahari became another of His names.

TEXT 26

TEXT

bālya vayasa----yāvat hāte khādi dīla
paugaṇḍa vayasa----yāvat vivāha nā kaila

SYNONYMS

bālya vayasa--childhood age; yāvat--until the time; hāte--in His hand; khādi--chalk; dīla--was given; paugaṇḍa vayasa--the part of boyhood known as paugaṇḍa; yāvat--until; vivāha--marriage; nā--not; kaila--did take place.

TRANSLATION

His childhood lasted until the date of hāte khādi, the beginning of His education, and His age from the end of His childhood until He married is called paugaṇḍa.

TEXT 27

TEXT

vivāha karile haila navīna yauvana
sarvatra laoyāila prabhu nāma-saṅkīrtana

SYNONYMS

vivāha karile--after getting married; haila--began; navīna--new; yauvana--youth; sarvatra--everywhere; laoyāila--caused to take; prabhu--the Lord; nāma-saṅkīrtana--the saṅkīrtana movement.

TRANSLATION

After His marriage His youth began, and in His youth He induced everyone to chant the Hare Kṛṣṇa mahā-mantra anywhere and everywhere.

TEXT 28

TEXT

paugaṇḍa-vayase padena, paḍāna śisyagane
sarvatra kareṇa kṛṣṇa-nāmera vyākhyañe

SYNONYMS

paugaṇḍa-vayase--in the age of paugaṇḍa; padena--studies; paḍāna--teaches; śisyagane--disciples; sarvatra--everywhere; kareṇa--does; kṛṣṇa-nāmera--the holy name of Lord Kṛṣṇa; vyākhyañe--description.

TRANSLATION
During His paugaṇḍa age He became a serious student and also taught disciples. In this way He used to explain the holy name of Kṛṣṇa everywhere.

TEXT 29

TEXT

sūtra-vṛtti-pāṇji-ṭīkā krṣṇete tātparya
śiṣyera pratīta haya,----prabhāva āścarya

SYNONYMS

sūtra--aphorisms; vṛtti--explanation; pāṇji--application; ṭīkā--notes; krṣṇete--unto Kṛṣṇa; tātparya--culmination; śiṣyera--of the disciple; pratīta--realization; haya--becomes; prabhāva--influence; āścarya--wonderful.

TRANSLATION

When teaching a course in grammar [vyākaraṇa] and explaining it with notes, Śrī Caitanya Mahāprabhu taught His disciples about the glories of Lord Kṛṣṇa. All explanations culminated in Kṛṣṇa, and His disciples would understand them very easily. Thus His influence was wonderful.

PURPORT

Śrīla Jiva Gosvāmī compiled a grammar in two parts named Laghu-hari-nāmāṁra-vaśyakaraṇa and Bṛhad-dhari-nāmāṁra-vaśyakaraṇa. If someone studies these two texts in vaśyakaraṇa, or grammar, he learns the grammatical rules of the Sanskrit language and simultaneously learns how to become a great devotee of Lord Kṛṣṇa.

In the Caitanya-bhāgavata, First Chapter, there is a statement about the method by which Lord Śrī Caitanya Mahāprabhu taught grammar. Lord Caitanya Mahāprabhu explained the aphorisms of grammar to be eternal, like the holy name of Kṛṣṇa. As stated in Bhagavad-gītā (15.15), vedaiś ca sarvair aham eva vedaḥ. The purport of all revealed scriptures is understanding of Kṛṣṇa. Therefore if a person explains anything that is not Kṛṣṇa, he simply wastes his time laboring hard without fulfilling the aim of his life. If one simply becomes a teacher or professor of education but does not understand Kṛṣṇa, it is to be understood that he is among the lowest of mankind, as stated in Bhagavad-gītā (7.15): narādhamā māyayāpahṛtajñānaḥ. If one does not know the essence of all revealed scriptures but still becomes a teacher, his teaching is like the disturbing braying of an ass.

TEXT 30

TEXT

yāre dekhe, tāre kahe,----kaha krṣṇa-nāma
krṣṇa-nāme bhāsāila navadvīpa-grāma

SYNONYMS

yāre--whomever; dekhe--He sees; tāre--to him; kahe--He says; kaha--speak; krṣṇa-nāma--the holy name of Lord Kṛṣṇa; krṣṇa-nāme--by the holy name of Lord
When Lord Caitanya Mahāprabhu was a student, He asked whomever He met to chant the Hare Kṛṣṇa mahā-mantra. In this way He inundated the whole town of Navadvīpa with the chanting of Hare Kṛṣṇa.

TRANSLATION

TEXT 31

SYNONYMS

SYNONYMS

TRANSLATION

TEXT 32
TEXT

nagare nagare bhrame kīrtana kariyā
bhāsāila tri-bhuvana prema-bhakti diyā

SYNONYMS

nagare nagare--in different parts of the town; bhrame--wanders; kīrtana--chanting; kariyā--performing; bhāsāila--inundated; tri-bhuvana--all the three worlds; prema-bhakti--love of Godhead; diyā--distributing.

TRANSLATION

The saṅkīrtana movement went on from one part of the town to another, as the Lord wandered everywhere performing kīrtana. In this way He inundated the whole world by distributing love of Godhead.

PURPORT

One may raise the question how all three worlds became inundated with love of Kṛṣṇa since Caitanya Mahāprabhu performed kīrtana only in the Navadvīpa area. The answer is that Lord Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself. The entire cosmic manifestation results from the Lord's first setting it in motion. Similarly, since the saṅkīrtana movement was first set in motion five hundred years ago by Śrī Caitanya Mahāprabhu's desire that it spread all over the universe, the Kṛṣṇa consciousness movement, in continuity of that same motion, is now spreading all over the world, and in this way it will gradually spread all over the universe. With the spread of the Kṛṣṇa consciousness movement, everyone will merge in an ocean of love of Kṛṣṇa.

TEXT 33

TEXT

cabbiśa vatsara aiche navadvīpa-grāme
laoyāilā sarva-loke kṛṣṇa-prema-nāme

SYNONYMS

cabbiśa--twenty-four; vatsara--years; aiche--in that way; navadvīpa--of the name Navadvīpa; grāme--in the village; laoyāilā--induced; sarva-loke--every man; kṛṣṇa-prema--love of Kṛṣṇa; nāme--in the holy name.

TRANSLATION

Lord Caitanya Mahāprabhu lived in the Navadvīpa area for twenty-four years, and He induced every person to chant the Hare Kṛṣṇa mahā-mantra and thus merge in love of Kṛṣṇa.

TEXT 34

TEXT

cabbiśa vatsara chilā kariyā sannyāsa
bhakta-gaṇa lañā kailā nīlācale vāsa
SYNONYMS

cabbiśa--twenty-four; vatsara--years; chilā--remained; kariyā--accepting;
sannyāsa--the renounced order; bhakta-gaṇa--devotees; laṅā--taking with Him;
kailā--did; nīlācale--in Jagannātha Purī; vāsa--reside.

TRANSLATION

For His remaining twenty-four years, Śrī Caitanya Mahāprabhu, after accepting the renounced order of life, stayed at Jagannātha Purī with His devotees.

TEXT 35

TEXT

tāra madhye nīlācale chaya vatsara
nṛtya, gīta, premabhakti-dāna nirantara

SYNONYMS

tāra madhye--out of those twenty-four years; nīlācale--while He was staying at Jagannātha Purī; chaya vatsara--continuously for six years; nṛtya--dancing; gīta--chanting; prema-bhakti--love of Kṛṣṇa; dāna--distribution; nirantara--always.

TRANSLATION

For six of these twenty-four years in Nīlācala [Jagannātha Purī], He distributed love of Godhead by always chanting and dancing.

TEXT 36

TEXT

setubandha, āra gauḍa-vyāpi vṛndāvana
prema-nāma pracāriyā karilā bhramaṇa

SYNONYMS

setubandha--Cape Comorin; āra--and; gauḍa--Bengal; vyāpi--extending; vṛndāvana--to Vṛndāvana; prema-nāma--love of Kṛṣṇa and the holy name of Kṛṣṇa; pracāriyā--distributing; karilā--performed; bhramaṇa--touring.

TRANSLATION

Beginning from Cape Comorin and extending through Bengal to Vṛndāvana, during these six years He toured all of India, chanting, dancing and distributing love of Kṛṣṇa.

TEXT 37

TEXT
ei 'madhya-līlā' nāma----līlā-mukhyadhāma
śeṣa aṣṭādaśa varṣā----'antya-līlā' nāma

SYNONYMS

ei--these; madhya-līlā nāma--named the middle pastimes; līlā--pastimes;
mukhyā-dhāma--principal place; śeṣa--last; aṣṭādaśa--eighteen; varṣā--years;
antya-līlā--the final pastimes; nāma--named.

TRANSLATION

The activities of Lord Caitanya Mahāprabhu in His travels after He accepted sannyāsa are His principal pastimes. His activities during His remaining eighteen years are called antya-līlā, or the final portion of His pastimes.

TEXT 38

TEXT
tāra madhye chaya vatsara bhaktagaṇa-saṅge
prema-bhakti laoyāila nṛtya-gīta-raṅge

SYNONYMS

tāra madhye--out of that; chaya vatsara--six years; bhakta-gaṇa-saṅge--
along with devotees; prema-bhakti--love of Kṛṣṇa; laoyāila--induced; nṛtya--
dancing; gīta--chanting; raṅge--in transcendental bliss.

TRANSLATION

For six of the eighteen years He continuously stayed in Jagannātha Purī, He regularly performed kīrtana, inducing all the devotees to love Kṛṣṇa simply by chanting and dancing.

TEXT 39

TEXT
dvādaśa vatsara śeṣa rahiḷā nīlācale
premāvasthā śikhāilā āsvādana-cchale

SYNONYMS

dvādaśa--twelve; vatsara--years; śeṣa--balance; rahiḷā--remained; nīlācale--
at Jagannātha Purī; premā-avasthā--a state of ecstasy; śikhāilā--instructed
everyone; āsvādana-chale--under the plea of tasting it Himself.

TRANSLATION

For the remaining twelve years He stayed in Jagannātha Purī, He taught everyone how to taste the transcendental mellow ecstasy of love of Kṛṣṇa by tasting it Himself.

PURPORT
A person who is advanced in Kṛṣṇa consciousness always feels separation from Kṛṣṇa because such a feeling of separation excels the feeling of meeting Kṛṣṇa. Śrī Caitanya Mahāprabhu, in His last twelve years of existence within this world at Jagannātha Puri, taught the people of the world how, with a feeling of separation, one can develop His dormant love of Kṛṣṇa. Such feelings of separation or meeting with Kṛṣṇa are different stages of love of Godhead. These feelings develop in time when a person seriously engages in devotional service. The highest stage is called prema-bhakti, but this stage is attained by executing sādhana-bhakti. One should not try to elevate himself artificially to the stage of prema-bhakti without seriously following the regulative principles of sādhana-bhakti. Prema-bhakti is the stage of relishing, whereas sādhana-bhakti is the stage of improving in devotional service. Śrī Caitanya Mahāprabhu taught this cult of devotional service in full detail by practical application in His own life. It is said, therefore, āpanī ṛcā ṛcāvṛtibhakti śikhāimunabāre. Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself, and in the role of a kṛṣṇa-bhakta, a devotee of Kṛṣṇa, He instructed the entire world how one can execute devotional service and thus go back home, back to Godhead, in due course of time.

TEXT 40

TEXT

rātri-divase kṛṣṇa-viraha-sphuraṇa
unmādera ceśṭā kare pralāpa-vacana

SYNONYMS

rātri-divase--day and night; kṛṣṇa-viraha--feelings of separation from Kṛṣṇa; sphuraṇa--awakening; unmādera--of a madman; ceśṭā--activities; kare--performs; pralāpa--talking inconsistently; vacana--words.

TRANSLATION

Day and night Lord Caitanya Mahāprabhu felt separation from Kṛṣṇa. Manifesting symptoms of this separation, He cried and talked very inconsistently, like a madman.

TEXT 41

TEXT

śrī-rādhāra pralāpa yaiche uddhava-darśane
seimata unmāda-pralāpa kare rātri-dine

SYNONYMS

śrī-rādhāra--of Śrīmatī Rādhārāṇī; pralāpa--talking; yaiche--as She did; uddhava-darśane--by meeting Uddhava; sei-mata--exactly like that; unmāda--madness; pralāpa--talking inconsistently; kare--does; rātri-dine--day and night.

TRANSLATION
As Śrīmatī Rādhārāṇī talked inconsistently when She met Uddhava, so also Śrī Caitanya Mahāprabhu relished, both day and night, such ecstatic talk in the mood of Śrīmatī Rādhārāṇī.

PURPORT

In this connection one should refer to Śrīmatī Rādhārāṇī's soliloquy after meeting Uddhava in Vṛndāvana. Śrī Caitanya Mahāprabhu presented a similar picture of such ecstatic imaginary talking. Full of jealousy and madness symptomizing neglect by Kṛṣṇa, Śrīmatī Rādhārāṇī, criticizing a bumblebee, talked just like a madwoman. Śrī Caitanya Mahāprabhu, in the last days of His pastimes, exhibited all the symptoms of such ecstasy. In this connection one should refer to the Fourth Chapter of Ādi-līlā, verses 107 and 108.

TEXT 42

TEXT

vidyāpati, jayadeva, caṇḍīdāsera gīta
āsvādена rāmānanda-svarūpa-sahita

SYNONYMS

vidyāpati--the author of the name Vidyāpati; jayadeva--of the name Jayadeva; caṇḍīdāsera--of the name Caṇḍīdāsa; gīta--their songs; āsvādena--tastes; rāmānanda--of the name Rāmānanda; svarūpa--of the name Svarūpa; sahita--along with.

TRANSLATION

The Lord used to read the books of Vidyāpati, Jayadeva and Caṇḍīdāsa, relishing their songs with His confidential associates like Śrī Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī.

PURPORT

Vidyāpati was a famous composer of songs about the pastimes of Rādhā-Kṛṣṇa. He was an inhabitant of Mithilā, born in a brāhmaṇa family. It is calculated that he composed his songs during the reign of King Śivasimha and Queen Lachimādevī in the beginning of the fourteenth century of the Śaka Era, almost one hundred years before the appearance of Lord Caitanya Mahāprabhu. The twelfth generation of Vidyāpati's descendants is still living. Vidyāpati's songs about the pastimes of Lord Kṛṣṇa express intense feelings of separation from Kṛṣṇa, and Śrī Caitanya Mahāprabhu relished all those songs in His ecstasy of separation from Kṛṣṇa.

Jayadeva was born during the reign of Mahārāja Lakṣmana Sena of Bengal in the eleventh or twelfth century of the Śaka Era. His father was Bhojadeva, and his mother was Vāmādevī. For many years he lived in Navadvīpa, then the capital of Bengal. His birthplace was in the Birbhum district in the village Kendubilva. In the opinion of some authorities, however, he was born in Orissa, and still others say that he was born in southern India. He passed the last days of his life in Jagannātha Purī. One of his famous books is Gītā-govinda, which is full of transcendental mellow feelings of separation from Kṛṣṇa. The gopīs felt separation from Kṛṣṇa before the rāsa dance, as
mentioned in the Śrīmad-Bhāgavatam, and the Gītā-govinda expresses such feelings. There are many commentaries on the Gītā-govinda by many Vaiṣṇavas.

Caṇḍīdāsa was born in the village of Nānnura, which is also in the Birbhum district of Bengal. He was born of a brāhmaṇa family, and it is said that he also took birth in the beginning of the fourteenth century, Śakābda Era. It has been suggested that Caṇḍīdāsa and Vidyāpati were great friends because the writings of both express the transcendental feelings of separation profusely. The feelings of ecstasy described by Caṇḍīdāsa and Vidyāpati were actually exhibited by Śrī Caitanya Mahāprabhu. He relished all those feelings in the role of Śrīmatī Rādhārāṇī, and His appropriate associates for this purpose were Śrī Rāmānanda Rāya and Śrī Svarūpa Dāmodara Gosvāmī. These intimate associates of Lord Caitanya Mahāprabhu helped the Lord very much in the pastimes in which He felt like Rādhārāṇī.

Śrī Bhaktisiddhānta Sarasvatī Ṭhākura comments in this connection that such feelings of separation as Lord Caitanya Mahāprabhu enjoyed from the books of Vidyāpati, Caṇḍīdāsa and Jayadeva are especially reserved for persons like Śrī Rāmānanda Rāya and Svarūpa Dāmodara, who were paramahamsas, men of the topmost perfection, because of their advanced spiritual consciousness. Such topics are not to be discussed by ordinary persons imitating the activities of Lord Caitanya Mahāprabhu. For critical students of mundane poetry and literary men without God consciousness who are after bodily sense gratification, there is no need to read such a high standard of transcendental literature. Persons who are after sense gratification should not try to imitate rāgānuga devotional service. In their songs, Caṇḍīdāsa, Vidyāpati and Jayadeva have described the transcendental activities of the Supreme Personality of Godhead. Mundane reviewers of the songs of Vidyāpati, Jayadeva and Caṇḍīdāsa simply help people in general become debauchees, and this leads only to social scandals and atheism in the world. One should not misunderstand the pastimes of Rādhā and Kṛṣṇa to be the activities of a mundane young boy and girl. The mundane sexual activities of young boys and girls are most abominable. Therefore, those who are in bodily consciousness and who desire sense gratification are forbidden to indulge in discussions of the transcendental pastimes of Śrī Rādhā and Kṛṣṇa.

TEXT 43

TEXT

kṛṣṇera viyoge yata prema-ceṣṭita
āsvādiyā pūrṇa kaila āpana vāñchita

SYNONYMS

kṛṣṇera--of Lord Kṛṣṇa; viyoge--in separation; yata--as many; prema--loving affairs; ceṣṭita--activities; āsvādiyā--tasting them; pūrṇa--fulfilled; kaila--made; āpana--own; vāñchita--desires.

TRANSLATION

In separation from Kṛṣṇa, Śrī Caitanya Mahāprabhu relished all these ecstatic activities, and thus He fulfilled His own desires.

PURPORT
In the beginning of Caitanya-caritāmṛta it is said that Lord Caitanya appeared in order to taste the feelings Rādhārāṇī felt upon seeing Kṛṣṇa. Kṛṣṇa Himself could not understand the ecstatic feelings of Rādhārāṇī toward Him, and therefore He desired to accept the role of Rādhārāṇī and thereby taste these feelings. Lord Caitanya is Kṛṣṇa with the feelings of Rādhārāṇī; in other words, He is a combination of Rādhā and Kṛṣṇa. It is therefore said, śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya. By worshiping Śrī Caitanya Mahāprabhu alone, one can relish the loving affairs of Rādhā and Kṛṣṇa together. One should therefore try to understand Rādhā-Kṛṣṇa not directly but through Śrī Caitanya Mahāprabhu and through His devotees. Śrīla Narottama dāsa Ṭhākura therefore says, rūpa-raghunātha-pade haibe ākuti, kabe hāma bujhaba se yugala-pīriti: "When shall I develop a mentality of service toward Śrī Rūpa Gosvāmī, Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī and the other devotees of Lord Caitanya and thus become eligible to understand the pastimes of Śrī Rādhā and Kṛṣṇa?"

TEXT 44

TEXT

ananta caitanya-līlā kṣudra jīva haṁ
ke varṇite pāre, tāṁ vistāra kariyā

SYNONYMS

ananta--unlimited; caitanya-līlā--the pastimes of Lord Caitanya; kṣudra--a small; jīva--living entity; haṁ--being; ke--who; varṇite--describe; pāre--can; tāṁ--that; vistāra--expanding; kariyā--doing so.

TRANSLATION

The pastimes of Lord Caitanya Mahāprabhu are unlimited. How much can a small living entity elaborate about those transcendental pastimes?

TEXT 45

TEXT

sūtra kari' gañe yadi āpane ananta
sahasra-vadane teṁho nāṁi pāya anta

SYNONYMS

sūtra--aphorisms; kari'--making; gañe--counts; yadi--if; āpane--personally; ananta--Śeṣa Nāga, the Personality of Godhead; sahasra-vadane--by thousands of mouths; teṁho--He also; nāṁi--does not; pāya--get; anta--the limit.

TRANSLATION

If Śeṣaṅgāga Ananta personally were to make the pastimes of Lord Caitanya into sūtras, even with His thousands of mouths there is no possibility that He could find their limit.

TEXT 46
Devotees like Śrī Svarūpa Dāmodara and Murāri Gupta have recorded all the principal pastimes of Lord Caitanya in the form of notes, after deliberate consideration.

The notes kept by Śrī Svarūpa Dāmodara and Murāri Gupta are the basis of this book. Following those notes, I write of all the pastimes of the Lord. The notes have been described elaborately by Vṛndāvana dāsa Ṭhākura.

Śrīla Vṛndāvana dāsa Ṭhākura, the authorized writer of the pastimes of Śrī Caitanya Mahāprabhu, is as good as Śrīla Vyāsadeva. He has described the pastimes in such a way as to make them sweeter and sweeter.
TEXT 49

TEXT

grantha-vistāra-bhay chādīlā ye ye sthāna
sei sei sthāne kichu kariba vyākhyāna

SYNONYMS

grantha--of the book; vistāra--of expansion; bhaye--being afraid; chādīlā--gave up; ye ye sthāna--which different places; sei sei sthāne--in those places; kichu--something; kariba--I shall make; vyākhyāna--description.

TRANSLATION

Being afraid of his book's becoming too voluminous, he left some places without vivid descriptions. I shall try to fill those places as far as possible.

TEXT 50

TEXT

prabhura līlāmṛta teṅho kaila āsvādana
tāṅra bhukta-śeṣa kichu kariye carvaṇa

SYNONYMS

prabhura--of the Lord; līlāmṛta--the nectar of the pastimes; teṅho--he (Vṛndāvana dāsa Ṭhākura); kaila--did; āsvādana--taste; tāṅra--his; bhukta--of food; śeṣa--remnants; kichu--something; kariye--I do; carvaṇa--chew.

TRANSLATION

The transcendental pastimes of Lord Caitanya have actually been relished by Śrīla Vṛndāvana dāsa Ṭhākura. I am simply trying to chew the remnants of food left by him.

TEXT 51

TEXT

ādi-līlā-sūtra likhi, śuna, bhakta-gaṇa
saṅkṣepe likhiye samyak nā yāya likhana

SYNONYMS

ādi-līlā--the first part of His pastimes; sūtra likhi--I write a synopsis; śuna--hear; bhakta-gaṇa--all you devotees; saṅkṣepe--in brief; likhiye--I write; samyak--full; nā--not; yāya--possible; likhana--to write.

TRANSLATION
My dear devotees of Lord Caitanya, let me now write a synopsis of the ādi-līlā; I write of these pastimes in brief because it is not possible to describe them in full.

TEXT 52

TEXT

kona vānchā pūraṇa lāgi' vrajendra-kumāra
avatīrṇa haite mane karilā vicāra

SYNONYMS

kona--some; vānchā--desire; pūraṇa--fulfillment; lāgi'--for the matter of; vrajendra-kumāra--Lord Kṛṣṇa; avatīrṇa haite--to descend as an incarnation; mane--in the mind; karilā--did; vicāra--consideration.

TRANSLATION

To fulfill a particular desire within His mind, Lord Kṛṣṇa, Vrajendra-kumāra, decided to descend on this planet after mature contemplation.

TEXT 53

TEXT

āge avatārilā ye ye guru-parivāra
saṅkṣepe kahiye, kahā nā yāya vistāra

SYNONYMS

āge--first of all; avatārilā--allowed to descend; ye ye--all those; guru-parivāra--family of spiritual masters; saṅkṣepe--in brief; kahiye--I describe; kahā--to describe; nā--not; yāya--possible; vistāra--expansively.

TRANSLATION

Lord Kṛṣṇa therefore first allowed His family of superiors to descend on the earth. I shall try to describe them in brief because it is not possible to describe them fully.

TEXTS 54-55

TEXT

śrī-śacī-jagannātha, śrī-mādhava-purī
keśava bhāratī, āra śrī-Īśvara purī

advaita ācārya, āra pāṇḍita śrīvāsa
ācāryaratna, vidyānīdi, ṭhākura haridāsa

SYNONYMS

śrī-śacī-jagannātha--Śrīmati Śacidevi and Jagannātha Miśra; śrī-mādhava purī--Śrī Mādhavendra Purī; keśava bhāratī--of the name Keśava Bhāratī; āra--
and; śrī-Īśvara purī--of the name Śrī Īśvara Purī; advaita ācārya--of the name Advaita Ācārya; āra--and; paṇḍita śrīvāsa--of the name Śrīvāsa Paṇḍita; ācārya-ratna--of the name Ācāryaratna; vidyānidhi--of the name Vidyānidhi; ṭhākura haridāsa--of the name ṭhākura Haridāsa.

TRANSLATION

Lord Śrī Kṛṣṇa, before appearing as Lord Caitanya, requested these devotees to precede Him: Śrī Śacīdevī, Jagannātha Miśra, Mādhavendra Purī, Keśava Bhāratī, Īśvara Purī, Advaita Ācārya, Śrīvāsa Paṇḍita, Ācāryaratna, Vidyānidhi and ṭhākura Haridāsa.

TEXT 56

TEXT

śrīhaṭṭa-nivāsī śrī-upendra-miśra-nāma vaiśṇava, paṇḍita, dhanī, sat-guṇa-pradhāna

SYNONYMS

śrī-haṭṭa-nivāsī--a resident of Śrīhaṭṭa; śrī-upendra-miśra-nāma--by the name of Upendra Miśra; vaiśṇava--a devotee of Lord Viṣṇu; paṇḍita--learned; dhanī--rich; sat-guṇa-pradhāna--qualified with all good qualities.

TRANSLATION

There was also Śrī Upendra Miśra, a resident of the district of Śrīhaṭṭa. He was a great devotee of Lord Viṣṇu, a learned scholar, a rich man and a reservoir of all good qualities.

PURPORT

Upendra Miśra is described in the Gaura-gaṇoddeśa-dīpikā, verse 35, as the gopāla named Parjanya. The same personality who was formerly the grandfather of Lord Kṛṣṇa appeared as Upendra Miśra at Śrīhaṭṭa and begot seven sons. He was a resident of Dhākā-dakṣina-grāma in the district of Śrīhaṭṭa. There are still many residents of that part of the country who introduce themselves as belonging to the Miśra family of Śrī Caitanya Mahāprabhu.

TEXTS 57-58

TEXT

sapta miśra tāṇra putra----sapta ṛṣīśvara kaṁsāri, paramānanda, padmanābha, sarveśvara

jagannātha, janārdana, trailokyāṅātha
nadiyāte gaṅgā-vāsa kaila jagannātha

SYNONYMS

sapta miśra--seven Miśras; tāṇra--his; putra--sons; sapta--seven; ṛṣi--great saintly persons; īśvara--most influential; kaṁsāri--of the name Kaṁsāri; paramānanda--of the name Paramānanda; padmanābha--of the name Padmanābha;
Upendra Miśra had seven sons, who were all saintly and most influential:
(1) Kamsāri, (2) Paramānanda, (3) Padmanāba, (4) Sarveśvara, (5) Jagannātha,
(6) Janārdana and (7) Trailokyanaṭha. Jagannātha Miśra, the fifth son, decided
to reside on the bank of the Ganges at Nadia.

TRANSLATION

Jagannātha Miśra was designated as Purandara. Exactly like Nanda Mahārāja
and Vasudeva, he was an ocean of all good qualities.

TEXT 60

TEXT

tāṇra patnī 'śacī'-nāma, pativrata satī
yāṇra pitā 'nīlāmbara' nāma cakravartī

SYNONYMS

tāṇra patnī--his wife; śacī--of the name Śacī; nāma--named; pati-vratā--
devoted to her husband; satī--chaste; yāṇra--whose; pitā--father; nīlāmbara--
of the name Nīlāmbara; nāma--named; cakravartī--with the title Cakravartī.

TRANSLATION

His wife, Śrīmatī Śacīdevī, was a chaste woman highly devoted to her
husband. Śacīdevī's father's name was Nīlāmbara, and his surname was
Cakravartī.

PURPORT

In the Gaura-gaṇoddeśa-dīpikā, verse 104, it is mentioned that Nīlāmbara
Cakravartī was formerly Garga Muni. Some of the family descendants of
Nīlāmbara Cakravartī still live in the village of the name Magḍobā in the
district of Faridpur in Bangladesh. His nephew was Jagannātha Cakravartī, also known as Māmu Ṭhākura, who became a disciple of Paṇḍita Gosvāmī and stayed at Jagannātha Purī as the priest of Ṭoṭā-gopānātha. Nīlāmbara Cakravartī lived at Navadvīpa in the neighborhood of Belapukuriyā. This fact is mentioned in the book Prema-vilāsa. Because he lived near the house of the Kazi, the Kazi was also considered one of the maternal uncles of Lord Caitanya Mahāprabhu. The Kazi used to address Nīlāmbara Cakravartī as kākā, or "uncle." One cannot separate the residence of the Kazi from Vāmanapukura because the tomb of the Kazi is still existing there. Formerly the place was known as Belapukuriyā, and now it is called Vāmanapukura. This has been ascertained by archeological evidence.

TEXT 61

TEXT

rādhadeśe janmilā ṭhākura nityānanda
gaṅgādāsa paṇḍita, gupta murāri, mukunda

SYNONYMS

rādhadeśe--the place where there is no Ganges; janmilā--took birth; ṭhākura nityānanda--Nityānanda Prabhu; gaṅgādāsa paṇḍita--of the name Gaṅgādāsa Paṇḍita; gupta murāri--of the name Murāri Gupta; mukunda--of the name Mukunda.

TRANSLATION

In Rādhadeśa, the part of Bengal where the Ganges is not visible, Nityānanda Prabhu, Gaṅgādāsa Paṇḍita, Murāri Gupta and Mukunda took birth.

PURPORT

Here rādhadeśa refers to the village of the name Ekacakrā in the district of Birbhum, next to Burdwan. After the Burdwan railway station there is another branch line, which is called the Loop Line of the eastern railway, and there is a railway station of the name Mallārapura. Eight miles east of this railway station Ekacakra Village is still situated. Ekacakra Village extends north and south for an area of about eight miles. Other villages, namely Vīracandra-pura and Vīrabhadra-pura, are situated within the area of the village of Ekacakra. In honor of the holy name of Vīrabhadra Gosvāmī, these places are renamed as Vīracandra-pura and Vīrabhadra-pura.

In the Bengali year 1331 (A.D. 1924) a thunderbolt struck the temple of Ekacakra-grāma. Therefore the temple is now in a broken state. Before this, there were no such accidents in that quarter. Within the temple there is a Deity of Śrī Kṛṣṇa established by Śrī Nityānanda Prabhu. The name of the Deity is Baṅkima Rāya or Bānkā Rāya.

On the right side of Baṅkima Rāya is a Deity of Jāhnava, and on His left side is Śrīmatī Rādhārāṇī. The priests of the temple describe that Lord Nityānanda Prabhu entered within the body of Baṅkima Rāya and that the Deity of Jāhnava-mātā was therefore later placed on the right side of Baṅkima Rāya. Afterwards, many other Deities were installed within the temple. On another throne within the temple are Deities of Muralīdhara and Rādhā-Mādhava. On another throne are Deities of Manomohana, Vṛndāvana-candra and Gaura-Nitāi. But Baṅkima Rāya is the Deity originally installed by Nityānanda Prabhu.
On the eastern side of the temple is a ghāṭa known as Kadamba-khaṇḍī on the
bank of the Yamunā, and it is said that the Deity of Bankima Rāya was floating
in the water and Lord Nityānanda Prabhu picked Him up and then installed Him
in the temple. Thereafter, in a place known as Bhaḍḍāpura, in the village of
Vīracandra-pura, about half a mile west, in a place underneath a nīma tree,
Śrīmatī Rādhārāṇī was found. For this reason, the Rādhārāṇī of Bankima Rāya
was known as Bhaḍḍāpurera Ṭhākurāṇī, the mistress of Bhaḍḍāpura. On another
throne, on the right side of Bankima Rāya, is a Deity of Yogamāyā.

Now the temple and temple corridor rest on a high plinth, and on a concrete
structure in front of the temple is a meeting hall. It is also said that on
the northern side of the temple there was a Deity of Lord Śiva named
Bhāṇḍīśvara and that the father of Nityānanda Prabhu, Hāḍāi Paṇḍita, used to
worship that Deity. At present, however, the Bhāṇḍīśvara Deity is missing, and
in his place a Jagannātha Svāmī Deity has been installed. Lord Nityānanda
Prabhu did not factually construct any temples. The temple was constructed at
the time of Vīrabhadra Prabhu. In the Bengali year 1298 (A.D. 1891), the
temple being in a dilapidated condition, a brahmacārī of the name Śivānanda
Svāmī repaired it.

In this temple there is an arrangement to offer foodstuffs to the Deity on
the basis of seventeen seers of rice and necessary vegetables. The present
priestly order of the temple belongs to the family of Gopājana-vallabhānanda,
one of the branches of Nityānanda Prabhu. There is a land settlement in the
name of the temple, and income from this land finances the expenditures for
the temple. There are three parties of priestly gosvāmīs who take charge of
the temple management, one after another. A few steps onward from the temple
is a place known as Viśrāmatalā, where it is said that Nityānanda Prabhu in
His childhood used to enjoy sporting with His boyfriends by enacting the rāsa-
līlā and various other pastimes of Vṛndāvana.

Near the temple is a place named Āmalītalā, which is so named because of a
big tamarind tree there. According to a party named the Neḍādi-sampradāya,
Vīrabhadra Prabhu, with the assistance of twelve hundred Neḍās, dug a great
lake of the name Śvetagaṅgā. Outside of the temple are tombs of the Gosvāmīs,
and there is a small river known as the Mauḍēśvara, which is called the water
of Yamunā. Within half a mile from this small river is the birthplace of Śrī
Nityānanda Prabhu. It appears that there was a big meeting hall in front of
the temple, but later it became dilapidated. It is now covered by banyan
trees. Later on, a temple was constructed within which Gaura-Nityānanda
Deities are existing. The temple was constructed by the late Prasannakumāra
Kārāpharmā. A tablet was installed in his memory in the Bengali year 1323
(A.D. 1916), in the month of Vaiśākha (April-May).

The place where Nityānanda Prabhu appeared is called Garbhavāsa. There is
an allotment of about forty-three bighās (fourteen acres) of land to continue
the worship in a temple there. The Mahārāja of Dinājapura donated twenty
bighās (6.5 acres) of land in this connection. It is said that near the place
known as Garbhavāsa, Hāḍāi Paṇḍita conducted a primary school. The priests of
this place, listed in a genealogical table, were as follows: (1) Śrī
Rāghavacandra, (2) Jagadānanda dāsa, (3) Kṛṣṇadāsa, (4) Nityānanda dāsa, (5)
Rāmadāsa, (6) Vrajamohana dāsa, (7) Kānāi dāsa, (8) Gauradāsa, (9) Śivānanda
dāsa and (10) Haridāsa. Kṛṣṇadāsa belonged to the Ciḍiyā-kuṇja at Vṛndāvana.
The date of his disappearance is Kṛṣṇa-jamāṭamā. Ciḍiyā-kuṇja is a place now
managed by the gosvāmīs of Śiṅgāra-ghāṭa in Vṛndāvana. They are also known as
belonging to the Nityānanda family, most probably on the basis of their
relationship with Kṛṣṇadāsa.

Near Garbhavāsa is a place called Bakulatalā, where Śrī Nityānanda Prabhu
and His boyfriends used to take part in sporting activities known as jhāla-
There is a bakula tree there that is wonderful because all its branches and subbranches look like the hoods of serpents. It has been suggested that by the desire of Śrī Nityānanda Prabhu, Anantadeva manifested Himself in that way. The tree is very old. It is said that formerly it had two trunks, but later on, when the playmates of Nityānanda Prabhu felt inconvenience in jumping from the branches of one trunk to those of the other, Nityānanda Prabhu, by His mercy, merged the two trunks into one.

Another place nearby is named Hāṇṭugāḍā. It is said that Lord Nityānanda Prabhu brought all the holy places there. Therefore the people in the surrounding villages go there instead of to the Ganges to take bath. It is named Hāṇṭugāḍā because Śrīla Nityānanda Prabhu used to perform the dadhi-ciḍā festival of distributing chipped rice with yogurt prasāda there and He took the prasāda kneeling down. A sanctified lake in this place is always full of water throughout the year. A great fair is held there during Goṣṭhāṣṭamī, and there is another big fair on the birthday of Śrī Nityānanda Prabhu. In the Gaura-gaṇoddeśa-dīpikā it is described that Halāyudha, Baladeva, Viśvarūpa and Saṅkarṣaṇa appeared as Nityānanda Avadhūta.

TEXT 62

TEXT

asaṅkhya bhaktera karāilā avatāra
śeṣe avatīṛṇa hailā vrajendra-kumāra

SYNONYMS

asaṅkhya--unlimited; bhaktera--of devotees; karāilā--made into being; avatāra--incarnation; śeṣe--at last; avatīṛṇa--descended; hailā--became; vrajendra-kumāra--Lord Kṛṣṇa, the son of Nanda Mahārāja.

TRANSLATION

Lord Kṛṣṇa, Vrajendra-kumāra, first caused countless devotees to appear, and at last He appeared Himself.

TEXT 63

TEXT

prabhura āvirbhāva-pūrve yata vaisṇava-gaṇa
advaita-ācāryera sthāne kareṇa gamana

SYNONYMS

prabhura--of the Lord; āvirbhāva--appearance; pūrve--before; yata--all; vaisṇava-gaṇa--devotees; advaita-ācāryera--of Advaita Ācārya; sthāne--place; kareṇa--do; gamana--go.

TRANSLATION

Before the appearance of Lord Caitanya Mahāprabhu, all the devotees of Navadvīpa used to gather in the house of Advaita Ācārya.
In these meetings of the Vaiṣṇavas, Advaita Ācārya used to recite Bhagavad-gītā and Śrīmad-Bhāgavatam, decrying the paths of philosophical speculation and fruitedive activity and establishing the superexcellence of devotional service.

In all the revealed scriptures of Vedic culture, devotional service to Lord Kṛṣṇa is explained throughout. Therefore devotees of Lord Kṛṣṇa do not recognize the processes of philosophical speculation, mystic yoga, unnecessary austerity and so-called religious rituals. They do not accept any process but devotional service.

Our Kṛṣṇa consciousness movement follows this principle. We do not recognize any method for spiritual realization other than Kṛṣṇa consciousness, devotional service. Sometimes we are criticized by groups following jñāna, yoga, tapas or dharma, but fortunately we are unable to make any compromises with them. We simply stand on the platform of devotional service and preach the same principles all over the world.
In the house of Advaita Ācārya, all the Vaiśṇavas took pleasure in always talking of Kṛṣṇa, always worshiping Kṛṣṇa and always chanting the Hare Kṛṣṇa mahā-mantra.

On these principles only does the Kṛṣṇa consciousness movement go on. We have no business other than to talk of Kṛṣṇa, worship Kṛṣṇa and chant the Hare Kṛṣṇa mahā-mantra.

But Śrī Advaita Ācārya Prabhu felt pained to see all the people without Kṛṣṇa consciousness simply merging in material sense enjoyment.

A bona fide devotee of Lord Kṛṣṇa is always pained to see the fallen condition of the whole world. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to say, "There is no scarcity of anything within this world. The only scarcity is of Kṛṣṇa consciousness." That is the vision of all pure devotees. Because of this lack of Kṛṣṇa consciousness in human society, people are suffering terribly, being merged in an ocean of nescience and sense gratification. A devotee onlooker is very much aggrieved to see such a situation in the world.
kemate e saba lokera ha-ibe tāraṇa

SYNONYMS

lokera--of all people; nistāra-hetu--for the matter of deliverance; kareṇa--does; cintana--contemplation; kemate--how; e--these; saba--all; lokera--of people in general; ha-ibe--will become; tāraṇa--liberation.

TRANSLATION

Seeing the condition of the world, He began to think seriously of how all these people could be delivered from the clutches of māyā.

TEXT 69

TEXT

kṛṣṇa avatāri' karena bhaktira vistāra
tabe ta' sakala lokera ha-ibe nistāra

SYNONYMS

kṛṣṇa--Lord Kṛṣṇa; avatāri'--descending; kareṇa--does; bhaktira--of devotional service; vistāra--expansion; tabe--then; ta'--certainly; sakala--all; lokera--of the people; ha-ibe--there will be; nistāra--liberation.

TRANSLATION

Śrīla Advaita Ācārya Prabhu thought, "If Kṛṣṇa Himself appears in order to distribute the cult of devotional service, then only will liberation be possible for all people."

PURPORT

Just as a condemned person can be relieved by a special favor of the chief executive head, the president or king, so the condemned people of this Kali-yuga can be delivered only by the Supreme Personality of Godhead Himself or a person especially empowered for this purpose. Śrīla Advaita Ācārya Prabhu desired that the Supreme Personality of Godhead advent Himself to deliver the fallen souls of this age.

TEXT 70

TEXT

kṛṣṇa avatārīte ācārya pratijñā kariyā
kṛṣṇa-pūjā kare tulasī-gaṅgājala diyā

SYNONYMS

kṛṣṇa--Lord Kṛṣṇa; avatārīte--to cause His advent; ācārya--Advaita Ācārya; pratijñā--promise; kariyā--making; kṛṣṇa-pūjā--worship of Lord Kṛṣṇa; kare--does; tulasī--tulasī leaves; gaṅgā-jala diyā--with the water of the Ganges.

TRANSLATION
With this consideration, Advaita Ācārya Prabhu, promising to cause Lord Kṛṣṇa to descend, began to worship the Supreme Personality of Godhead, Kṛṣṇa, with tulasī leaves and water of the Ganges.

PURPORT

Tulasī leaves and Ganges water, with, if possible, a little pulp of sandalwood, is sufficient paraphernalia to worship the Supreme Personality of Godhead. The Lord says in Bhagavad-gītā:

\[
\text{patraṁ puspaṁ phalaṁ toyaṁ}
\text{yo me bhaktyā prayacchati}
\text{tad aham bhakty-upahṛtam}
\text{aśnāmi prayatātmanaḥ}
\]

"If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it." (Bg. 9.26) Following this principle, Advaita Prabhu pleased the Supreme personality of Godhead with tulasī leaves and water of the Ganges.

TEXT 71

TEXT

kṛṣṇera āhvāna kare saghanā huṅkāra
huṅkāre ākṛṣṭa hailā vrajendra-kumāra

SYNONYMS

kṛṣṇera--of Lord Kṛṣṇa; āhvāna--invitation; kare--does; saghanā--with great gravity; huṅkāra--vibration; huṅkāre--and by such loud cries; ākṛṣṭa--attracted; hailā--became; vrajendra-kumāra--the son of Vrajendra, Lord Kṛṣṇa.

TRANSLATION

By loud cries He invited Kṛṣṇa to appear, and this repeated invitation attracted Lord Kṛṣṇa to descend.

TEXT 72

TEXT

jagannātha-miśra-patnī śacīra udare
aṣṭa kanyā krame haila, janmi' janmi' mare

SYNONYMS

jagannātha-miśra--of the name Jagannātha Miśra; patnī--his wife; śacīra--of Śacīmātā; udare--within the womb; aṣṭa--eight; kanyā--daughters; krame--one after another; haila--appeared; janmi'--after taking birth; janmi'--after taking birth; mare--all died.

TRANSLATION
Before the birth of Lord Caitanya Mahāprabhu, eight daughters took birth one after another from the womb of Śacīmātā, the wife of Jagannātha Miśra. But just after their birth, they all died.

TEXT 73

TEXT

apatya-virahe miśrera duḥkhī haila mana
putra lāgi' ārādhila viṣṇura caraṇa

SYNONYMS

apatya--of children; virahe--in separation; miśrer--of Jagannātha Miśra;
duḥkhī--unhappy; haila--became; mana--mind; putra--son; lāgi'--for the matter of; ārādhila--worshiped; viṣṇura--of Lord Viṣṇu; caraṇa--lotus feet.

TRANSLATION

Jagannātha Miśra was very unhappy at the death of his children one after another. Therefore, desiring a son, he worshiped the lotus feet of Lord Viṣṇu.

TEXT 74

TEXT

tabe putra janamilā 'viṣvarūpa' nāma
mahā-guṇavān teṇha----'baladeva'-dhāma

SYNONYMS

tabe--thereafter; putra--son; janamilā--took birth; viṣvarūpa--Viṣvarūpa;
nāma--named; mahā-guṇavān--highly qualified; teṇha--He; baladeva--of Lord Baladeva; dhāma--incarnation.

TRANSLATION

After this, Jagannātha Miśra got a son of the name Viṣvarūpa, who was most powerful and highly qualified because He was an incarnation of Baladeva.

PURPORT

Viṣvarūpa was the elder brother of Gaurahari, Lord Śrī Caitanya Mahāprabhu. When arrangements were being made for His marriage, He took sannyāsa and left home. He took the sannyāsa name of Saṅkarāraṇya. In 1431 ŚakāraERA (A.D. 1510), He disappeared in Pāṇḍerapura in the district of Sholapur. As an incarnation of Saṅkarśaṇa, He is both the ingredient and immediate cause of the creation of this material world. He is nondifferent from Śrī Caitanya Mahāprabhu, as aṁśa and aṁśī, or the part and the whole, are not different. He belongs to the quadruple manifestation of catur-vaṅga as an incarnation of Saṅkarṣaṇa. In the Gaura-candrodaya it is said that Viṣvarūpa, after His so-called demise, remained mixed within Śrī Nityānanda Prabhu.
TEXT

baladeva-prakāśa—manifestation of Baladeva; parama-vyome—in the spiritual sky; saṅkarṣaṇa—of the name Saṅkarṣaṇa; teṅha—He; viśvera—the cosmic manifestation; upādāna—ingredient; nimitta-kāraṇa—immediate cause.

SYNONYMS

tānhā ba-i viśve kichu nāhi dekhi āra
ataeva 'viśvarūpa' nāma ye tānhāra

SYNONYMS

tānhā ba-i—except Him; viśve—within this cosmic manifestation; kichu—something; nāhi—there is none; dekhi—I see; āra—further; ataeva—therefore; viśvarūpa—universal form; nāma—name; ye—that; tānhāra—His.

TRANSLATION

The gigantic universal form is called the Viśvarūpa incarnation of Mahā-saṅkarṣaṇa. Thus we do not find anything within this cosmic manifestation except the Lord Himself.

TEXT 77

TEXT

naitac citraṁ bhagavati
hy anante jagad-īśvare
otam protam idam yasmin
tantuṣu aṅga yathā paṭaḥ

SYNONYMS

na—not; etat—this; citraṁ—wonderful; bhagavati—in the Supreme Personality of Godhead; hi—certainly; anante—in the unlimited; jagat-īśvare—the master of the universe; otam—lengthwise; protam—breadthwise; idam—this universe; yasmin—in whom; tantuṣu—in the threads; aṅga—O King; yathā—as much as; paṭaḥ—a cloth.

TRANSLATION
"As the thread in a cloth spreads both lengthwise and breadthwise, so everything we see within this cosmic manifestation is directly and indirectly existing in the Supreme Personality of Godhead. This is not very wonderful for Him."

PURPORT

This is a verse from Śrīmad-Bhāgavatam (10.15.35).

TEXT 78

TEXT
ataeva prabhu tānre bale, 'baḍa bhāi'
krṣṇa, balarāma duī----caitanya, nitāī

SYNONYMS
ataeva--therefore; prabhu--Lord Caitanya; tānre--unto Viśvarūpa; bale--says; baḍa bhāi--elder brother; krṣṇa--Lord Kṛṣṇa; balarāma--and Baladeva; duī--two; caitanya--Lord Caitanya Mahāprabhu; nitāī--and Lord Nityānanda Prabhu.

TRANSLATION

Because Mahā-saṅkarṣaṇa is the ingredient and efficient cause of the cosmic manifestation, He is present in every detail of it. Lord Caitanya therefore called Him His elder brother. The two brothers are known as Kṛṣṇa and Balarāma in the spiritual world, but at the present moment they are Caitanya and Nitāi. Therefore the conclusion is that Nityānanda Prabhu is the original Saṅkarṣaṇa, Baladeva.

TEXT 79

TEXT
putra pānā dampati hailā ānandita mana
viśeṣe sevana kare govinda-caraṇa

SYNONYMS
putra--son; pānā--having gotten; dampati--husband and wife; hailā--became; ānandita--pleased; mana--mind; viśeṣe--specifically; sevana--service; kare--render; govinda-caraṇa--the lotus feet of Lord Govinda.

TRANSLATION

The husband and wife [Jagannātha Miśra and Śacīmātā], having gotten Viśvarūpa as their son, were very pleased within their minds. Because of their pleasure, they specifically began to serve the lotus feet of Govinda.

PURPORT

There is a common saying in India that everyone goes to worship the Supreme Personality of Godhead when he is in distress, but when a person is in an
opulent position, he forgets God. In Bhagavad-gītā (7.16) this is also confirmed:

catur-vidhā bhajante māṁ
janāḥ sukṛtīno 'rjuna
ārto jījāśur arthārthī
ejānī ca bharatarśabha

"If backed by pious activities in the past, four kinds of men—namely, those who are distressed, those in need of money, those searching after knowledge and those who are inquisitive—become interested in devotional service." The husband and wife, Jagannātha Miśra and Śacīmātā, were very unhappy because their eight daughters had passed away. Now, when they got Viśvarūpa as their son, certainly they became extremely happy. They knew that it was by the grace of the Lord that they were endowed with such happiness and opulence. Therefore instead of forgetting the Lord, they became more and more adherent in rendering service to the lotus feet of Govinda. When a common man becomes opulent, he forgets God; but the more opulent a devotee becomes by the grace of the Lord, the more he becomes attached to the service of the Lord.

TEXT 80

TEXT

caudda-śata chaya śake seṣa māgha māṣe
jagannātha-śacīra dehe kṛṣṇera praveṣe

SYNONYMS

caudda-śata--1400; chaya--6; śake--in the year of the Śaka Era; seṣa--last; māgha--Māgha; māṣe--in the month; jagannātha--of Jagannātha Miśra; śacīra--and of Śacīdevī; dehe--in the bodies; kṛṣṇera--of Lord Kṛṣṇa; praveṣe--by the entrance.

TRANSLATION

In the month of January in the year 1406 of the Śaka Era (A.D. 1485), Lord Kṛṣṇa entered the bodies of both Jagannātha Miśra and Śacī.

PURPORT

Lord Caitanya Mahāprabhu took His birth in the year 1407 Śaka Era (A.D. 1486), in the month of Phālguna. But here we see that He entered the bodies of His parents in the year 1406 in the month of Māgha. Therefore, the Lord entered the bodies of His parents thirteen full months before His birth. Generally a common child remains within the womb of his mother for ten lunar months, but here we see that the Lord remained within the body of His mother for thirteen lunar months.

TEXT 81

TEXT

miśra kahe śacī-sthāne,----deki āna rīta
jyotirmaya deha, geha lakṣmī-adhiśṭhita
SYNONYMS

miśra kahe--Jagannātha Miśra began to speak; śacī-sthāne--in the presence of Śacīdevī-mātā; dekhi--I see; āṇa--extraordinary; rīta--behavior; jyotir-maya--effulgent; deha--body; geha--home; lakṣmī--the goddess of fortune; adhiṣṭhitā--situated.

TRANSLATION

Jagannātha Miśra said to Śacīmātā, "I see wonderful things! Your body is effulgent, and it appears as if the goddess of fortune were now staying personally in my home.

TEXT 82

TEXT

yāhāṁ tāhāṁ sarva-loka karaye sammāna
ghare pāṭhāiyā deya dhāna, vastra, dhana

SYNONYMS

yāhāṁ--wherever; tāhāṁ--anywhere; sarva-loka--all people; karaye--show; sammāna--respect; ghare--at home; pāṭhāiyā--sending; deya--give; dhāna--riches; vastra--cloth; dhana--paddy.

TRANSLATION

"Anywhere and everywhere I go, all people offer me respect. Even without my asking, they voluntarily give me riches, clothing and paddy."

PURPORT

A brāhmaṇa does not become anyone's servant. To render service to someone else is the business of the śūdras. A brāhmaṇa is always independent because he is a teacher, spiritual master and advisor to society. The members of society provide him with all the necessities for life. In the Bhagavad-gītā the Lord has divided society into four divisions--brāhmaṇa, kṣatriya, vaiśya and śūdra. A society cannot run smoothly without this scientific division. A brāhmaṇa should give good advice to all the members of the society, a kṣatriya should look after the administration, maintaining law and order in society, vaiśyas should produce and trade to meet all the needs of society, whereas śūdras should render service to the higher sections of society (the brāhmaṇas, kṣatriyas and vaiśyas).

Jagannātha Miśra was a brāhmaṇa; therefore people would send him all bodily necessities--money, cloth, grain and so on. While Lord Caitanya was in the womb of Śacīmātā, Jagannātha Miśra received all these necessities of life without asking for them. Because of the presence of the Lord in his family, everyone offered him due respect as a brāhmaṇa. In other words, if a brāhmaṇa or Vaiśṇava sticks to his position as an eternal servant of the Lord and executes the will of the Lord, there is no question of scarcity for his personal maintenance or the needs of his family.

TEXT 83
TEXT

Śacī kahe,----muṇi dekho ākāśa-upare
divya-mūrti loka saba yena stuti kare

SYNONYMS

Śacī kahe--mother Śacīdevī replied; muṇi--I; dekho--see; ākāśa-upare--in outer space; divya-mūrti--brilliant forms; loka--people; saba--all; yena--as if; stuti--prayers; kare--offering.

TRANSLATION

Śacīmatā told her husband, "I also see wonderfully brilliant human beings appearing in outer space, as if offering prayers."

PURPORT

Jagannātha Miśra was honored by everyone on the earth and was supplied with all necessities. Similarly, mother Śacī saw many demigods in outer space offering prayers to her because of Lord Caitanya Mahāprabhu's presence in her womb.

TEXT 84

TEXT

jagannātha miśra kahe,----svapna ye dekhila
ejotirmaya-dhāma mora hṛdaye paśila

SYNONYMS

jagannātha miśra kahe--Jagannātha Miśra replied; svapna--dream; ye--that; dekhila--I have seen; jyotir-maya--with a brilliant effulgence; dhāma--abode; mora--my; hṛdaye--in the heart; paśila--entered.

TRANSLATION

Jagannātha Miśra then replied, "In a dream I saw the effulgent abode of the Lord enter my heart.

TEXT 85

TEXT

āmāra hṛdaya haite gelā tomāra hṛdaye
hena bujhi, janmibena kona mahāśaye

SYNONYMS

āmāra hṛdaya haite--from my heart; gelā--transferred; tomāra hṛdaye--into your heart; hena--like this; bujhi--I understand; janmibena--will take birth; kona--some; mahāśaye--very great personality.
TRANSLATION

"From my heart it entered your heart. I therefore understand that a great personality will soon take birth."

TEXT 86

TEXT

\[ \text{eta bali' duñhe rahe harañita haññä sàlagràma sevà kare viñëà kariyà} \]

SYNONYMS

eta bali'--after this conversation; duñhe--both of them; rahe--remained; harañita--jubilant; haññä--becoming; sàlagràma--sàlagràma-nàràyaña-sílä; sevà--service; kare--rendered; viñëà--with special attention; kariyà--giving it.

TRANSLATION

After this conversation, both husband and wife were very jubilant, and together they rendered service to the household sàlagràma-sílã.

PURPORT

Especially in every bràhmaña's house there must be a sàlagràma-sílã to be worshiped by the bràhmaña family. This system is still current. People who are bràhmaña by caste, who are born in a bràhmaña family, must worship the sàlagràma-sílã. Unfortunately, with the progress of Kali-yuga, the so-called bràhmaña, although very proud of taking birth in bràhmaña families, no longer worship the sàlagràma-sílã. But actually it has been a custom since time immemorial that a person born in a bràhmaña family must worship the sàlagràma-sílã in all circumstances. In our Kṛṣṇa consciousness society, some of the members are very anxious to introduce the sàlagràma-sílã, but we have purposely refrained from introducing it because most of the members of the Kṛṣṇa consciousness movement do not originally come from families of the bràhmaña caste. After some time, when we find that they are actually situated strictly in the line of brahminical behavior, this sàlagràma-sílã will be introduced.

In this age, the worship of the sàlagràma-sílã is not as important as the chanting of the holy name of the Lord. That is the injunction of the sàstra. Harer nàma harer nàma harer nàmaiva kevalam. kalau nàsty eva nàsty eva gatir anyathà. Śrīla Jiva Gosvāmī's opinion is that by chanting the holy name offenselessly one becomes completely perfect. Nevertheless, just to purify the situation of the mind, worship of the Deity in the temple is also necessary. Therefore when one is advanced in spiritual consciousness or is perfectly situated on a spiritual platform he may take to the worship of the sàlagràma-sílã.

The transference of the Lord from the heart of Jagannātha Miśra to the heart of Śacīmātā is explained by Śrīla Bhaktisiddhānta Sarasvatī Thākura as follows: "It is to be concluded that Jagannātha Miśra and Śacīmātā are nitya-siddhas, ever purified associates of the Lord. Their hearts are always uncontaminated, and therefore they never forget the Supreme Personality of Godhead. A common man in this material world has a contaminated heart. He must therefore first purify his heart to come to the transcendental position. But
Jagannātha Miśra and Śacīmātā were not a common man and woman with contaminated hearts. When the heart is uncontaminated, it is said to be in the existential position of Vasudeva. Vasudeva can beget Vāsudeva, or Kṛṣṇa, who is transcendentally situated."

It is to be understood that Śacīdevī did not become pregnant as an ordinary woman becomes pregnant because of sense indulgence. One should not think the pregnancy of Śacīmātā to be that of an ordinary woman because that is an offense. One can understand the pregnancy of Śacīmātā when one is actually advanced in spiritual consciousness and fully engaged in the devotional service of the Lord.

In Śrīmad-Bhāgavatam (10.2.16) it is stated:

bhagavān api viśvātmā
bhaktānām abhaya-karaḥ
ā viveśāṃśa-bhāgena
mana ānakadundubheḥ

This is a statement regarding the birth of Lord Kṛṣṇa. The incarnation of the Lord entered the mind of Vasudeva and was then transferred to the mind of Devakī. Śrīla Śrīdharā Svāmī gives the following annotation in this connection: 'mana āviveśa' manasy āvīrabhūva; jīvānāṃ iva na dātus-adhānta ity arthaḥ. There was no question of the seminal discharge necessary for the birth of an ordinary human being. Śrīla Rūpa Gosvāmī also comments in this connection that Lord Kṛṣṇa first appeared in the mind of Ānakadundubhi, Vasudeva, and was then transferred to the mind of Devaki-devī. Thus the spiritual bliss in the mind of Devaki-devī gradually increased, just as the moon increases every night until it becomes a full moon. At the time of His appearance, Lord Kṛṣṇa came out of the mind of Devakī and appeared within the prison house of Kaṁsa by the side of Devakī's bed. At that time, by the spell of yogamāyā, Devakī thought that her child had now been born. In this connection, even the demigods from the celestial kingdom were also bewildered. As it is stated, mūhyanti yat sūrayaḥ (Bhāg. 1.1.1). They came to offer their prayers to Devakī, thinking that the Supreme Lord was within her womb. The demigods came to Mathurā from their celestial kingdom. This indicates that Mathurā is still more important than the celestial kingdom of the upper planetary system.

Lord Kṛṣṇa, as the eternal son of Yaśodāmayī, is always present in Vṛndāvana. The pastimes of Lord Kṛṣṇa are continuously going on within both this material world and the spiritual world. In such pastimes, the Lord always thinks Himself the eternal son of mother Yaśodā and father Nanda Mahārāja. In the Tenth Canto of Śrīmad-Bhāgavatam, Chapter Six, verse 43, it is stated, "When magnanimous, broad-hearted Nanda Mahārāja came back from a tour, he immediately took his son Kṛṣṇa on his lap and experienced transcendental bliss by smelling His head." Similarly, in the Tenth Canto, Ninth Chapter, verse 21, it is said, "This Personality of Godhead, appearing as the son of a cowherd damsels, is easily available and understandable to devotees, whereas those who are under the concept of bodily life, even though they are very advanced in austerity and penance or even though they are great philosophers, are unable to understand Him."

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura next quotes Śrīpāda Baladeva Vidyābhūṣanā, who refers to the prayers offered by the demigods to Lord Kṛṣṇa in the womb of Devakī and summarizes the birth of Kṛṣṇa as follows: "As the rising moon manifests light in the east, so Devakī, who was always situated on the transcendental platform, having been initiated in the Kṛṣṇa mantra by Vasudeva, the son of Śūrasena, kept Kṛṣṇa within her heart." From this
statement of Śrīmad-Bhāgavatam (10.2.18) it is understood that the Supreme Personality of Godhead, having been transferred from the heart of Ṛnakadundubhi, or Vasudeva, manifested Himself in the heart of Devakī. According to Śrīla Baladeva Vidyābhūṣana, the "heart of Devakī" means the womb of Devakī because in the Śrīmad-Bhāgavatam, Tenth Chapter, Second Chapter, verse 41, the demigods say, distyāmba te kuṣṭi-gataḥ paraḥ pumān: "Mother Devakī, the Lord is already within your womb." Therefore, that the Lord was transferred from the heart of Vasudeva to the heart of Devakī means that He was transferred to the womb of Devakī.

Similarly, in regard to the appearance of Lord Caitanya Mahāprabhu as described in the Caitanya-caritāmṛta, the words viṣeṣe sevana kare govinda-carana, "they specifically began to worship the lotus feet of Govinda," indicate that exactly as Kṛṣṇa appeared in the heart of Devakī through the heart of Vasudeva, so Lord Caitanya appeared in the heart of Śacīdevī through the heart of Jagannātha Miśra. This is the mystery of the appearance of Lord Caitanya Mahāprabhu. Consequently, one should not think of Lord Caitanya's appearance as that of a common man or living entity. This subject matter is a little difficult to understand, but for devotees of the Lord it will not at all be difficult to realize the statements given by Kṛṣṇadāsa Kaviergusvāmī.

TEXT 87

TEXT

haite haite haila garbha trayodaśa māsa
tathāpi bhūmiṣṭha nahe,----miśrera haila trāsa

SYNONYMS

haite haite--thus becoming; haila--it so became; garbha--pregnancy; trayodaśa--thirteenth; māsa--month; tathāpi--still; bhūmiṣṭha--delivery; nahe--there was no sign; miśrera--of Jagannātha Miśra; haila--became; trāsa--apprehension.

TRANSLATION

In this way the pregnancy approached its thirteenth month, but still there was no sign of the delivery of the child. Thus Jagannātha Miśra became greatly apprehensive.

TEXT 88

TEXT

nīlāmbara cakravartī kahila ganīyā
ei māse putra habe śubha-kṣaṇa pānā

SYNONYMS

nīlāmbara cakravartī--of the name Nīlāmbara Cakravartī; kahila--said; ganīyā--by astrological calculation; ei māse--in this month; putra--son; habe--will take birth; śubha-kṣaṇa--auspicious moment; pānā--taking advantage of.

TRANSLATION
Nilāmbara Cakravartī [the grandfather of Śrī Caitanya Mahāprabhu] then did an astrological calculation and said that in that month, taking advantage of an auspicious moment, the child would take birth.

TEXT 89

TEXT

caudda-sāta sāta-śake māsa ye phālguna
paurnāmasīra sandhyā-kāle haile śubha-kṣaṇa

SYNONYMS

caudda-sāta sāta-śake—in 1407 of the Śaka Era (A.D. 1486); māsa--month; ye—which; phālguna--of the name Phālguna; paurnāmasīra--of the full moon; sandhyā-kāle—in the evening; haile—there was; śubha-kṣaṇa—an auspicious constellation.

TRANSLATION

Thus in the year 1407 of the Śaka Era (A.D. 1486), in the month of Phālguna [March–April], on the evening of the full moon, the desired auspicious moment appeared.

PURPORT

Śrīla Bhaktivinoda Ṭhākura, in his Amṛta-pravāha-bhāṣya, has presented the horoscope of Śrī Caitanya Mahāprabhu as follows:

<table>
<thead>
<tr>
<th>dinam</th>
</tr>
</thead>
<tbody>
<tr>
<td>7 11 8</td>
</tr>
<tr>
<td>15 54 38</td>
</tr>
<tr>
<td>40 37 40</td>
</tr>
<tr>
<td>13 6 23</td>
</tr>
</tbody>
</table>

The explanation of the horoscope given by Bhaktivinoda Ṭhākura is that at the time of the birth of Lord Caitanya Mahāprabhu the constellations were situated as follows: Śukra (Venus) and the constellation of the Aśvinī stars were in the Meṣa-rāśi (Aries); Ketu (the ninth planet) and Uttaraphalgunī were in the Siṁha-rāśi (Leo); Candra (the moon) was in Pūrva-phalgunī (the eleventh lunar mansion); Śani (Saturn) and Jyeṣṭhā were in Vṛścika (Scorpio); Bṛhaspati (Jupiter) and Pūrvāṣādhā were in Dhanu (Sagittarius); Maṅgala (Mars) and Śravaṇā were in Makara (Capricorn); Rāvi (the sun) was in Kumbha-rāśi (Aquarius); Rāhu was in Pūrvabhādrapāda; and Budha (Mercury) and Uttarabhādrapāda were in Mīna (Pisces). The day was Siṁhalagna.

TEXT 90

TEXT

siṁha-rāśi, siṁha-lagna, ucca graha-gaṇa
ṣaḍ-varga, aṣṭa-varga, sarva sulakṣaṇa

SYNONYMS
simha--the lion; rāsi--sign of the zodiac; simha--the lion; lagna--birth moment; ucca--high; graha-gaṇa--all planets; ṣaṭ-varga--six area; aṣṭa-varga--eight area; sarva--all; su-lakṣaṇa--auspiciousness.

TRANSLATION

According to the Jyotir-veda, or Vedic astronomy, when the figure of the lion appears both in the zodiac and the time of birth [lagna], this indicates a very high conjunction of planets, an area under the influence of ṣaṭ-varga and aṣṭa-varga, which are all-auspicious moments.

PURPORT

The divisions of the ṣaṭ-varga area are technically called kṣetra, horā, drekkāṇa, navāṃśa, dvādaśāṃśa and triṃśāṃśa. According to Jyotir-vedic astrology, when it is calculated who rules the constellation of six areas, the auspicious moment is calculated. Śrila Bhaktisiddhānta Sarasvatī Ṭhākura, who was previously also a great astrologer, says that in the book named Bṛhaj-jātaka and other books there are directions for knowing the movements of the stars and planets. One who knows the process of drawing a straight line and thus understands the area of aṣṭa-varga can explain the auspicious constellations. This science is known especially by persons who are called horā-śāstra-vit, or those who know the scripture of the name Horā. On the strength of astrological calculations from the Horā scripture, Nilaṁbara Cakravartī, the grandfather of Śrī Caitanya Mahāprabhu, ascertained the auspicious moment in which the Lord would appear.

TEXT 91

TEXT

a-kalaṅka gauracandra dilā daraśana
sa-kalaṅka candre āra kon prayojana

SYNONYMS

a-kalaṅka--without contamination; gauracandra--the moon of Lord Caitanya Mahāprabhu; dilā--gave; daraśana--audience; sa-kalaṅka--with contamination; candre--for a moon; āra--also; kon--what; prayojana--necessity.

TRANSLATION

When the spotless moon of Caitanya Mahāprabhu became visible, what would be the need for a moon full of black marks on its body?

TEXT 92

TEXT

eta jāni' rāhu kaila candrerā grahaṇa
'kṛṣṇa' 'kṛṣṇa' 'hari' nāme bhāse tri-bhuvana

SYNONYMS
eta jāni'-knowing all this; rāhu--the zodiac figure Rāhu; kaila--attempted; candrera--of the moon; grahaṇa--eclipse; kṛṣṇa kṛṣṇa--the holy name of Kṛṣṇa; hari--the holy name of Hari; name--the names; bhāse--inundated; tri-bhuvana--the three worlds.

**TRANSLATION**

Considering this, Rāhu, the black planet, covered the full moon, and immediately vibrations of "Kṛṣṇa! Kṛṣṇa! Hari!" inundated the three worlds.

**PURPORT**

According to the Jyotir-veda, the Rāhu planet comes in front of the full moon, and thus a lunar eclipse takes place. It is customary in India that all the followers of the Vedic scriptures bathe in the Ganges or the sea as soon as there is a lunar or solar eclipse. All strict followers of Vedic religion stand up in the water throughout the whole period of the eclipse and chant the Hare Kṛṣṇa mahā-mantra. At the time of the birth of Lord Caitanya Mahāprabhu such a lunar eclipse took place, and naturally all the people standing in the water were chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

**TEXT 93**

**TEXT**

jaya jaya dhvani haila sakala bhuvana
camatkāra haiyā loka bhāve mane mana

**SYNONYMS**

jaya jaya--all glories; dhvani--vibration; haila--there was; sakala--all; bhuvana--worlds; camatkāra--wonderful; haiyā--becoming; loka--all the people; bhāve--state; mane mana--within their minds.

**TRANSLATION**

All people thus chanted the Hare Kṛṣṇa mahā-mantra during the lunar eclipse, and their minds were struck with wonder.

**TEXT 94**

**TEXT**

jagat bhariyā loka bale----'hari' 'hari'
sei-kṣaṇe gaurakṛṣṇa bhūme avatari

**SYNONYMS**

jagat--the whole world; bhariyā--fulfilling; loka--people; bale--said; hari hari--the holy name of the Lord; sei-kṣaṇe--at that time; gaurakṛṣṇa--Lord Kṛṣṇa in the form of Gaurahari; bhūme--on the earth; avatari--advented.

**TRANSLATION**
When the whole world was thus chanting the holy name of the Supreme Personality of Godhead, Kṛṣṇa in the form of Gaurahari advented Himself on the earth.

TEXT 95

TEXT

prasanna ha-ila saba jagatera mana
'hari' bali' hinduke hāsyā karaye yavana

SYNONYMS

prasanna--joyful; ha-ila--became; saba--all; jagatera--of the whole world; mana--the mind; hari--the holy name of the Lord; bali'--saying; hinduke--unto the Hindus; hāsyā--laughing; karaye--do so; yavana--the Muslims.

TRANSLATION

The whole world was pleased. While the Hindus chanted the holy name of the Lord, the non-Hindus, especially the Muslims, jokingly imitated the words.

PURPORT

Although the Muslims, or non-Hindus, have no interest in chanting the holy name of the Lord, the Hare Kṛṣṇa mahā-mantra, while the Hindus in Navadvīpa chanted during the lunar eclipse the Muslims imitated them. Thus the Hindus and Muslims joined together in chanting the holy name of the Lord when Śrī Caitanya Mahāprabhu advented Himself.

TEXT 96

TEXT

'hari' bali' nārīgaṇa dei hulāhuli
svārge vādyā-nṛtya kare deva kutūhalī

SYNONYMS

hari bali'--by saying the word Hari; nārī-gaṇa--all the ladies; dei--chanting; hulāhuli--the sound of hulāhuli; svārge--in the heavenly planets; vādyā-nṛtya--music and dance; kare--do; deva--demigods; kutūhalī--curious.

TRANSLATION

While all the ladies vibrated the holy name of Hari on earth, in the heavenly planets dancing and music were going on, for the demigods were very curious.

TEXT 97

TEXT

prasanna haila dāsa dik, prasanna nadījala
sthāvara-jaṅgama haila ānande vihvala
SYNONYMS

prasanna--jubilant; haila--became; daśa--ten; dik--directions; prasanna--satisfied; nadī-jala--the water of the rivers; sthāvara--immovable; jaṅgama--movable; haila--became; ānande--in joy; vihvala--overwhelmed.

TRANSLATION

In this atmosphere, all the ten directions became jubilant, as did the waves of the rivers. Moreover, all beings, moving and nonmoving, were overwhelmed with transcendental bliss.

TEXT 98

TEXT

nadīyā-udayagiri, pūrṇacandra gaurahari,
kṛpā kari' ha-ila udaya
pāpa-tamaḥ haila nāśa, tri-jagatera ullāsa,
jagabhari' hari-dhvani haya

SYNONYMS

nadīyā--the place known as Nadīyā; udayagiri--is the appearing place; pūrṇa-candra--the full moon; gaurahari--Lord Śrī Caitanya Mahāprabhu; kṛpā--by mercy; kari'--doing so; ha-ila--became; udaya--risen; pāpa--sinful; tamaḥ--darkness; haila--became; nāśa--dissipated; tri-jagatera--of the three worlds; ullāsa--happiness; jagabhari'--filling the whole world; hari-dhvani--the transcendental vibration of Hari; haya--resounded.

TRANSLATION

Thus by His causeless mercy the full moon, Gaurahari, rose in the district of Nadia, which is compared to Udayagiri, where the sun first becomes visible. His rising in the sky dissipated the darkness of sinful life, and thus the three worlds became joyful and chanted the holy name of the Lord.

TEXT 99

TEXT

sei-kāle nijālaya, uṭhiyā advaita rāya,
nṛtya kare ānandita-mane
haridāse laṅā saṅge, huṅkāra-kīrtana-raṅge
kene nāce, keha nāhi jāne

SYNONYMS

sei-kāle--at that time; nija-ālaya--in His own house; uṭhiyā--standing; advaita--Advaita Ācārya; rāya--the rich man; nṛtya--dancing; kare--performs; ānandita--with joyful; mane--mind; haridāse--Ṭhākura Haridāsa; laṅā--taking; saṅge--with Him; huṅkāra--loudly; kīrtana--saṅkīrtana; raṅge--performing; kene--why; nāce--dances; keha nāhi--no one; jāne--knows.
TRANSLATION

At that time Śrī Advaita Ācārya Prabhu, in His own house at Śaṇṭipura, was dancing in a pleasing mood. Taking Haridāsa Ṭhākura with Him, He danced and loudly chanted Hare Kṛṣṇa. But why they were dancing, no one could understand.

PURPORT

It is understood that Advaita Prabhu, at that time, was in His own paternal house at Śaṇṭipura. Haridāsa Ṭhākura frequently used to meet Him. Coincidentally, therefore, he was also there, and upon the birth of Śrī Caitanya Mahāprabhu both of them immediately began to dance. But no one in Śaṇṭipura could understand why those two saintly persons were dancing.

TEXT 100

TEXT

dekhi' uparāga āhāsi', śīghra gaṅgā-ghāte āsi'
ānande karila gaṅgā-snāna
pāṇā uparāga-chale, āpanāra mano-bale,
brāhmaṇere dila nānā dāna

SYNONYMS

dekhi'--seeing; uparāga--the eclipse; āhāsi'--laughing; śīghra--very soon; gaṅgā-ghāte--on the bank of the Ganges; āsi'--coming; ānande--in jubilation; karila--took; gaṅgā-snāna--bath in the Ganges; pāṇā--taking advantage of; uparāga-chale--on the event of the lunar eclipse; āpanāra--His own; manañ-bale--by the strength of mind; brāhmaṇere--unto the brāhmaṇas; dila--gave; nānā--various; dāna--charities.

TRANSLATION

Seeing the lunar eclipse and laughing, both Advaita Ācārya and Haridāsa Ṭhākura immediately went to the bank of the Ganges and bathed in the Ganges in great jubilation. Taking advantage of the occasion of the lunar eclipse, Advaita Ācārya, by His own mental strength, distributed various types of charity to the brāhmaṇas.

PURPORT

It is the custom of Hindus to give in charity to the poor as much as possible during the time of a lunar or solar eclipse. Advaita Ācārya, therefore, taking advantage of this eclipse, distributed many varieties of charity to the brāhmaṇas. In the Śrīmad-Bhāgavatam there is a statement in the Tenth Canto, Third Chapter, verse 11, that when Kṛṣṇa took His birth, immediately Vasudeva, taking advantage of this moment, distributed ten thousand cows to the brāhmaṇas. It is customary among Hindus that at the time a child is born, especially a male child, the parents distribute great charity in jubilation. Advaita Ācārya was actually interested in distributing charity because of Lord Caitanya's birth at the time of the lunar eclipse. People could not understand, however, why Advaita Ācārya was giving such a great variety of things in charity. He did so not because of the lunar eclipse but
because of the Lord's taking birth at that moment. He distributed charity exactly as Vasudeva did at the time of Lord Kṛṣṇa's appearance.

TEXT 101

TEXT

jagat ānandamaya, dekhi' mane sa-vismaya,
ṭhārethore kahe haridāsa
tomāra aichana raṅga, mora mana parasanna,
dekhi----kichu kārye āche bhāsa

SYNONYMS

jagat--the whole world; ānanda-maya--full of pleasure; dekhi'--seeing; mane--within the mind; sa-vismaya--with amazement; ṭhārethore--by direct and indirect indications; kahe--says; haridāsa--Haridāsa Ṭhākura; tomāra--Your; aichana--that kind of; raṅga--performance; mora--my; mana--mind; parasanna--very much pleased; dekhi--I can understand; kichu--something; kārye--in work; āche--there is; bhāsa--indication.

TRANSLATION

When he saw that the whole world was jubilant, Haridāsa Ṭhākura, his mind astonished, directly and indirectly expressed himself to Advaita Ācārya, "Your dancing and distributing charity are very pleasing to me. I can understand that there is some special purpose in these actions."

TEXT 102

TEXT

ācāryaratna, śrīvāsa, haila mane sukholāsa
yāi' snāna kaila gaṅgā-jale
ānande vihvala mana, kare hari-saṅkīrtana
nānā dāna kaila mano-bale

SYNONYMS

ācāryaratna--of the name Ācāryaratna; śrīvāsa--of the name Śrīvāsa; haila--became; mane--in the mind; sukha-ullāsa--happy; yāi'--going; snāna--bathing; kaila--executed; gaṅgā-jale--in the water of the Ganges; ānande--in jubilation; vihvala--overwhelmed; mana--mind; kare--does; hari-saṅkīrtana--performance of saṅkīrtana; nānā--various; dāna--charities; kaila--did; manaḥ-bale--by the strength of the mind.

TRANSLATION

Ācāryaratna [Candraśekhara] and Śrīvāsa Ṭhākura were overwhelmed with joy, and immediately they went to the bank of the Ganges to take bath in the water of the Ganges. Their minds full of happiness, they chanted the Hare Kṛṣṇa mantra and gave charity by mental strength.

TEXT 103
TEXT

ei mata bhakta-tati, yānra yei deśe sthiti,
tāhān tāhān pānā mano-bale
nāce, kare sāṅkīrtana, ānande vihvala mana,
dāna kare grahaṇera chale

SYNONYMS

ei mata--in this way; bhakta-tati--all the devotees there; yānra--whose; yei--whichever; deśe--in the country; sthiti--resident; tāhān tāhān--there and there; pānā--taking advantage; manah-bale--by the strength of the mind; nāce--dance; kare sāṅkīrtana--perform sāṅkīrtana; ānande--in joyfulness; vihvala--overwhelmed; mana--mind; dāna--in charity; kare--give; grahaṇera--of the lunar eclipse; chale--on the pretense.

TRANSLATION

In this way all the devotees, wherever they were situated, in every city and every country, danced, performed sāṅkīrtana and gave charity by mental strength on the plea of the lunar eclipse, their minds overwhelmed with joy.

TEXT 104

TEXT

brāhmaṇa-sajjana-nārī, nānā-dravye thālī bhari'
āilā sabe yautuka la-iya
yena kāncā-soṇā-dyuti, dekhī' bālakera mūrti,
āśīrvāda kare sukha pānā

SYNONYMS

brāhmaṇa--the respectful brāhmaṇas; sat-jana--gentlemen; nārī--ladies; nānā--varieties; dravye--with gifts; thālī--plates; bhari'--filled up; āilā--came; sabe--all; yautuka--presentations; la-iya--taking; yena--like; kāncā--raw; soṇā--gold; dyuti--glaring; dekhī'--seeing; bālakera--of the child; mūrti--form; āśīrvāda--blessings; kare--offered; sukha--happiness; pānā--achieving.

TRANSLATION

All sorts of respectful brāhmaṇa gentlemen and ladies, carrying plates filled with various gifts, came with their presentations. Seeing the newborn child, whose form resembled natural glaring gold, all of them with happiness offered their blessings.

TEXT 105

TEXT

sāvitrī, gaurī, sarasvatī, sacī, rambhā, arundhatī
āra yata deva-nārīgaṇa
nānā-dravye pātra bhari', brāhmaṇīra veṣa dhari',
āsi' sabe kare darašana
SYNONYMS

sāvitrī--the wife of Lord Brahmā; gaurī--the wife of Lord Śiva; sarasvatī--the wife of Lord Nṛsiṁhadeva; śacī--the wife of King Indra; rambhā--a dancing girl of heaven; arundhatī--the wife of Vasiṣṭha; āra--and; yata--all; deva--celestial; nārī-gaṇa--women; nānā--varieties; dravya--with gifts; pātra bhāri'--filling up the baskets; brāhmaṇīra--in the forms of brāhmaṇa ladies; veśa dhari'--dressing like that; āsi'--coming there; sabe--all; kare--do; daraśana--visit.

TRANSLATION

Dressing themselves as the wives of brāhmaṇas, all the celestial ladies, including the wives of Lord Brahmā, Lord Śiva, Lord Nṛsiṁhadeva, King Indra and Vasiṣṭha Rṣi, along with Rambahā, a dancing girl of heaven, came there with varieties of gifts.

PURPORT

When Lord Caitanya Mahāprabhu was a newly born baby, He was visited by the neighboring ladies, most of whom were the wives of respectable brāhmaṇas. In the dress of brāhmaṇas' wives, celestial ladies like the wives of Lord Brahmā and Lord Śiva also came to see the newly born child. Ordinary people saw them as respectable brāhmaṇa ladies of the neighborhood, but actually they were all celestial ladies dressed in that way.

TEXT 106

TEXT

antarīkṣe deva-gaṇa, gandharva, siddha, cāraṇa,
stuti-nṛtya kare vādyya-gīta
nartaka, vādaka, bhāta, navadvīpe yāra nāṭa,
sabe āsi' nāce pānā prīta

SYNONYMS

antarīkṣe--in outer space; deva-gaṇa--the demigods; gandharva--the inhabitants of Gandharvaloka; siddha--the inhabitants of Siddhaloka; cāraṇa--the professional singers of the heavenly planets; stuti--prayers; nṛtya--dancing; kare--do; vādyya--music; gīta--song; nartaka--dancers; vādaka--professional drummers; bhāta--professional blessers; navadvīpe--in the city of Navadvīpa; yāra--of whom; nāṭa--stage; sabe--all of them; āsi'--coming; nāce--began to dance; pānā--achieving; prīta--happiness.

TRANSLATION

In outer space all the demigods, including the inhabitants of Gandharvaloka, Siddhaloka and Cāraṇaloka, offered their prayers and danced to the accompaniment of music, songs and the beating of drums. Similarly, in Navadvīpa city all the professional dancers, musicians and blessers gathered together, dancing in great jubilation.

PURPORT
As there are professional singers, dancers and reciters of prayers in the heavenly planets, so in India still there are professional dancers, blessers and singers, all of whom assemble together during householder ceremonies, especially marriages and birth ceremonies. These professional men earn their livelihood by taking charity on such occasions from the homes of the Hindus. Eunuchs also take advantage of such ceremonies to receive charity. That is their means of livelihood. Such men never become servants or engage themselves in agriculture or business occupations; they simply take charity from neighborhood friends to maintain themselves peacefully. The bātās are a class of brāhmaṇas who go to such ceremonies to offer blessings by composing poems with references to the Vedic scriptures.

TEXT 107

TEXT

kebā āse kebā yāya, kebā nāce kebā gāya,
sambhālite nāre kāra bola
khaṇḍileka duḥkhā-śoka, pramoda-pūrita loka,
miśra hailā ānande vihvala

SYNONYMS

kebā—who; āse—is coming; kebā—who; yāya—is going; kebā—who; nāce—is dancing; kebā—who; gāya—is singing; sambhālite—to understand; nāre—cannot; kāra—others; bola—language; khaṇḍileka—dissipated; duḥkhā—unhappiness; śoka—lamentation; pramoda—jubilation; pūrita—full of; loka—all people; miśra—Jagannātha Miśra; hailā—became; ānande—in happiness; vihvala—overwhelmed.

TRANSLATION

No one could understand who was coming and who was going, who was dancing and who was singing. Nor could they understand one another’s language. Yet all unhappiness and lamentation were immediately dissipated, and people became all-jubilant. Thus Jagannātha Miśra was also overwhelmed with joy.

TEXT 108

TEXT

ācāryaratna, śrīvāsa, jagannātha-miśra-pāsa,
āsi′ tānre kare sāvadhāna
karāila jātakarma, ye āchila vidhi-dharma,
tabe miśra kare nānā dāna

SYNONYMS

ācāryaratna—Candraśekhara Ācārya; śrīvāsa—Śrīvāsa Thākura; jagannātha-miśra pāsa—at the house of Jagannātha Miśra; āsi′—coming; tānre—unto him; kare—do; sāvadhāna—attention; karāila—executed; jāta-karma—the auspicious ceremony at the time of birth; ye—whatever; āchila—there was; vidhi-dharma—regulative principles of religion; tabe—at that time; miśra—Jagannātha Miśra; kare—does; nānā—varieties; dāna—charities.
Candraśekhara Ācārya and Śrīvāsa Ṭhākura both came to Jagannātha Miśra and drew his attention in various ways. They performed the ritualistic ceremonies prescribed at the time of birth according to religious principles. Jagannātha Miśra also gave varieties of charity.

Whatever riches Jagannātha Miśra collected in the form of gifts and presentations, and whatever he had in his house, he distributed among the brāhmaṇas, professional singers, dancers, bhāṭas and the poor. He honored them all by giving them riches in charity.

The wife of Śrīvāsa Ṭhākura, whose name was Mālinī, accompanied by the wife of Candrasekharā (Ācāryaratna) and other ladies, came there in great happiness to worship the baby with paraphernalia such as vermilion, turmeric, oil, fused rice, bananas and coconuts.
PURPORT

Vermilion, kha-i (fused rice), bananas, coconuts and turmeric mixed with oil are all auspicious gifts for such a ceremony. As there is puffed rice, so there is another preparation of rice called kha-i, or fused rice, which, along with bananas, is taken as a very auspicious presentation. Also, turmeric mixed with oil and vermilion makes an auspicious ointment that is smeared over the body of a newly born baby or a person who is going to marry. These are all auspicious activities in family affairs. We see that five hundred years ago at the birth of Lord Caitanya Mahāprabhu all these ceremonies were performed rigidly, but at present such ritualistic performances hardly ever take place. Generally a pregnant mother is sent to the hospital, and as soon as her child is born he is washed with an antiseptic, and this concludes everything.

TEXT 111

TEXT

advaita-ācārya-bhāryā, jagat-pūjītā āryā,
nāma tāṇra 'sītā ṭhākurāṇī'
ācāryera ājñā pānā, gela upahāra lānā,
dekhite bālaka-śiromāṇi

SYNONYMS

advaita-ācārya-bhāryā--the wife of Advaita Ācārya; jagat-pūjītā--worshiped by the whole world; āryā--the most advanced cultured lady; nāma--name; tāṇra--her; sītā ṭhākurāṇī--mother Sītā; ācāryera ājñā pānā--taking the order of Advaita Ācārya; gela--went; upahāra--presentation; lānā--taking; dekhite--to see; bālaka--the child; śiromāṇi--topmost.

TRANSLATION

One day shortly after Lord Caitanya Mahāprabhu was born, Advaita Ācārya's wife, Sītādevi, who is worshipable by the whole world, took her husband's permission and went to see that topmost child with all kinds of gifts and presentations.

PURPORT

It appears that Advaita Ācārya had two different houses, one at Śaṅtipura and one at Navadvīpa. When Lord Caitanya Mahāprabhu was born, Advaita Ācārya was residing not at His Navadvīpa house but at His Śaṅtipura house. Therefore, as formerly explained (text 99), from Advaita's old paternal house in Śaṅtipura (nijālaya)Sītā came to Navadvīpa to present gifts to the newly born child, Caitanya Mahāprabhu.

TEXT 112

TEXT

suvarṇera kadi-ba-uli, rajatamudrā-pāsuli,
suvarṇera āṅgada, kaṅkaṇa
du-bāhute divya śaṅkha, rajatera malabaṅka,
svarṇa-mudrāra nānā hārāgaṇa

SYNONYMS

suvarṇera--made of gold; kāḍi-ba-ulī--bangles worn on the hand; rajatamudrā--gold coins; pāṣuli--a kind of ornament covering the foot; suvarṇera--made of gold; aṅgada--a kind of ornament; kaṅkaṇa--another kind of ornament for the hand; du-bāhute--in two arms; divya--celestial; śaṅkha--conchshell; rajatera--made of gold; malabaṅka--bangles for the foot; svarṇa-mudrāra--made of gold; nānā--varieties; hāra-gaṇa--necklaces.

TRANSLATION

She brought different kinds of golden ornaments, including bangles for the hand, armlets, necklaces and anklets.

TEXT 113

TEXT

vyāghra-nakha hema-jaḍī, kaṭi-paṭṭasūtra-ḍorī
hasta-padera yata ābharaṇa
citra-varṇa paṭṭa-sāḍī, buni photo paṭṭapāḍī,
svarṇa-raupya-mudrā bahu-dhana

SYNONYMS

vyāghra-nakha--tiger nails; hema-jaḍī--set in gold; kaṭi-paṭṭasūtra-ḍorī--silken thread for the waist; hasta-padera--of the hands and legs; yata--all kinds of; ābharaṇa--ornaments; citra-varṇa--printed with varieties of colors; paṭṭa-sāḍī--silken sārīs; buni--woven; photo--small jackets for children; paṭṭa-pāḍī--with embroidery of silk; svarṇa--gold; raupya--silver; mudrā--coins; bahu-dhana--all kinds of riches.

TRANSLATION

There were also tiger nails set in gold, waist decorations of silk and lace, ornaments for the hands and legs, nicely printed silken sārīs and a child's garment, also made of silk. Many other riches, including gold and silver coins, were also presented to the child.

PURPORT

From the gifts presented by Sītā Ṭhākurāṇī, Advaita Ācārya's wife, it appears that Advaita Ācārya was at that time a very rich man. Although brāhmaṇas are not the rich men of society, Advaita Ācārya, being the leader of the brāhmaṇas in Śaṁtipura, was considerably well-to-do. Therefore He presented many ornaments to the baby, Lord Caitanya Mahāprabhu. But Kamalākānta Viśvāsa's asking for three hundred rupees from the King of Jagannātha Puri, Mahārāja Pratāparudra, on the plea that Advaita Ācārya was in debt for that amount, indicates that such a rich man, who could present many valuable ornaments, sārīs, etc., thought it difficult to repay three hundred rupees. Therefore the value of a rupee at that time was many thousands of times greater than it is now. At the present, no one feels difficulty over a debt of three hundred rupees, nor can an ordinary man accumulate such valuable
ornaments to present to a friend's son. Probably the value of three hundred rupees at that time was equal to the present value of thirty thousand rupees.

**TEXT 114**

**TEXT**

durvā, dhānaya, gorocana, haridrā, kuṅkuma, candana, maṅgala-dravya pātra bhariyā
vastra-gupta dolā caḍī' saṅge laṅā dāsī ceḍī,
vastrālaṅkāra peṭāri bhariyā

**SYNONYMS**

durvā--fresh grass; dhānaya--rice paddy; gorocana--a yellow patch for the head of a cow; haridrā--turmeric; kuṅkuma--a kind of scent produced in Kashmir; candana--sandalwood; maṅgala-dravya--auspicious things; pātra bhariyā--filling up a dish; vastra-gupta--covered by cloth; dolā--palanquin; caḍī'--riding; saṅge--along with; laṅā--taking; dāsī--maidservant; ceḍī--female attendants; vastra-alaṅkāra--ornaments and clothes; peṭāri--basket; bhariyā--filled up.

**TRANSLATION**

Riding in a palanquin covered with cloth and accompanied by maidservants, Sītā Ṭhākurāṇī came to the house of Jagannātha Miśra, bringing with her many auspicious articles such as fresh grass, paddy, gorocana, turmeric, kuṅkuma and sandalwood. All these presentations filled a large basket.

**PURPORT**

The words vastra-gupta dolā are very significant in this verse. Even fifty or sixty years ago in Calcutta, all respectable ladies would go to a neighboring place riding on a palanquin carried by four men. The palanquin was covered with soft cotton, and in that way there was no chance to see a respectable lady traveling in public. Ladies, especially those coming from respectable families, could not be seen by ordinary men. This system is still current in remote places. The Sanskrit word asūrya-pāṣyā indicates that a respectable lady could not be seen even by the sun. In the oriental culture this system was very much prevalent and was strictly observed by respectable ladies, both Hindu and Muslim. We have actual experience in our childhood that our mother would not go next door to her house to observe an invitation by walking; she would go in either a carriage or a palanquin carried by four men. This custom was also strictly followed five hundred years ago, and the wife of Advaita Ācārya, being a very respectable lady, observed the customary rules current in that social environment.

**TEXT 115**

**TEXT**

bhakṣya, bhojya, upahāra, saṅge la-ila bahu bhāra, śacī-qrhe haila upanīta
dekhiyā bālaka-ṭhāma, sāksāt gokula-kāna,
varṇa-mātra dekhī viparīta
SYNONYMS

bhakṣya--foods; bhojya--fried foods; upahāra--presentation; saṅge--along with her; la-ilā--took; bahu bhāra--many packages; śacī-gṛhe--in the house of mother Śacī; haila--was; upanīta--carried; dekhiyā--seeing; bālaka-ṭhāma--the feature of the child; sākṣat--directly; gokula-kāna--Lord Kṛṣṇa of Gokula; varṇa-mātra--only the color; dekhi--seeing; vipariṭa--opposite.

TRANSLATION

When Sītā Thākurāṇī came to the house of Śacīdevī, bringing with her many kinds of eatables, dresses and other gifts, she was astonished to see the newly born child, for she appreciated that except for a difference in color, the child was directly Kṛṣṇa of Gokula Himself.

PURPORT

A peṭāri is a kind of big basket that is carried in pairs on the ends of a rod balanced over the shoulders. The man who carries such a load is called a bhāri. This system of carrying luggage and packages is still current in India and other oriental countries, and we have seen that the same system is still current even in Jakarta, Indonesia.

TEXT 116

TEXT

sarva aṅga----sunirmāṇa, suvarṇa-pratimā-bhāna,
sarva aṅga----sulakṣaṇamaya
bālakera divya jyoti, dekhi' pāila bahu prīti,
vātsalyete dravila hṛdaya

SYNONYMS

sarva aṅga--all different parts of the body; sunirmāṇa--well constructed; suvarṇa--gold; pratimā--form; bhāna--like; sarva--all; aṅga--parts of the body; sulakṣaṇa-maya--full of auspicious signs; bālakera--of the child; divya--transcendental; jyoti--effulgence; dekhi'--seeing; pāila--got; bahu--much; prīti--satisfaction; vātsalyete--by parental affection; dravila--melted; hṛdaya--her heart.

TRANSLATION

Seeing the transcendental bodily effulgence of the child, each of His nicely constructed limbs full of auspicious signs and resembling a form of gold, Sītā Thākurāṇī was very much pleased, and because of her maternal affection, she felt as if her heart were melting.

TEXT 117

TEXT

durvā, dhānya, dila śīrṣe, kaila bahu āśīse,
cirajīvī hao dui bhāī
The text discusses the origin of Lord Caitanya's childhood name, Nimāi, and the significance of the nima tree in Indian culture. It explains that Lord Caitanya was born beneath a nima tree, a tree known for its medicinal properties, and that his mother, Sītā, gave him the name Nimāi because of his fear of ghosts and witches. The text also mentions the antiseptic properties of the nima wood and its historical use as a medicinal plant. Additionally, it provides a translation and a purport section, which further explains the significance of the nima tree in Indian culture and the folklore associated with its use.
On the day the mother and son bathed and left the maternity home, Sītā Ṭhākurāṇī gave them all kinds of ornaments and garments and then also honored Jagannātha Miśra. Then Sītā Ṭhākurāṇī, being honored by mother Śacīdevī and Jagannātha Miśra, was greatly happy within her mind, and thus she returned home.

PURPORT

On the fifth day from the birth of a child, as also on the ninth day, the mother bathes either in the Ganges or in a sacred place. This is called niṣkrāmaṇa, or the ceremony of coming out of the maternity home. Nowadays the maternity home is a hospital, but formerly in every respectable house one room was set aside as a maternity home where children would take birth, and on the ninth day after the birth of a child the mother would come into the regular rooms in the ceremony called niṣkrāmaṇa. Of the ten purificatory processes, niṣkrāmaṇa is one. Formerly, especially in Bengal, the higher castes observed four months after the birth of a child as a quarantine. At the end of the fourth month, the mother first had to see the sun rise. Later the higher castes, namely, the brāhmaṇas, kṣatriyas and vaiśyas, observed only twenty-one days as a quarantine, whereas the śūdras had to observe thirty days. For the sections of society known as kartābhaṭajā and satīmā, the mother of the child was immediately purified after the quarantine by the throwing of hari-nuṭa, small pieces of sweetmeat, in saṅkīrtana. Śacīdevī and Jagannātha Miśra, with the newly born child, were honored by Sītā Ṭhākurāṇī. Similarly, while Sītā Ṭhākurāṇī was returning home, she was also honored by Śacīdevī and Jagannātha Miśra. That was the system in respectable families of Bengal.

TEXT 119

TEXT

aiche śacī-jagannātha, putra pānā lakṣmīnātha, pūrṇa ha-ila sakala vānchita dhana-dhānaye bhare ghara, loka-mānya kalevara, dine dine haya ānandita

SYNONYMS

aiche—in that way; śacī-jagannātha—mother Śacīdevī and Jagannātha Miśra; putra—son; pānā—having obtained; lakṣmī-nātha—personally the husband of the goddess of fortune; pūrṇa—fulfilled; ha-ila—became; sakala—all; vānchita—desires; dhana-dhānaye—with riches and grains; bhare ghara—the house filled up; loka-mānya kalevara—the body beloved by the people in general; dine dine—day after day; haya—becomes; ānandita—pleased.

TRANSLATION

In this way mother Śacīdevī and Jagannātha Miśra, having obtained a son who was the husband of the goddess of fortune, had all their desires fulfilled. Their house was always filled with riches and grains. As they saw the beloved body of Śrī Caitanya Mahāprabhu, day after day their pleasure increased.

PURPORT
Lord Sri Caitanya Mahaprabhu is the Supreme Personality of Godhead. Therefore everyone offered their respects to Him. Even the denizens of heaven used to come in the dress of ordinary men to offer their respect to the Lord. His father and mother, Jagannātha Miśra and Śacīdevī, seeing the honor of their transcendental son, also became very much pleased within their hearts.

TEXT 120

TEXT

miśra----vaiśṇava, śānta, alampaṭa, śuddha, dānta,
dhana-bhoge nāhi abhimāna
putrera prabhāve yata, dhana āsi' mile, tata,
viṣṇu-prīte dvije dena dāna

SYNONYMS

miśra--Jagannātha Miśra; vaiśṇava--a great devotee; śānta--peaceful; alampaṭa--very regular; śuddha--purified; dānta--controlled; dhana-bhoge--in the matter of enjoying material happiness; nāhi--there is no; abhimāna--desire; putrera--of their son; prabhāve--by the influence; yata--all; dhana--riches; āsi'--coming; mile--gets; tata--so much so; viṣṇu-prīte--for the satisfaction of Lord Viṣṇu; dvije--to the brāhmaṇas; dena--gives; dāna--charity.

TRANSLATION

Jagannātha Miśra was an ideal Vaiśṇava. He was peaceful, restrained in sense gratification, pure and controlled. Therefore he had no desire to enjoy material opulence. Whatever money came because of the influence of his transcendental son, he gave it in charity to the brāhmaṇas for the satisfaction of Viṣṇu.

TEXT 121

TEXT

lagna gaṇi' harṣamati, nīlāmbara cakravartī,
gupte kichu kahila miśrere
mahāpuruṣera ciṃna, lagnे aṅge bhinna bhinna,
dekhi,----ei tāribe saṃsāre

SYNONYMS

lagna gaṇi'--by astrological calculation of the birth moment; harṣa-mati--very pleased; nīlāmbara cakravartī--of the name Nīlāmbara Cakravartī; gupte--in private; kichu--something; kahila--said; miśrere--unto Jagannātha Miśra; mahā-puruṣera ciṃna--all the symptoms of a great personality; lagnे--in the birth moment; aṅge--on the body; bhinna bhinna--different; dekhi--I see; ei--this child; tāribe--shall deliver; saṃsāre--all the three worlds.

TRANSLATION

After calculating the birth moment of Lord Caitanya Mahāprabhu, Nīlāmbara Cakravartī privately said to Jagannātha Miśra that he saw all the different
symptoms of a great personality in both the body and birth moment of the child. Thus he understood that in the future this child would deliver all the three worlds.

TEXT 122

TEXT

aiche prabhu  śacī-ghare, kṛpāya kaila avatāre,
yei ihā karaye śravaṇa

gaura-prabhu dayāmaya, tānre hayena sadaya,
sei pāya tānḫāra caraṇa

SYNONYMS

aiche--in this way; prabhu--Lord Śrī Caitanya Mahāprabhu;  śacī-ghare--in the home of Śacīdevī; kṛpāya--by His causeless mercy; kaila--made; avatāre--advent; yei--anyone who; ihā--this; karaye--does; śravaṇa--hear; gaura-prabhu--Lord Caitanya Mahāprabhu; dayā-maya--being very merciful; tānre--upon him; hayena--becomes; sa-daya--merciful; sei--that person; pāya--gets; tānḫāra--His; caraṇa--lotus feet.

TRANSLATION

In this way Lord Caitanya Mahāprabhu, out of His causeless mercy, made His advent in the house of Śacīdevī. Lord Caitanya is very merciful to anyone who hears this narration of His birth, and thus such a person attains the lotus feet of the Lord.

TEXT 123

TEXT

pāiyā mānuṣa janma, ye nā śune gaura-guṇa,
henā janma tāra vyartha haila
pāiyā amṛtadhunī, piye viṣa-garta-pāṇi,
janmiyā se kene nāhi maila

SYNONYMS

pāiyā mānuṣa janma--anyone who has gotten the form of a human body; ye--who; nā--does not; śune--hear; gaura-guṇa--the qualities of Lord Caitanya Mahāprabhu; henā janma--such a birth; tāra--his; vyartha haila--becomes useless; pāiyā--getting the opportunity; amṛtadhunī--of the river of nectar; piye--drinks; viṣa-garta-pāṇi--water in a poison pit of material happiness; janmiyā--taking birth as a human being; se--he; kene--why; nāhi--did not; maila--die.

TRANSLATION

Anyone who attains a human body but does not take to the cult of Śrī Caitanya Mahāprabhu is baffled in his opportunity. Amṛtadhunī is a flowing river of the nectar of devotional service. If after getting a human body one drinks the water in a poison pit of material happiness instead of the water of
such a river, it would be better for him not to have lived, but to have died long ago.

PURPORT

In this connection Śrīmat Prabodhānanda Sarasvatī has composed the following verses in his Caitanya-candrāmāṭa (37, 36, 34):

\[
\text{acaitanyam idam viśvaṁ yadi caitanyam īśvaram}
\text{na vidūḥ sarva-śāstra-jñāḥ āpi bhrāmyanti te janāḥ}
\]

"This material world is without Kṛṣṇa consciousness. Lord Caitanya Mahāprabhu is Kṛṣṇa consciousness personified. Therefore if a very learned scholar or scientist does not understand Śrī Caitanya Mahāprabhu, certainly he is wandering uselessly in this world."

\[
\text{prasārita-mahā-prema-pīyuṣa-rasa-sāgare}
\text{caitanya-candre prakaṭe yo dīno dīna eva saḥ}
\]

"A person who does not take advantage of the nectar of devotional service overflowing during the presence of Śrī Caitanya Mahāprabhu's cult is certainly the poorest of the poor."

\[
\text{avatīrṇe gaura-candre vistīrṇe prema-sāgare}
\text{suprakāśita-ratnaughe yo dīno dīna eva saḥ}
\]

"The advent of Lord Caitanya Mahāprabhu is just like an expanding ocean of nectar. One who does not collect the valuable jewels within this ocean is certainly the poorest of the poor."

Similarly, the Śrīmad-Bhāgavatam (2.3.19, 20, 23) states:

\[
\text{śva-vid-varāhoṣṭra-kharaiḥ}
\text{saṁstutāḥ puruṣāḥ paśuḥ}
\text{na yat-karṇa-pathopeto}
\text{jātu nāma gadāgrajaḥ}
\]

\[
\text{bile batorukrama-vikramāṇ ye}
\text{na śṛṅvataḥ karṇa-pute narasya}
\text{jihvāsatī dārdurikeva sūta}
\text{na copagāyaty urugāya-gāthāḥ}
\]

\[
\text{jīvaṁ chavo bhāgavatāṅghri-reṇum}
\text{na jātu martyo 'bhilabheta yas tu}
\text{śrī-viśṇu-padyā manujas tulasyaḥ}
\text{svasaṅ chavo yas tu na veda gandham}
\]

"A person who has no connection with Kṛṣṇa consciousness may be a very great personality in so-called human society, but actually he is no better than a great animal. Such big animals are generally praised by other animals like dogs, hogs, camels and asses. A person who does not lend his aural reception to hearing about the Supreme Personality of Godhead must be considered to have earholes like holes in a field. Although that person has a tongue, it is like the tongue of a frog, which unnecessarily creates a disturbance by croaking, inviting the snake of death. Similarly, a person who neither takes advantage of the dust of the lotus feet of great devotees nor
smells the tulasī leaves offered to the lotus feet of the Lord must be considered dead even though he is supposedly working."

Similarly, the Śrīmad-Bhāgavatam, Tenth Canto, Chapter One, verse 4, states:

\[
nivṛttta-tarṣair upāgīyamānād
bhavauṣadhāc chrotra-mano-'bhiraṁāt
ka uttamaśloka-guṇānuvādāt
pumān virajyeta vinā paśu-ghnāt
\]

"Who but the animal-killer or the killer of the soul will not care to hear glorification of the Supreme Personality of Godhead? Such glorification is enjoyed by persons liberated from the contamination of this material world."

Similarly, in the Third Canto, Chapter Twenty-three, verse 56, the Bhāgavatam says, na tīrtha-pada-sevāyai jīvann api mṛto hi saḥ: "Although a person is apparently living, if he does not serve the lotus feet of great devotees he is to be considered a dead body."

TEXT 124

TEXT

śrī-caitanya-nityānanda, ācārya advaitacandra,
svaṛūpa-rūpa-raghunāthadāsa
iṁhā-sabāra śrī-carana, śire vandī nīja-dhana,
janma-līlā gāila kṛṣṇadāsa

SYNONYMS

śrī-caitanya-nityānanda--Lord Śrī Caitanya Mahāprabhu and Nityānanda Prabhu; ācārya advaitacandra--Ācārya Śrī Advaitacandra; svaṛūpa-rūpa-raghunāthadāsa--Svaṛūpa Dāmodara, Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī; iṁhā-sabāra--of all of them; śrī-carana--the lotus feet; śire--on the head; vandī--offering respect; nīja-dhana--personal property; janma-līlā--narration of the birth; gāila--sang; kṛṣṇadāsa--Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Taking on my head as my own property the lotus feet of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu, Ācārya Advaitacandra, Svaṛūpa Dāmodara, Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī, I, Kṛṣṇadāsa Kavirāja Gosvāmī, have thus described the advent of Śrī Caitanya Mahāprabhu.

PURPORT

Śrī Caitanya Mahāprabhu, Nityānanda, Advaita Prabhu, Svaṛūpa Dāmodara, Rūpa Gosvāmī, Raghunātha dāsa and their followers are all accepted by Kṛṣṇadāsa Kavirāja Gosvāmī. Anyone who follows in the footsteps of Kavirāja Gosvāmī also accepts the lotus feet of the above-mentioned lords as his personal property. For a materialistic person, material wealth and opulence are only illusory. Actually they are not possessions but entanglements because by enjoying the material world a conditioned soul becomes more and more entangled by incurring debts for his present enjoyment. Unfortunately, a conditioned soul considers property for which he is in debt to be his own, and he is very busy acquiring such property. But a devotee considers such property not real property but
simply an entanglement in the material world. If Lord Kṛṣṇa is very much pleased with a devotee, He takes away his material property, as stated in the Śrīmad-Bhāgavatam (10.88.8), where Lord Kṛṣṇa says, yasyāham anugṛhṇāmi hariśye tad-dhanaṁ śanaiḥ. "To show special favor to a devotee, I take away all his material property." Similarly, Narottama dāsa Ṭhākura says:

dhana mora nityānanda, rādhā-kṛṣṇa-śrīcarana
sei mora prāṇadhana

"My real riches are Nityānanda Prabhu and the lotus feet of Śrī Rādhā and Kṛṣṇa." He further prays, "O Lord, kindly give me this opulence. I do not want anything but Your lotus feet as my property." Śrīla Narottama dāsa Ṭhākura has sung in many places that his real property is the lotus feet of Rādhā and Kṛṣṇa. Unfortunately we are interested in unreal property and are neglecting our real property (adhane yatana kari' dhana teyāginu).

Sometimes smārtaś consider Raghunātha dāsa Gosvāmi a śūdra. But Kṛṣṇadāsa Kaviṛāja Gosvāmi here especially mentions svarūpa-rūpa-ragunāthadhāsa. Therefore one who considers the lotus feet of Raghunātha dāsa to be transcendental to all divisions of the caste system enjoys the riches of actual spiritual bliss.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līla, Thirteenth Chapter, describing the advent of Lord Śrī Caitanya Mahāprabhu.

Chapter 14
Lord Caitanya's Childhood Pastimes

Śrīla Bhaktivinoda Ṭhākura has given a summary of this chapter in his Amṛta-pravāha-bhāṣya: "In this Fourteenth Chapter of the Caitanya-caritāmṛta there is a description of how Lord Caitanya Mahāprabhu enjoyed His childhood pastimes--crawling, crying, eating dirt and giving intelligence to His mother, favoring a brāhmaṇa guest, riding on the shoulders of two thieves and misleading them to His own house, and, on the plea of being diseased, taking prasāda in the house of Hiranya and Jagadīśa on the Ekādaśī day. The chapter further describes how He displayed Himself as a naughty boy, how when His mother fainted He brought a coconut to her on His head, how He joked with girls of the same age on the banks of the Ganges, how He accepted worshipful paraphernalia from Śrīmatī Lakṣmīdevī, how He sat down in a garbage pit wherefrom He instructed transcendental knowledge, how He left the pit on the order of His mother, and how He dealt with His father with full affection."

TEXT 1

TEXT

kathañcana smṛte yasmin
duṣkaraṁ sukaraṁ bhavet
vismrte viparītāṁ syāt
śrī- Caitanyaṁ namāmi tam

SYNONYMS

kathañcana--somehow or other; smṛte--by remembering; yasmin--whom;
duṣkaraṁ--difficult things; sukaraṁ--easy; bhavet--become; vismrte--by forgetting Him; viparītāṁ--just the opposite; syāt--become; śrī- Caitanyam--
Lord Śrī Caitanya Mahāprabhu; namāmi—I offer my respectful obeisances; tam—unto Him.

TRANSLATION

Things that are very difficult to do become easy to execute if one somehow or other simply remembers Lord Caitanya Mahāprabhu. But if one does not remember Him, even easy things become very difficult. To this Lord Caitanya Mahāprabhu I offer my respectful obeisances.

PURPORT

In his book Caitanya-candrāmṛta Śrīla Prabodhānanda Sarasvatī says: "One who receives a little favor from the Lord becomes so exalted that he does not care even for liberation, which is sought after by many great scholars and philosophers. Similarly, a devotee of Lord Caitanya considers residence in the heavenly planets a will-o'-the-wisp. He surpasses the perfection of mystic yoga power because for him the senses are like snakes with broken fangs." A snake is a very fearful and dangerous animal because of his poison fangs, but if these fangs are broken the appearance of a snake is no cause for fear. The yoga principles are meant to control the senses, but there is no scope for the senses of one engaged in the service of the Lord to be dangerous like snakes. These are the gifts of Śrī Caitanya Mahāprabhu.

The Hari-bhakti-vilāsa confirms that difficult things become easy to understand if one remembers Śrī Caitanya Mahāprabhu and easy things become very difficult to understand if one forgets Him. We actually see that even those who are very great scientists in the eyes of the general public cannot understand the very simple idea that life comes from life because they do not have the mercy of Caitanya Mahāprabhu. They defend the false understanding that life comes from matter, although they cannot prove that this is a fact. Modern civilization, therefore, progressing on the basis of this false scientific theory, is simply creating problems to be solved by the so-called scientists.

The author of Caitanya-caritāmṛta takes shelter of Lord Caitanya Mahāprabhu to describe the pastimes of His appearance as a child because one cannot write such transcendental literature by mental speculation. One who writes about the Supreme Personality of Godhead must be especially favored by the Lord. Simply by academic qualifications it is not possible to write such literature.

TEXT 2

TEXT

jaya jaya śrī-caitanya, jaya nityānanda
jayādvaitacandra, jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; śrī-caitanya—to Lord Caitanya Mahāprabhu; jaya—all glories; nityānanda—to Nityānanda Prabhu; jaya advaita-candra—all glories to Advaita Ācārya; jaya—all glories; gaura-bhakta-vṛnda—to all the devotees of the Lord.

TRANSLATION

942
All glories to Lord Caitanya Mahāprabhu, Nityānanda Prabhu, Advaita Prabhu and all the devotees of Lord Caitanya!

TEXT 3

TEXT

prabhura kahila ei janmalilā-sūtra
yaśodā-nandana yaiche haila śacī-putra

SYNONYMS

prabhura--of the Lord; kahila--I have spoken; ei--thus; janma-līlā--pastimes of the birth; sūtra--in summary; yaśodā-nandana--the son of mother Yaśodā; yaiche--as much as; haila--became; śacī-putra--the son of mother Śacī.

TRANSLATION

I have thus described in brief the advent of Śrī Caitanya Mahāprabhu, who appeared as the son of mother Śacī, exactly as Kṛṣṇa appeared as the son of mother Yaśodā.

PURPORT

Śrīla Narottama dāsa Ṭhākura confirms this statement that now Lord Kṛṣṇa, the son of mother Yaśodā, has appeared again as Lord Caitanya Mahāprabhu, becoming the son of mother Śacī:

vrajendra-nandana yei, śacī-suta haila sei,
balarāma hailo nitāi

"The son of Śacī is none other than the son of mother Yaśodā and Nanda Mahārāja, and Nityānanda Prabhu is the same Balarāma."

TEXT 4

TEXT

saṅkṣepe kahila janmalilā-anukrama
ebe kahi bālyalilā-sūtrera gaṇana

SYNONYMS

saṅkṣepe--in brief; kahila--I have spoken; janma-līlā--the pastimes of birth; anukrama--chronological order; ebe--now; kahi--I shall speak; bālya-līlā--of the pastimes of childhood; sūtrera--of the sūtras; gaṇana--enumeration.

TRANSLATION

I have already briefly spoken about the pastimes of His birth in chronological order. Now I shall give a synopsis of His childhood pastimes.
vande caitanya-krṣṇasya
bālya-līlāṁ mano-harām
laukikīṁ api tāṁ Iśa-
ceṣṭayā valitāntarāṁ

SYNONYMS
vande--I worship; caitanya-krṣṇasya--of Lord Caitanya, who is Krṣṇa Himself; bālya-līlā--pastimes of childhood; manah-harām--which are so beautiful; laukikīṁ--appearing ordinary; api--although; tāṁ--those; Iśa-ceṣṭayā--by manifestation of supreme authority; valita-antarāṁ--quite fit although appearing differently.

TRANSLATION
Let me offer my respectful obeisances unto the childhood pastimes of Lord Śrī Caitanya Mahāprabhu, who is Lord Krṣṇa Himself. Although such pastimes appear exactly like those of an ordinary child, they should be understood as various pastimes of the Supreme Personality of Godhead.

PURPORT
In the Bhagavad-gītā (9.11) this statement is confirmed as follows:

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be." To execute His pastimes, the Supreme Personality of Godhead appears on this planet or within this universe like an ordinary human being or human child, yet He maintains His superiority as the Supreme Lord. Lord Krṣṇa appeared as a human child, but His uncommon activities, even in His childhood--like the killing of the demon Pūtanā or lifting of Govardana Hill--were not the engagements of an ordinary child. Similarly, although the pastimes of Lord Caitanya, as they will be described in this chapter, appear like the activities of a small boy, they are uncommon pastimes impossible for an ordinary human child to execute.

TEXT 6

bālya-līlāya āge prabhura uttāṇa śayana
pitā-mātāya dekhāila cihna caraṇā

SYNONYMS
bālya-līlāya--in His pastimes as a child; āge--first of all; prabhura--of the Lord; uttāṇa--turning the body; śayana--lying down; pitā-mātāya--unto the parents; dekhāila--showed; cihna--marks; caraṇā--of the lotus feet.
In His first childhood pastimes the Lord turned upside down while lying on His bed, and thus He showed His parents the marks of His lotus feet.

The word uttāna is also used to mean "lying down on the bed face upwards" or "lying down flat on the bed." In some readings the word is utthāna, which means "standing up." In His childhood pastimes the Lord tried to catch the wall and stand up, but as an ordinary child falls down, so the Lord also fell down and again took to lying on His bed.

When the Lord tried to walk, in His small footprints the specific marks of Lord Viṣṇu were visible, namely, the flag, thunderbolt, conchshell, disc and fish.

Seeing all these marks, neither His father nor His mother could understand whose footprints they were. Thus struck with wonder, they could not understand how those marks could be possible in their home.
TEXT
miśra kahe,----bālagopāla āche śilā-śaṅge
tenho mūrti haṅā ghare khele, jāni, raṅge

SYNONYMS
miśra kahe--Jagannātha Miśra said; bāla-gopāla--Lord Kṛṣṇa as a child; āche--there is; śilā-śaṅge--along with the śālagrāma-śilā; tenho--He; mūrti haṅā--taking His transcendental form; ghare--within the room; khele--plays; jāni--I understand; raṅge--in curiosity.

TRANSLATION
Jagannātha Miśra said, "Certainly child Kṛṣṇa is with the śālagrāma-śilā. Taking His childhood form, He is playing within the room."

PURPORT
When the form of the Lord is carved from wood, stone or any other element, it is to be understood that the Supreme Personality of Godhead is there. Even logically we can understand that all material elements are expansions of the energy of the Lord. Since the energy of the Supreme Personality of Godhead is nondifferent from His personal body, the Lord is always present in His energy, and He manifests Himself on account of the ardent desire of a devotee. Since the Lord is supremely powerful, it is logical that He can manifest Himself in His energy. Deity worship or worship of the śālagrāma-śilā is not idol worship. The Deity of the Lord in the house of a pure devotee can act exactly as He can in His original transcendental personality.

TEXT 10

TEXT
sei kṣaṇe jāgi' nimāi karaye krandana
aṅke laṅā śacī tānre piyāila stana

SYNONYMS
sei kṣaṇe--immediately; jāgi'--awakening; nimāi--the Lord of the name Nimāi; karaye--does; krandana--crying; aṅke--on the lap; laṅā--taking; śacī--mother Śacī; tānre--Him; piyāila--caused to suck; stana--breast.

TRANSLATION
While mother Śacī and Jagannātha Miśra were talking, the child Nimāi woke up and began to cry, and mother Śacī took Him on her lap and allowed Him to suck her breast.

TEXT 11

TEXT
stana piyāite putrera caraṇa dekhila
sei cihna pāye dekhi' miśre bolāila
SYNONYMS

stana--her breast; piyāite--while letting Him suck; putrera--of her son;
carana--lotus feet; dekhila--observed; sei--those very; cihna--marks; pāye--on
the sole; dekhi'--seeing; miśre--Jagannātha Miśra; bolāila--called for.

TRANSLATION

While mother Śacī was feeding the child from her breast, she saw on His
lotus feet all the marks that were visible on the floor of the room, and she
called for Jagannātha Miśra.

TEXT 12

TEXT

dekhiyā miśrerā ha-ILA āṇandita mati
gupte bolāila niḷāmbara cakravarti

SYNONYMS

dekhiyā--by seeing; miśrerā--of Jagannātha Miśra; ha-ILA--became; āṇandita-
satisfied; mati--intelligence; gupte--privately; bolāila--called for;
niḷāmbara cakravarti--of the name Niḷāmbara Cakravarti.

TRANSLATION

When Jagannātha Miśra saw the wonderful marks on the sole of his son, he
became very joyful and privately called for Niḷāmbara Cakravarti.

TEXT 13

TEXT

cihna dekhi' cakravartī balena hāsiyā
lagna gaṇi' pūrve āmi rākhīyāchi likhiyā

SYNONYMS

cihna dekhi'--by seeing the marks; cakravartī--Niḷāmbara Cakravarti;
balena--says; hāsiyā--smiling; lagna gaṇi'--by astrological calculation of the
birth moment; pūrve--formerly; āmi--I; rākhīyāchi--have kept; likhiyā--after
writing all these things.

TRANSLATION

When Niḷāmbara Cakravarti saw those marks, he smilingly said, "Formerly I
ascertained all this by astrological calculation and noted it in writing.

TEXT 14

TEXT

batriśa lakṣaṇa----mahāpuruṣa-bhūṣaṇa
ei śisu aṅge dekhi se saba lakṣaṇa

SYNONYMS

batriśa--thirty-two; lakṣaṇa--symptoms; mahā-puruṣa--great personality; bhūṣaṇa--ornament; ei śisu--this child; aṅge--on the body; dekhi--I see; se--those; saba--all; lakṣaṇa--symptoms.

TRANSLATION

"There are thirty-two bodily marks that symptomize a great personality, and I see all those marks on the body of this child.

TEXT 15

TEXT

pañca-dīrgahaḥ pañca-sūkṣmaḥ
sapta-raktaḥ śaṭ-unnataḥ
tri-hrasva-prthu-gambhirō
dvātrimśat-lakṣaṇo mahān

SYNONYMS

pañca-dīrgahaḥ--five large; pañca-sūkṣmaḥ--five fine; sapta-raktaḥ--seven reddish; śaṭ-unnataḥ--six raised; tri-hrasva--three small; prthu--three broad; gambhirāḥ--three grave; dvā-trimśat--in this way thirty-two; lakṣaṇah--symptoms; mahān--of a great personality.

TRANSLATION

" 'There are thirty-two bodily symptoms of a great personality: five of his bodily parts are large, five fine, seven reddish, six raised, three small, three broad and three grave.'

PURPORT

The five large parts are the nose, arms, chin, eyes and knees. The five fine parts are the skin, fingertips, teeth, hair on the body and hair on the head. The seven reddish parts are the eyes, soles, palms, palate, nails, and upper and lower lips. The six raised parts are the chest, shoulders, nails, nose, waist and mouth. The three small parts are the neck, thighs and male organ. The three broad parts are the waist, forehead and chest. The three grave parts are the navel, voice and existence. Altogether these are the thirty-two symptoms of a great personality. This is a quotation from the Sāmundrika.

TEXT 16

TEXT

nārāyaṇera cihna-yukta śrī-hasta caraṇa
ei śisu sarva loke karibe tāraṇa

SYNONYMS
This baby has all the symptoms of Lord Närāyaṇa on His palms and soles. He will be able to deliver all the three worlds.

---

This child will preach the Vaiṣṇava cult and deliver both His maternal and paternal families.

---

I propose to perform a name-giving ceremony. We should observe a festival and call for the brāhmaṇas because today is very auspicious.
It is a Vedic principle to observe a festival in connection with Nārāyaṇa and brāhmaṇas. Giving a child a particular name is among the purificatory processes known as daśa-vidha-sāmākāra, and on the day of such a ceremony one should observe a festival by worshiping Nārāyaṇa and distributing prasāda, chiefly among the brāhmaṇas.

When Nīlāmbara Cakravartī, Śacīmātā and Jagannātha Miśra understood from the marks on the Lord's lotus feet that the child Nimāi was not an ordinary child but an incarnation of Nārāyaṇa, they decided that on that very same day, which was very auspicious, they should observe a festival for His name-giving ceremony. In this connection we can particularly see how an incarnation of the Supreme Personality of Godhead is ascertained by His bodily symptoms, His activities and the prediction of the sāstras. By factual evidence a person can be accepted as an incarnation of God, not whimsically or by the votes of rascals and fools. There have been many imitation incarnations in Bengal since the appearance of Lord Caitanya, but any impartial devotee or learned man can understand that Lord Caitanya Mahāprabhu was accepted as an incarnation of Kṛṣṇa not on the basis of popular votes but by evidence from the sāstras and bona fide scholars. It was not ordinary men who accepted Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead. In the beginning His identity was ascertained by learned scholars like Nīlāmbara Cakravartī, and later all His activities were confirmed by the six Gosvāmīs, especially Śrīla Jīva Gosvāmī and Śrīla Rūpa Gosvāmī, and many other learned scholars, with evidence from the sāstra. An incarnation of God is such from the very beginning of His life. It is not that by performing meditation one can become an incarnation of God all of a sudden. Such false incarnations are meant for fools and rascals, not sane men.

TEXT 19

TEXT
	sarva-lokera karibe ihaṁ dhāraṇa, poṣaṇa
	'viśvambhara' nāma ihāra,-----ei ta' kāraṇa

SYNONYMS
	sarva-lokera--of all people; karibe--will do; ihaṁ--this child; dhāraṇa--protection; poṣaṇa--maintenance; viśvambhara--the name Viśvambhara; nāma--name; ihāra--His; ei--this; ta'--certainly; kāraṇa--the reason.

TRANSLATION

"In the future this child will protect and maintain all the world. For this reason He is to be called Viśvambhara."

PURPORT

The Caitanya-bhāgavata also confirms that Śrī Caitanya Mahāprabhu, by His birth, has made the whole world peaceful, as in the past Nārāyaṇa protected this earth in His incarnation as Varāha. Because of His protecting and maintaining this world in the present Kali-yuga, Lord Caitanya Mahāprabhu is Viśvambhara, which refers to one who feeds the entire world. The movement inaugurated by Śrī Caitanya Mahāprabhu when He was present five hundred years ago is again being propagated all over the world, and factually we are seeing its practical results. People are being saved, protected and maintained by
this Hare Kṛṣṇa movement. Thousands of followers, especially Western youths, are taking part in this Hare Kṛṣṇa movement, and how safe and happy they feel can be understood from the expressions of gratitude in their hundreds and thousands of letters. The name Viśvambhara is also mentioned in the Atharva-veda-saṁhitā (3.3.16.5): viśvambhara viśvena mā bharasā pāhi svāhā.

TEXT 20

TEXT

śuni' śacī-miśrera mane ānanda bāḍila 
brāhmaṇa-brāhmaṇī āni' mahotsava kaila

SYNONYMS

śuni'--hearing this; śacī--of mother Śacī; miśrera--and of Jagannātha Miśra; mane--within the minds; ānanda--pleasure; bāḍila--increased; brāhmaṇa--the brāhmaṇas; brāhmaṇī--and their wives; āni'--inviting them; mahotsava--a festival; kaila--observed.

TRANSLATION

After hearing Nīlāmbara Cakravartī's prediction, Śacīmātā and Jagannātha Miśra observed the name-giving festival in great joy, inviting all the brāhmaṇas and their wives.

PURPORT

It is the Vedic system to observe all kinds of festivals, including birthday festivals, marriage festivals, name-giving festivals and festivals marking the beginning of education, by especially inviting brāhmaṇas. In every festival the brāhmaṇas are to be fed first, and when the brāhmaṇas are pleased they bless the festival by chanting Vedic mantras or the Hare Kṛṣṇa mahā-mantra.

TEXT 21

TEXT

tabe kata dine prabhura jānu-caṅkramaṇa 
nānā camatkāra tathā karāila darśana

SYNONYMS

tabe--thereafter; kata--some; dine--days; prabhura--of the Lord; jānu--knees; caṅkramaṇa--the crawling; nānā--various; camatkāra--wonderful; tathā--also; karāila--caused; darśana--the sight.

TRANSLATION

After some days the Lord began to crawl on His knees, and He caused various wonderful things to be seen.

PURPORT
The Caitanya-bhāgavata describes that one day while the Lord was crawling upon His knees, the bells on His waist ringing very sweetly, a snake came out to crawl in the yard of the Lord, who captured the snake like a curious child. Immediately the snake coiled over Him. The Lord as a child then rested on the snake, and after some time the snake went away, leaving aside the Lord.

TEXT 22

TEXT

krandanera chale balāila hari-nāma
nārī saba 'hari' bale,----hāse gaura-dhāma

SYNONYMS

krandanera--of crying; chale--on the pretense of; balāila--caused to speak; hari-nāma--the holy name of the Lord; nārī--ladies; saba--all; 'hari' bale--chant the holy name of the Lord; hāse--laughs; gaura-dhāma--Lord Śrī Caitanya as a child.

TRANSLATION

The Lord caused all the ladies to chant the holy names of the Hare Kṛṣṇa mahā-mantra on the plea of His crying, and while they chanted the Lord would smile.

PURPORT

In the Caitanya-bhāgavata this pastime is described as follows: "The Lord, with His beautiful eyes, would cry, but He would stop immediately upon hearing the Hare Kṛṣṇa mahā-mantra. When the ladies, understanding the fun of the Lord, discovered that He would cry and then stop upon hearing the chanting of the Hare Kṛṣṇa mantra, they all took it as a clue to chant Hare Kṛṣṇa as soon as the Lord cried. Thus it became a regular function. The Lord would cry, and the ladies would begin chanting the Hare Kṛṣṇa mahā-mantra, clapping their hands. In this way all the ladies of the neighboring houses would assemble in the home of Śacīmātā to join in the saṅkīrtana movement twenty-four hours a day. As long as the ladies continued to chant the Hare Kṛṣṇa mahā-mantra, the Lord would not cry but very pleasingly smile upon them."

TEXT 23

TEXT

tabe kata dine kaila pada-caṅkramaṇa
śīṣu-gaṇe mili' kaila vividha khelana

SYNONYMS

tabe--thereafter; kata dine--in a few days; kaila--did; pada--legs; caṅkramaṇa--movement; śīṣu-gaṇe--all the children; mili'--mingling together; kaila--executed; vividha--varieties; khelana--sporting.

TRANSLATION
After some days the Lord began to move His legs and walk. He mixed with other children and exhibited various sports.

**TEXT 24**

**TEXT**

ekadina śacī kha-i-sandeśa āniyā 
bāṭā bhari' diyā baila,----khāo ta' basiyā

**SYNONYMS**

eka-dina--one day; śacī--mother Śacī; kha-i--fused rice; sandeśa--sweetmeat; āniyā--bringing; bāṭā--tiffin dish; bhari'--filling; diyā--delivering; baila--said; khāo--eat; ta'--now; basiyā--sitting down.

**TRANSLATION**

One day while the Lord was enjoying His playful sports with the other little children, mother Śacī brought a dish filled with fused rice and sweetmeats and asked the child to sit down and eat them.

**TEXT 25**

**TEXT**

eta bali' gelā śacī grhe karma karite 
lukāṇā lāgilā śiśu mṛttikā khāite

**SYNONYMS**

eta bali'--saying this; gelā--returned; śacī--mother Śacī; grhe--in the house; karma--duties; karite--to execute; lukāṇā--hiding; lāgilā--began; śiśu--the child; mṛttikā--dirt; khāite--to eat.

**TRANSLATION**

But when she returned to her household duties, the child hid from His mother and began to eat dirt.

**TEXT 26**

**TEXT**

dekhi' śacī dhānā āilā kari' 'hāya, hāya' 
māṭi kādi' laṅā kahe 'māṭi kene khāya'

**SYNONYMS**

dekhi'--seeing this; śacī--mother Śacī; dhānā--rushing; āilā--came back; kari'--making a noise; hāya, hāya--"What is this! What is this!"; māṭi--dirt; kādi'--snatching; laṅā--taking; kahe--she said; 'māṭi kene khāya'--why is the child eating dirt?

**TRANSLATION**
Seeing this, mother Śacī hastily returned and exclaimed, "What is this! What is this!" She snatched the dirt from the hands of the Lord and inquired why He was eating it.

**TEXT 27**

**TEXT**

kāndiyā balena sīṣu,----kene kara roṣa
tumi māṭi khāite dile, mora kibā doṣa

**SYNONYMS**

kāndiyā--while crying; balena--says; sīṣu--the child; kene--why; kara--you become; roṣa--angry; tumi--you; māṭi--dirt; khāite--to eat; dile--gave Me; mora--My; kibā--what is; doṣa--fault.

**TRANSLATION**

Crying, the child inquired from His mother, "Why are you angry? You have already given Me dirt to eat. What is My fault?"

**TEXT 28**

**TEXT**

kha-i-sandesā-anna yateka----māṭira vakāra
eho māṭi, seha māṭi, ki bheda-vikāra

**SYNONYMS**

kha-i--fused rice; sandsēśa--sweetmeat; anna--eatables; yateka--all; māṭira--of dirt; vakāra--transformations; eho--this is also; māṭi--dirt; seha--that; māṭi--dirt; ki--what; bheda--of difference; vikāra--consideration.

**TRANSLATION**

"Fused rice, sweetmeats and all other eatables are but transformations of dirt. This is dirt, that is dirt. Please consider. What is the difference between them?"

**TEXT 29**

**TEXT**

māṭi----deha, mati----bhakṣya, dekha vaicāri'
avicāre deha doṣa, ki balite pāri

**SYNONYMS**

māṭi--dirt; deha--this body; māṭi--dirt; bhakṣya--eatable; dekha--just try to see; vaicāri'--by consideration; avicāre--without considering; deha--you put; doṣa--fault upon Me; ki--what; balite--to say; pāri--I am able.
TRANSLATION

"This body is a transformation of dirt, and the eatables are also a transformation of dirt. Please reflect upon this. You are blaming Me without consideration. What can I say?"

PURPORT

This is an explanation of the Mâyâvâda philosophy, which takes everything to be one. The necessities of the body, namely, eating, sleeping, mating and defending, are all unnecessary in spiritual life. When one is elevated to the spiritual platform there are no more bodily necessities, and in activities pertaining to the bodily necessities there are no spiritual considerations. In other words, the more we eat, sleep, have sex and try to defend ourselves, the more we engage in material activities. Unfortunately, Mâyâvâdī philosophers consider devotional activities to be bodily activities. They cannot understand the simple explanation in Bhagavad-gîtâ (14.26):

mâm ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"Anyone who engages in spiritual devotional service without motivation, rendering such service for the satisfaction of the Lord, is elevated immediately to the spiritual platform, and all his activities are spiritual." Brahma-bhūyāya refers to Brahman (spiritual) activities. Although Mâyâvâdī philosophers are very eager to merge into the Brahman effulgence, they have no Brahman activities. To a certain extent they recommend Brahman activities, which for them means engagement in studying the Vedânta and Sânkhya philosophies, but their interpretations are but dry speculation. Lacking the varieties of spiritual activity, they cannot stay for long on that platform of simply studying Vedânta or Sânkhya philosophy.

Life is meant for varieties of enjoyment. The living entity is by nature full of an enjoying spirit, as stated in the Vedânta-sûtra (1.1.12): ānanda-mayo 'bhyaśāt. In devotional service the activities are variegated and full of enjoyment. As stated in Bhagavad-gîtâ (9.2), all devotional activities are easy to perform (su-sukha‰ kartum) and they are eternal and spiritual (avyayam). Since Mâyâvâdī philosophers cannot understand this, they take it for granted that a devotee's activities (śravaṇaṁ kīrtanaṁ viṣṇoḥ śmaraṇaṁ pāda-sevanam, etc.) are all material and are therefore mâyā. They also consider Kṛṣṇa's advent in this universe and His activities to be mâyā. Therefore, because they consider everything mâyā, they are known as Mâyâvâdīs.

Actually, any activities performed favorably for the satisfaction of the Lord, under the direction of the spiritual master, are spiritual. But for a person to disregard the order of the spiritual master and act by concoction, accepting his nonsensical activities to be spiritual, is mâyā. One must achieve the favor of the Supreme Personality of Godhead through the mercy of the spiritual master. Therefore one must first please the spiritual master, and if he is pleased, then we should understand that the Supreme Personality of Godhead is also pleased. But if the spiritual master is displeased by our actions, they are not spiritual. Śrīla Viśvanātha Cakravartī Ṭhākura confirms this: yasya prasādāṁ bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi. Activities that please the spiritual master must be considered spiritual, and they should be accepted as satisfying to the Lord.
Lord Caitanya Mahāprabhu, as the supreme spiritual master, instructed His mother about the Māyāvāda philosophy. By saying that the body is dirt and eatables are also dirt, He implied that everything is māyā. This is Māyāvāda philosophy. The philosophy of the Māyāvādīs is defective because it maintains that everything is māyā but the nonsense they speak. While saying that everything is māyā, the Māyāvādi philosopher loses the opportunity of devotional service, and therefore his life is doomed. Śrī Caitanya Mahāprabhu therefore advised, māyāvādi-bhāṣya sunile haya sarva-nāsa (Cc. Madhya 6.169). If one accepts the Māyāvāda philosophy, his advancement is doomed forever.

TEXT 30

TEXT

antare vismita Śacī balila tāhare
"māti khāite jñāna-yoga ke śikāla tore

SYNONYMS

antare--within herself; vismita--surprised; Śacī--mother Śacī; balila--replied; tāhare--unto Him; māti--dirt; khāite--to eat; jñāna-yoga--philosophical speculation; ke--who; śikāla--taught; tore--You.

TRANSLATION

Astonished that the child was speaking Māyāvāda philosophy, mother Śacī replied, "Who has taught You this philosophical speculation that justifies eating dirt?"

PURPORT

In the philosophical discourse between the mother and the son, when the son said that everything is one, as impersonalists say, the mother replied, "If everything is one, why do people in general not eat dirt but eat the food grains produced from the dirt?"

TEXT 31

TEXT

māṭira vikāra anna khāile deha-puṣṭi haya
māṭi khāile roga haya, deha yāya kṣaya

SYNONYMS

māṭira--of the dirt; vikāra--transformation; anna--food grains; khāile--by eating; deha--of the body; puṣṭi--nourishment; haya--becomes; māṭi--the dirt; khāile--by eating; roga--disease; haya--becomes; deha--the body; yāya--goes; kṣaya--to destruction.

TRANSLATION

Replying to the Māyāvāda idea of the child philosopher, mother Śacī said, "My dear boy, if we eat earth transformed into grains, our body is nourished,
and it becomes strong. But if we eat dirt in its crude state, the body becomes diseased instead of nourished, and thus it is destroyed.

TEXT 32

TEXT

māṭira vikāra ghaṭe pāṇi bhari' āni
māṭi-piṇḍe dhari yabe,  śrośi' yāya pāṇi"

SYNONYMS

māṭira--of the dirt; vikāra--transformation; ghaṭe--in the waterpot; pāṇi--water; bhari'--filling; āni--I can bring; māṭi--of dirt; piṇḍe--on the lump; dhari--I hold; yabe--when;  śrośi'--soaking; yāya--goes; pāṇi--the water.

TRANSLATION

"In a waterpot, which is a transformation of dirt, I can bring water very easily. But if I poured water on a lump of dirt, the lump would soak up the water, and my labor would be useless."

PURPORT

This simple philosophy propounded by Śacīmātā, even though she is a woman, can defeat the Māyāvādī philosophers who speculate on oneness. The defect of Māyāvāda philosophy is that it does not accept the variety that is useful for practical purposes. Śacīmātā gave the example that although both the lump of dirt and the earthen pot are basically one, for practical purposes the waterpot is useful whereas the lump of dirt is useless. Sometimes scientists argue that matter and spirit are one, with no difference between them. Factually, in a higher sense, there is no difference between matter and spirit, but one should have practical knowledge that matter, being an inferior state, is useless for our spiritual, blissful life, whereas spirit, being a finer state of existence, is full of bliss. In this connection the Bhāgavatam gives the example that dirt and fire are practically one and the same. From the earth grow trees, and from their wood come fire and smoke. Nevertheless, for heat we can utilize the fire but not the earth, smoke or wood. Therefore, for the ultimate realization of the goal of life, we are concerned with the fire of the spirit, but not the dull wood or earth of matter.

TEXT 33

TEXT

ātma lukāite prabhū balilā tāṅhāre
"āge kena ihā, mātā, nā śikhāle more"

SYNONYMS

ātma--Himself; lukāite--to hide; prabhū--the Lord; balilā--replied; tāṅhāre--unto Śacīmātā; āge--in the beginning; kena--why; ihā--this; mātā--My dear mother; nā śikhāle--you didn't teach; more--unto Me.

TRANSLATION
The Lord replied to His mother, "Why did you conceal self-realization by not teaching Me this practical philosophy in the beginning?

PURPORT

If one is taught from the beginning of life the Vaiṣṇava philosophy of duality or variety, the monistic philosophy will not very much bother him. In reality, everything is an emanation from the supreme source (jaimādy asya yataḥ). The original energy is exhibited in varieties, exactly like the sunshine, the original energy emanating from the sun, which acts as light and heat in variety. One cannot say that light is heat and heat is light, yet one cannot separate one from the other. Therefore Lord Caitanya Mahāprabhu's philosophy is acintya-bhedabheda, inconceivable nonseparation and distinction. Although there is an affinity between the two physical manifestations light and heat, there is a difference between them. Similarly, although the whole cosmic manifestation is the Lord's energy, the energy is nevertheless exhibited in varieties of manifestations.

TEXT 34

TEXT

ebe se jānilāṁ, āra māti nā khāiba
kṣudhā lāge yabe, tabe tomāra stana piba"

SYNONYMS

ebe--now; se--that; jānilāṁ--I understand; āra--more; māti--dirt; nā--not; khāiba--I shall eat; kṣudhā--hunger; lāge--arises; yabe--when; tabe--at that time; tomāra--your; stana--breast; piba--I shall suck.

TRANSLATION

"Now that I can understand this philosophy, no more shall I eat dirt. Whenever I am hungry I shall suck your breast and drink your breast's milk."

TEXT 35

TEXT

eta bali' jananīra kolete caḍiyā
stana pāna kare prabhu Īṣat hāsiyā

SYNONYMS

eta bali'--saying this; jananīra--of the mother; kolete--on the lap; caḍiyā--rising; stana pāna--sucking the nipple; kare--does; prabhu--the Lord; Īṣat--slightly; hāsiyā--smiling.

TRANSLATION

After saying this, the Lord, smiling slightly, climbed on the lap of His mother and sucked her breast.
TEXT 36

eimate nānā-chale aīśvarya dekhāya
bālya-bhāva prakātiya paścāt lukāya

SYNONYMS

eimate--in this way; nānā-chale--under different excuses; aīśvarya--
opulence; dekhāya--exhibits; bālya-bhāva--the status of a child; prakātiya--
manifesting; paścāt--thereafter; lukāya--hides Himself.

TRANSLATION

Thus under various excuses the Lord exhibited His opulences as much as
possible in His childhood, and later, after exhibiting such opulences, He hid
Himself.

TEXT 37

atithi-viprera anna khāila tina-bāra
pāche gupte sei vipre karila nistāra

SYNONYMS

atithi--guest; viprera--of a brāhmaṇa; anna--food; khāila--ate; tina-bāra--
thrice; pāche--afterwards; gupte--in privacy; sei--that; vipre--unto the
brāhmaṇa; karila--made; nistāra--deliverance.

TRANSLATION

On one occasion the Lord ate the food of a brāhmaṇa guest three times, and
later, in confidence, the Lord delivered that brāhmaṇa from material
engagement.

PURPORT

The story of the deliverance of this brāhmaṇa is as follows. One brāhmaṇa
who was touring all over the country, traveling from one place of pilgrimage
to another, reached Navadvīpa and became a guest in the house of Jagannātha
Miśra. Jagannātha Miśra gave him all ingredients for cooking, and the brāhmaṇa
prepared his food. When the brāhmaṇa was offering the food to Lord Viṣṇu in
meditation, the child Nimāi came before him and began to eat it, and because
of this the brāhmaṇa thought the whole offering spoiled. Therefore by the
request of Jagannātha Miśra he cooked for a second time, but when he was
meditating the child again came before him and began to eat the food, again
spoilng the offering. By the request of Jagannātha Miśra the brāhmaṇa cooked
for a third time, but for a third time the Lord came before him and began to
eat the food, although the child had been locked within a room and everyone
was sleeping because it was late at night. Thus, thinking that on that day
Lord Viṣṇu was not willing to accept his food and that he was therefore
ordained to fast, the brāhmaṇa became greatly agitated and cried aloud, hāya
hāya: "What has been done! What has been done!". When Lord Caitanya Mahāprabhu saw the brāhmaṇa in that agitated state, He told him, "Formerly I was the son of mother Yaśodā. At that time you also became a guest in the house of Nanda Mahārāja, and I disturbed you in this way. I am very much pleased by your devotion. Therefore I am eating the food you have prepared." Understanding the favor offered to him by the Lord, the brāhmaṇa was greatly pleased, and he was overwhelmed with love of Kṛṣṇa. He was thankful to the Lord, for he felt himself greatly fortunate. Then the Lord asked the brāhmaṇa not to disclose the incident to anyone else. This is very elaborately explained in the Caitanya-bhāgavata, Ādi-līlā, Chapter Three.

TEXT 38

TEXT

core lañā gela prabhuke bāhire pāiyā
tāra skandhe caḍi' āilā tāre bhulāiyā

SYNONYMS

core--two thieves; lañā--taking; gela--went; prabhuke--the Lord; bāhire--outside; pāiyā--finding Him; tāra--their; skandhe--on the shoulders; caḍi'--rising; āilā--came back; tāre--them; bhulāiyā--misleading.

TRANSLATION

In His childhood the Lord was taken away by two thieves outside His home. The Lord, however, got up on the shoulders of the thieves, and while they were thinking they were safely carrying the child to rob His ornaments, the Lord misled them, and thus instead of going to their own home the thieves came back to the home of Jagannātha Miśra.

PURPORT

In His childhood the Lord was profusely decorated with gold ornaments. Once upon a time He was playing outside His house, and two thieves passing on the street saw the opportunity to rob the Lord and therefore took Him on their shoulders, pleasing Him by offering Him some sweetmeats. The thieves thought they would carry the child to the forest and then kill Him and take away the ornaments. The Lord, however, expanded His illusory energy upon the thieves, so much so that instead of carrying Him to the forest they came right back in front of His house. When they came before His house they became afraid because everyone from the house of Jagannātha Miśra and all the inhabitants of that quarter were busy searching for the child. Therefore the thieves, thinking it dangerous to remain, went away and left Him. The child was brought within the house and given to mother Śacī, who was in great anxiety, and she became satisfied. This incident is also very elaborately explained in the Ādi-līlā of Caitanya-bhāgavata, Third Chapter.

TEXT 39

TEXT

vyādhi-chale jagadīśa-hiranya-sadane
viṣṇu-naivedya khāila ekādaśī-dine
SYNONYMS

vyādhi-chale--on the plea of being diseased; jagadīśa-hiranya--of the names Jagadīśa and Hiranya; sadane--in the house of; viṣṇu-naivedya--food offered to Lord Viṣṇu; khāila--ate; ekādaśī--of Ekādaśī; dine--on the day.

TRANSLATION

Pretending to be sick, the Lord asked some food from the house of Hiranya and Jagadīśa on the Ekādaśī day.

PURPORT

The Caitanya-bhāgavata, Ādi-līlā, Chapter Six, fully describes the Lord's accepting viṣṇu-prasāda on the Ekādaśī day at the house of Jagadīśa and Hiranya. Regular prasāda is offered to Lord Viṣṇu on Ekādaśī because, while fasting is recommended for devotees on Ekādaśī, it is not recommended for Lord Viṣṇu. Once on Ekādaśī in the house of Jagadīśa and Hiranya Pañcita there were arrangements for preparing special prasāda for Lord Viṣṇu, and Lord Caitanya Mahāprabhu asked His father to go there to ask for the viṣṇu-prasāda because He was feeling sick. The house of Jagadīśa and Hiranya Pañcita was situated about two miles from the house of Jagannātha Miśra. Therefore when Jagannātha Miśra, on the request of Śrī Caitanya Mahāprabhu, came to ask Jagadīśa and Hiranya for the prasāda, they were a little astonished. How could the boy understand that special prasāda was being prepared for Lord Viṣṇu? They immediately concluded that the boy Nimāi must have supernatural mystic power. Otherwise how could He understand that they were preparing special prasāda? Therefore they immediately sent the food to Lord Caitanya Mahāprabhu through His father, Jagannātha Miśra. Nimāi was feeling sick, but immediately after eating the viṣṇu-prasāda He was cured, and He also distributed the prasāda among His playmates.

TEXT 40

TEXT

śiśu saba laye pāḍā-paḍāsiṇa ghare
curi kari' dravya khāya māre bālakere

SYNONYMS

śiśu--children; saba--all; laye--taking with Him; pāḍā-paḍāsiṇa--neighboring; ghare--in the houses; curi kari'--stealing; dravya--eatables; khāya--eats; māre--fights; bālakere--with other children.

TRANSLATION

As usual for small children, He learned to play, and with His playmates He went to the houses of neighboring friends, stealing their eatables and eating them. Sometimes the children fought among themselves.

TEXT 41

TEXT
śiśu saba śacī-sthāne kaila nivedana
śuni' śacī putre kichu dilā olāhana

SYNONYMS
śiśu saba--all the children; śacī-sthāne--in the presence of mother Śacī;
kaila--made; nivedana--petition; śuni'--hearing that; śacī--mother Śacī;
putre--unto her son; kichu--some; dilā--gave; olāhana--chastisement or rebuke.

TRANSLATION
All the children lodged complaints with Śacīmātā about the Lord's fighting
with them and stealing from the neighbors' houses. Therefore sometimes she
used to chastise or rebuke her son.

TEXT 42

TEXT
"kene curi kara, kene māraha śiśure
kene para-ghare yāha, kibā nāhi ghare"

SYNONYMS
kene curi kara--why do You steal; kene māraha śiśure--why do You beat other
children; kene--why; para-ghare--in others' houses; yāha--You go; kibā--what;
nāhi--is not there; ghare--in Your own house.

TRANSLATION
Śacīmātā said, "Why do You steal others' things? Why do You beat the other
children? And why do You go inside others' houses? What do You not have in
Your own house?"

PURPORT
According to the Vedānta-sūtra (janmādy asya yataḥ), since creation,
maintenance and annihilation exist in the Supreme Absolute, whatever we find
within this material world is already in the spiritual world. Śrī Caitanya
Mahāprabhu is the Supreme Personality of Godhead, Kṛṣṇa Himself. How is He
stealing, and how is He fighting? It is not as a thief or an enemy but as a
friend in a loving condition. He steals as a child not because He is in want
but out of a natural instinct. In this material world also, small children,
without enmity or bad will, sometimes go to a neighboring house and steal, and
sometimes they fight. Kṛṣṇa also, like other children, did all these things in
His childhood. Without the existence of the stealing propensity and fighting
propensity in the spiritual world, they cannot exist here in this material
world. The difference between the material and spiritual worlds is that
stealing in the spiritual world is done in friendship and love, whereas
fighting and stealing within this material world are executed on the basis of
enmity and envy. Therefore we should understand that in the spiritual world
all these activities exist, but there is no inebriety, whereas in the material
world all activities are full of miserable conditions.
TEXT 43

TEXT

śuni' kruddha hañañ prabhu ghara-bhitara yañañ
ghare yata bhāṇḍa chila, phelila bhāṅgiyā

SYNONYMS

śuni'--hearing; kruddha--angry; hañañ--becoming; prabhu--the Lord; ghara-bhitara--within the room; yañañ--going; ghare--in the room; yata--all; bhāṇḍa--pots; chila--there were; phelila--He threw them; bhāṅgiyā--breaking.

TRANSLATION

Thus rebuked by His mother, the Lord would go in anger to a room and break all the pots within it.

TEXT 44

TEXT

tabe śacī kole kari' karāila santoṣa
lajjita ha-ilā prabhu jāni' nija-doṣa

SYNONYMS

tabe--at that time; śacī--mother Śacīdevī; kole--on the lap; kari'--taking; karāila--made; santoṣa--pacified; lajjita--ashamed; ha-ilā--became; prabhu--the Lord; jāni'--knowing; nija--His own; doṣa--fault.

TRANSLATION

Then Śacīmātā would take her son on her lap and pacify Him, and the Lord would be very much ashamed, admitting His own faults.

PURPORT

There is a nice description of the faults of Śrī Caitanya Mahāprabhu in His childhood in the Caitanya-bhāgavata, Ādi-līlā, Chapter Three, where it is said that as a child the Lord used to steal all kinds of eatables from the houses of neighboring friends. In some houses He would steal milk and drink it, and in others He would steal and eat prepared rice. Sometimes He would break cooking pots. If there were nothing to eat but there were small babies, the Lord would tease the babies and make them cry. Sometimes a neighbor would complain to Śacīmātā, "My child is very small, but your child puts water in his ears and makes him cry."

TEXT 45

TEXT

kabhu mṛdu-haste kaila mātāke tāḍana
mātāke mūrcchitā dekhi' karaye krandana
SYNONYMS

kabhu--sometimes; mṛdu-haste--by His soft hand; kaila--did; mātāke--His mother; tādana--chastise; mātāke--His mother; mūrcchitā--fainted; dekhi'--seeing; karaye--was; krandana--crying.

TRANSLATION

Once the child, Caitanya Mahāprabhu, chastised His mother with His soft hand, and His mother pretended to faint. Seeing this, the Lord began to cry.

TEXT 46

TEXT

nārīgaṇa kahe,----"nārikela deha āni'
tabe sustha ha-ibena tomāra jananī"

SYNONYMS

nārī-gaṇa--all the ladies; kahe--say; nārikela--coconut; deha--give; āni'--bringing from somewhere; tabe--then; sustha ha-ibena--will be cured; tomāra--Your; jananī--mother.

TRANSLATION

The neighboring ladies told Him, "Dear child, please bring a coconut from somewhere, and then Your mother will be cured."

TEXT 47

TEXT

bāhire yānā ānīlēna dui nārikēla
dekhiyā apūrva haila vismita sakala

SYNONYMS

bāhire--outside; yānā--going; ānīlēna--He immediately brought; dui--two; nārikēla--coconuts; dekhiyā--seeing; apūrva--this wonder; haila--became; vismita--astonished; sakala--all.

TRANSLATION

He then immediately went outside the house and brought two coconuts. All the ladies were astonished to see such wonderful activities.

TEXT 48

TEXT

kabhu śīṣu-saṅge snāna karīla gāṅgāte
kanyāgaṇa āilā tāhān devatā pūjite

SYNONYMS
kabhu--sometimes; śiśu-saṅge--along with other children; snāna--bathing; karila--did; gangāte--in the Ganges; kanyāgaṇa--the girls; āilā--came there; tāhān--on the bank of the Ganges; devatā--demigods; pūjite--to worship.

TRANSLATION

Sometimes the Lord would go with other children to bathe in the Ganges, and the neighboring girls would also come there to worship various demigods.

PURPORT

According to the Vedic system, when small girls ten or twelve years old would go to the bank of the Ganges to take their bath, they would especially worship Lord Śiva with prayers to get good husbands in the future. They especially wanted to get a husband like Lord Śiva because Lord Śiva is very peaceful and at the same time most powerful. Formerly, therefore, small girls in Hindu families would worship Lord Śiva, especially in the month of Vaiśākha (April–May). To take a bath in the Ganges is a great pleasure for everyone, not only for adults but for children also.

TEXT 49

TEXT

gaṅgā-snāna kāri' pūjā karite lāgilā
kanyāgaṇa-madhya prabhū āsiyā basilā

SYNONYMS

gaṅgā-snāna--bath in the Ganges; kāri'--having taken; pūjā--worship; karite--to do; lāgilā--began; kanyā-gaṇa--the girls; madhya--in the midst of; prabhū--the Lord; āsiyā--coming there; basilā--sat down.

TRANSLATION

When the girls engaged in worshiping the different demigods after bathing in the Ganges, the young Lord would come there and sit down among them.

TEXT 50

TEXT

kanyāre kahe,----āmā pūja, āmi diba vara
gaṅgā-durgā----dāsī mora, maheśa----kiṅkara

SYNONYMS

kanyāre kahe--addressing the girls, the Lord would say; āmā pūja--"Worship Me"; āmi--I; diba--shall give; vara--nice husband; gaṅgā--the Ganges; durgā--Goddess Durgā; dāsī--maidservants; mora--My; maheśa--Lord Śiva; kiṅkara--servant.

TRANSLATION
Addressing the girls, the Lord would say, "Worship Me, and I shall give you
good husbands or good benedications. The Ganges and Goddess Durgā are My
maidservants. What to speak of other demigods, even Lord Śiva is My servant."

PURPORT

There is a misconception about the Hindu religion among people who profess
other religions, such as Christians and Muslims, who say that in the Hindu
religion there are many Gods. Actually that is not a fact. God is one, but
there are many other powerful living entities who are in charge of different
departments of administration. They are called demigods. All the demigods are
servants who carry out the orders of the Supreme Lord, the Personality of
Godhead. Lord Caitanya Mahāprabhu disclosed this fact in His childhood. Out of
ignorance, sometimes people worship the demigods to receive some particular
boon, but actually, one who becomes a devotee and worshiper of the Supreme
Personality of Godhead does not need to go to the demigods for any benediction
because he obtains everything by the grace of the Supreme Lord. The Bhagavad-
gītā (7.20, 28) therefore condemns such demigod worship:

\[
\begin{align*}
kāmais tais tair hṛta-jñānāḥ \\
prapadyante 'nya-devatāḥ \\
taṃ taṃ niyamam āsthāya \\
prakṛtyā niyatāḥ svayā
\end{align*}
\]

"Only persons whose intelligence is lost and who are mad with lusty desires
worship the demigods and follow the particular rules and regulations of
worship according to their own natures."

\[
\begin{align*}
yeṣāṁ tv anta-gataṁ pāpaṁ \\
janānāṁ puṇya-karmaṅāṁ \\
te dvandva-moha-nirmuktā \\
bhajante māṁ dṛḍha-vratāḥ
\end{align*}
\]

"But persons who are freed from all sinful activities and the duality of
delusion engage themselves in the worship of the Supreme Personality of
Godhead with determination." Only the less intelligent worship the demigods
for their various purposes. The most intelligent worship only the Supreme
Personality of Godhead, Kṛṣṇa.

Sometimes we, the members of the Kṛṣṇa consciousness movement, are accused
of not approving of the worship of demigods. But how can we approve of this
when it is condemned by Lord Caitanya and Lord Kṛṣṇa? How can we allow people
to become foolish and hṛta-jñāna, bereft of intelligence? Our propaganda is
simply meant to enable intelligent people to understand the distinction
between matter and spirit and understand the Supreme Personality of Godhead,
who is the whole spiritual identity. That is our mission. How could we mislead
people into worshiping so-called gods in material bodies within this material
world?

Our position of not allowing worship of the many hundreds of demigods is
confirmed by Lord Caitanya Mahāprabhu even in His childhood. Śrīla Narottama
dāsa Ṭhākura has sung in this connection:

\[
\begin{align*}
\text{anya devāsraya nāi,} & \quad \text{tomāre kahīnu bhāi,} \\
\text{eī bhakti parama karaṇa}
\end{align*}
\]
"To become a staunch, pure devotee of the Supreme Personality of Godhead without deviation [ananya-bhāk], one should not divert his attention to the worship of the demigods. Such control is a symptom of pure devotional service."

TEXT 51

TEXT

āpāni candana pari' parena phula-mālā
naivedya kādiyā khā'na----sandēśa, cāla, kalā

SYNONYMS

āpāni--Himself; candana--pulp of sandalwood; pari'--smearing over the body; parena--takes; phula-mālā--the flower garlands; naivedya--offering of food; kādiyā--snatching; khā'na--begins to eat; sandēśa--the sweetmeats; cāla--rice; kalā--bananas.

TRANSLATION

Without the permission of the girls, the Lord would take the sandalwood pulp and smear it on His own body, put the flower garlands on His neck, and snatch and eat all the offerings of sweetmeats, rice and bananas.

PURPORT

According to the system of worship, when something is offered to deities outside one's home, it is generally not cooked food but raw rice, bananas and sweetmeats. Out of His causeless mercy, the Lord would snatch the offerings from the girls and eat them, admonishing the girls not to worship the demigods but to worship Him. This worship of Śrī Caitanya Mahāprabhu is recommended in Śrīmad-Bhāgavatam (11.5.32):

krṣṇa-varṇām tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārśadām
yajnaiḥ saṅkīrtana-prāyair
yajANTI hi su-medhāsaḥ

"One should worship the Supreme Personality of Godhead who appears in this Age of Kali with His associates as the Pañca-tattva: the Lord Himself and His associates Nityānanda Prabhu, Śrī Advaita Prabhu, Śrī Gadādhara Prabhu and Śrīvāsa Ṭhākura. In this age an intelligent person worships the Pañca-tattva by the method of chanting the Hare Kṛṣṇa mahā-mantra and, if possible, distributing prasāda." Our Kṛṣṇa consciousness movement is introducing this bona fide method of worship in the Western world. Its members are going from village to village and town to town with Deities of Lord Caitanya Mahāprabhu, teaching people how to worship the Lord by chanting the Hare Kṛṣṇa mantra, offering prasāda and distributing prasāda to people in general.

TEXT 52

TEXT

krodhe kanyāgaṇa kahe----śuna, he nīmāni
grāma-sambandhe hao tumi āmā sabāra bhāi

SYNONYMS

krodhe--in anger; kanyā-gaṇa--all the girls; kahe--said; śuna--hear; he--O; nimāi--of the name Nimāi; grāma--village; sambandhe--in relationship; hao--are; tumi--You; āmā--of us; sabāra--everyone; bhāi--the brother.

TRANSLATION

All the girls became very angry at the Lord for this behavior. "Dear Nimāi," they told Him, "You are just like our brother in our village relationship.

TEXT 53

TEXT

āmā sabākāra pakše ihā karite nā yuyāya
nā laha devatā sajja, nā kara anyāya

SYNONYMS

āmā sabākāra--of all of us; pakše--on the behalf; ihā--this; karite--to do; nā--not; yuyāya--is suitable; nā--don't; laha--take; devatā--demigods; sajja--worshipable paraphernalia; nā--don't; kara--do; anyāya--mischief.

TRANSLATION

"Therefore it does not behoove You to act like this. Don't take our paraphernalia for worship of the demigods. Don't create a disturbance in this way."

TEXT 54

TEXT

prabhu kahe,----"tomā sabāke dila ei vara
tomā sabāra bhartā habe parama sundara

SYNONYMS

prabhu kahe--the Lord replied; tomā--you; sabāke--to all; dila--I give; ei--this; vara--benediction; tomā sabāra--of all of you; bhartā--the husbands; habe--will be; parama--very; sundara--beautiful.

TRANSLATION

The Lord replied, "My dear sisters, I give you the benediction that your husbands will be very handsome.

TEXT 55

TEXT
paññita, vidagdha, yuvā, dhana-dhānyavān
sāta sāta putra habe----cirāyu, matimān"

SYNONYMS

paññita--learned; vidagdha--expert and humorous; yuvā--young man; dhana-dhānyavān--very rich, possessing wealth and rice; sāta sāta--seven each; putra--sons; habe--you will have; cirāyu--born with a long life; matimān--and intelligent.

TRANSLATION

"They will be learned, clever and young and possess abundant wealth and rice. Not only that, but you will each have seven sons, who will all live long lives and be very intelligent."

PURPORT

Generally it is the ambition of a young girl to have a very handsome husband who is learned, clever, young and rich. According to the Vedic culture, one is rich if he possesses a large stock of food grains and a very large number of animals. Dhānyena dhānavān gavāyā dhānavān: one is rich if he possesses food grains, cows and bulls. A girl also desires to have many children, especially sons (putra) who are very intelligent and long-lived. Now because society has deteriorated there is propaganda to have one or two children and kill the rest by contraceptive methods. But the natural ambition of a girl is to possess not only more than one child but at least half a dozen.

In exchange for the paraphernalia of worship He usurped for Himself, Caitanya Mahāprabhu wanted to bless the girls to fulfill all their ambitions and desires. One can easily become happy and obtain the material benefits of a good husband, wealth, food grains and a number of nice children by worshiping Lord Caitanya Mahāprabhu. Although Śrī Caitanya Mahāprabhu accepted sannyāsa at an early age, it is not necessary for His devotees to follow Him by also taking sannyāsa. One can stay a householder, but one must be a devotee of Lord Caitanya Mahāprabhu. Then one will be happy, with all the material opulences of a good home, good children, good mate, good wealth and everything he desires. Therefore the sāstras advise, yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasāḥ (Bhāg. 11.5.32). Every householder, therefore, who is actually intelligent should introduce the saṅkīrtana movement home to home and live peacefully in this life and go back to Godhead in the next.

TEXT 56

TEXT

vara śuni' kanyā-gaṇera antare santoṣa
bāhire bhartsana kare kari' mithyā roṣa

SYNONYMS

vara śuni'--hearing the benediction; kanyā-gaṇera--of the girls; antare--within; santoṣa--very much satisfaction; bāhire--externally; bhartsana--rebuking; kare--they do; kari'--making; mithyā--false; roṣa--anger.
TRANSLATION

Hearing this benediction from Śrī Caitanya Mahāprabhu, all the girls were inwardly very happy, but externally, as is natural for girls, they rebuked the Lord under the pretense of anger.

PURPORT

This double-dealing is natural for girls. When they are satisfied within, they externally show dissatisfaction. Such feminine dealings are very palatable to boys who try to make friendships with them.

TEXT 57

TEXT

kona kanyā palāila naivedya la-iyā
tāre ḍāki' kahe prabhu sakrodha ha-iyā

SYNONYMS

kona kanyā--some of the girls; palāila--fled; naivedya--the plate of worshipable things; la-iyā--taking away; tāre--unto them; ḍāki'--calling; kahe--says; prabhu--the Lord; sakrodha--angry; ha-iyā--becoming.

TRANSLATION

When some of the girls fled, the Lord called them in anger and advised them as follows:

TEXT 58

TEXT

yadi naivedya nā deha ha-iyā krpaṇī
buḍā bhartā habe, āra cāri cāri satinī

SYNONYMS

yadi--if; naivedya--offering; nā--do not; deha--give Me; ha-iyā--becoming; krpaṇī--miser; buḍā--old; bhartā--husband; habe--will have; āra--and; cāri--four; cāri--four; satinī--co-wives.

TRANSLATION

"If you are miserly and do not give Me the offerings, every one of you will have an old husband with at least four co-wives."

PURPORT

In India in those days and even until fifty years ago, polygamy was freely allowed. Any man, especially of the higher castes--the brāhmaṇas, the vaiṣyas and particularly the kṣatriyas--could marry more than one wife. In the Mahābhārata, or the old history of India, we see that kṣatriya kings especially used to marry many wives. According to Vedic civilization there was
no restriction against this, and even a man more than fifty years old could marry. But to be married to a man who had many wives was not a very pleasing situation because the husband's love would be divided among his many wives. To punish the girls unwilling to offer Him the naivedya, Lord Śrī Caitanya Mahāprabhu apparently wanted to curse them to be married to men who had at least four wives.

The social structure allowing a man to marry more than one wife can be supported in this way. Generally in every society the female population is greater in number than the male population. Therefore if it is a principle in the society that all girls should be married, unless polygamy is allowed it will not be possible. If all the girls are not married there is a good chance of adultery, and a society in which adultery is allowed cannot be very peaceful or pure. In our Kṛṣṇa consciousness society we have restricted illicit sex life. The practical difficulty is to find a husband for each and every girl. We are therefore in favor of polygamy, provided, of course, that the husband is able to maintain more than one wife.

TEXT 59

TEXT

ihā śuni' tā-sabāra mane ha-ila bhaya
kona kichu jāne, kibā devāviṣṭa haya

SYNONYMS

ihā śuni'--hearing this; tā-sabāra--of all the girls; mane--in the minds; ha-ila--became; bhaya--fear; kona kichu--something uncommon; jāne--He knows; kibā--what if; deva-āviṣṭa--empowered by demigods; haya--He is.

TRANSLATION

Hearing this supposed curse by Lord Caitanya, the girls, considering that He might know something uncommon or be empowered by demigods, were afraid that His curse might be effective.

TEXT 60

TEXT

āniyā naivedya tārā sammukhe dharila
khāiyā naivedya tāre iṣṭa-vara dila

SYNONYMS

āniyā--bringing; naivedya--offering; tārā--all of them; sammukhe--in front; dharila--held; khāiyā--eating; naivedya--offering; tāre--them; iṣṭa-vara--desired benediction; dila--gave.

TRANSLATION

The girls then brought the offerings before the Lord, who ate them all and blessed the girls to their satisfaction.
When this cunning behavior of the Lord with the girls became known to the people in general, it did not create misunderstandings among them. Rather, they enjoyed happiness in these dealings.

One day a girl of the name Lakṣmī, the daughter of Vallabhācārya, came to the bank of the Ganges to take bath in the river and worship the demigods.

According to the Gaura-gaṇoddeśa-dīpikā, verse 45, Lakṣmī was formerly Jñānakī, the wife of Lord Rāmacandra, and Rukmiṇī, the wife of Lord Kṛṣṇa in Dvārakā. The same goddess of fortune descended as Lakṣmī to become the wife of Lord Caitanya Mahāprabhu.
heart; prīta--satisfaction; pāila--attained; prabhura--of the Lord; darśana--meeting.

TRANSLATION

Seeing Lakṣmīdevī, the Lord became attached to her, and Lakṣmī, upon seeing the Lord, felt great satisfaction within her mind.

TEXT 64

TEXT

sāhajika prīti duñhāra karila udaya
bālya-bhāvācchanna tabhu ha-ila niścaya

SYNONYMS

sāhajika--natural; prīti--affection; duñhāra--both of them; karila--made; udaya--appearance; bālya--childhood; bhāva-ācchanna--covered by emotion; tabhu--still; ha-ila--it so became; niścaya--fixed up.

TRANSLATION

Their natural love for one another awakened, and although it was covered by childhood emotions, it became apparent that they were mutually attracted.

PURPORT

Lord Caitanya Mahāprabhu and Lakṣmīdevī are eternal husband and wife. Therefore it was quite natural for their dormant love to awaken when they saw each other. Their natural feelings were immediately awakened by their meeting.

TEXT 65

TEXT

duñhā dekhi' duñhāra citte ha-ila ullāsa
deva-pūjā chale kaila duñhe parakāśa

SYNONYMS

duñhā--both of them; dekhi'--seeing; duñhāra--of both of them; citte--in the minds; ha-ila--there was; ullāsa--pleasure; deva-pūjā--worshiping the demigods; chale--on the plea of; kaila--there was; duñhe--both of them; parakāśa--manifestation.

TRANSLATION

They both enjoyed natural pleasure in seeing each other, and under the pretext of demigod worship they manifested their feelings.

TEXT 66
prabhu kahe, 'āmā' pūja, āmi maheśvara
āmāre pūjile pābe abhīpsita vara'

SYNONYMS
prabhu kahe--the Lord said; āmā' pūja--just worship Me; āmi--I am;
maheśvara--the Supreme Lord; āmāre--unto Me; pūjile--if you worship; pābe--you
will get; abhīpsita--desired; vara--benediction.

TRANSLATION
The Lord told Lakṣmī, "Just worship Me, for I am the Supreme Lord. If you
worship Me, certainly you will get the benediction you desire."

PURPORT
This is the same philosophy declared by Lord Kṛṣṇa Himself:

sarva-dharmān parityajya
mām ekaṁ śaranaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall
deliver you from all sinful reaction. Do not fear." (Bg. 18.66) People do not
understand this. They are accustomed to flatter or worship many demigods,
human beings, or even cats and dogs, but when requested to worship the Supreme
Lord, they refuse. This is called illusion. Factually, if one worships the
Supreme Lord there is no need to worship anyone else. For example, in a
village of a limited area one may use different wells for different purposes,
but when one goes to a river where there is water constantly flowing in waves,
that water can serve all his purposes. When there is a river, one can take
drinking water, wash his clothes, bathe and so on, for that water will serve
all purposes. Similarly, if one worships the Supreme Personality of Godhead,
Kṛṣṇa, all his goals will be achieved. Kāmais tais tair hṛta-jñānāṁ
prapadyante 'nya-devatāḥ: only men who have lost their intelligence worship
the various demigods to fulfill their desires (Bg. 7.20).

TEXT 67

TEXT
lakṣmī tāṅra aṅge dila puṣpa-candana
mallikāra mālā diyā karila vandana

SYNONYMS
lakṣmī--Lakṣmīdevī; tāṅra--His; aṅge--on the body; dila--gave; puṣpa--
flowers; candana--sandalwood pulp; mallikāra--of the flower of the name
mallikā; mālā--garland; diyā--giving; karila--offered; vandana--prayers.

TRANSLATION

974
On hearing the order of the Supreme Lord, Śrī Caitanya Mahāprabhu, Lakṣmī immediately worshiped Him, offering sandalwood pulp and flowers for His body, garlanding Him with mallikā flowers, and offering prayers.

**TEXT 68**

**TEXT**

prabhu tāṅra pūjā pāṇā hāsite lāgilā  
śloka paḍi' tāṅra bhāva aṅgīkāra kailā  

**SYNONYMS**

prabhu--the Lord; tāṅra--her; pūjā--worship; pāṇā--receiving; hāsite--to smile; lāgilā--began; śloka paḍi'--reciting one verse; tāṅra--her; bhāva--emotion; aṅgīkāra kailā--accepted.

**TRANSLATION**

Being worshiped by Lakṣmī, the Lord began to smile. He recited a verse from Śrīmad-Bhāgavatam and thus accepted the emotion she expressed.

**PURPORT**

The verse quoted in this connection is the twenty-fifth verse of the Twenty-second Chapter, Tenth Canto, of Śrīmad-Bhāgavatam. The gopīs worshiped the goddess Durgā, or Kātyāyanī, but their inner desire was to get Lord Kṛṣṇa as their husband. Kṛṣṇa, as Paramātma, could realize the ardent desire of the gopīs, and therefore He enjoyed the pastime of vastra-haraṇa. When the gopīs went to bathe in the river Yamunā, they left their garments on the land and dipped into the water completely naked. Taking this opportunity, Kṛṣṇa stole all their garments and sat down in the top of a tree with them, desiring to see the girls naked just to become their husband. The gopīs desired to have Kṛṣṇa as their husband, and since it is only before her husband that a woman can be naked, to fulfill their desire Lord Kṛṣṇa accepted their prayers by this pastime of stealing their garments. When the gopīs received their garments back from Kṛṣṇa, Kṛṣṇa recited this verse.

**TEXT 69**

**TEXT**

saṅkalpo viditaḥ sādhvyo  
bhavatīnām mad-arcanam  
mayānumoditaḥ so 'sau  
satyo bhavitum arhati  

**SYNONYMS**

saṅkalpaḥ--desire; viditaḥ--has been understood; sādhvyah--O all of you chaste ladies; bhavatīnām--of all of you; mat-arcanam--for worshiping Me; mayā--by Me; anumoditaḥ--accepted; saḥ--that; asau--that determination or desire; satyaḥ--successful; bhavitum--to become; arhati--deserves.

**TRANSLATION**

saṅkalpaḥ--desire; viditaḥ--has been understood; sādhvyah--O all of you chaste ladies; bhavatīnām--of all of you; mat-arcanam--for worshiping Me; mayā--by Me; anumoditaḥ--accepted; saḥ--that; asau--that determination or desire; satyaḥ--successful; bhavitum--to become; arhati--deserves.
"My dear gopīs, I accept your desire to have Me as your husband and thus worship Me. I wish your desire to be fulfilled because it deserves to be so."

PURPORT

The gopīs, the girlfriends of Kṛṣṇa, were almost of the same age as He. Within their minds they desired that Kṛṣṇa be their husband, but because of feminine bashfulness they could not express their desire. Therefore later on, after stealing their garments, Kṛṣṇa informed them, "I immediately understood your desire and approved of it. Because I have now stolen your garments, you have presented yourselves before Me completely naked, which means that I have accepted all of you as My wives." Sometimes foolish rascals, not knowing the purpose of the Lord or the purpose of the gopīs, unnecessarily criticize from their own angle of vision, but the real purpose of vastra-haraṇa is expressed by the Lord in this verse.

TEXT 70

TEXT
ei-mata līlā kari' duṅhe gelā ghare
gambhīra caitanya-līlā ke bujhite pāre

SYNONYMS
ei-mata--in this way; līlā--pastimes; kari'--executing; duṅhe--both of them; gelā--returned; ghare--home; gambhīra--very grave; caitanya-līlā--the pastimes of Lord Caitanya; ke--who; bujhite--to understand; pāre--is able.

TRANSLATION

After thus expressing their feelings to each other, Lord Caitanya and Lakṣmī returned home. Who can understand the grave pastimes of Lord Caitanya Mahāprabhu?

TEXT 71

TEXT
caitanya-cāpalya dekhi' preme sarva jana
śacī-jagannāthe dekhi' dena olāhana

SYNONYMS
caitanya--Lord Caitanya; cāpalya--naughtiness; dekhi'--seeing; preme--out of love; sarva jana--all people; śacī--before Śacīmātā; jagannāthe--and Jagannātha Miśra; dekhi'--seeing them; dena--gave; olāhana--a little rebuke.

TRANSLATION

When the neighboring people saw the naughty behavior of Lord Caitanya, out of love for Him they lodged complaints with Śacīmātā and Jagannātha Miśra.
ekadina śacī-devī putrere bhartsiyā
dharibāre gelā, putra gelā palāiyā

SYNONYMS

eka-dina--one day; śacī-devī--mother Śacī; putrere--unto the son;
bhartsiyā--rebuking; dharibāre--to catch Him; gelā--went; putra--the son;
gelā--went; palāiyā--running away.

TRANSLATION

One day mother Śacī went to catch her son, wanting to rebuke Him, but He fled from the spot.

TEXT 73

ucchiṣṭa-garte tyakta-hāndīra upara
basiyāchena sukhe prabhu deva-viśvambhara

SYNONYMS

ucchiṣṭa-garte--in the pit where the remnants of food were thrown; tyakta--rejected; hāndīra--pots; upara--upon; basiyāchena--sat down; sukhe--very pleasingly; prabhu--the Lord; deva--the Supreme God; viśvambhara--the maintainer of the universe.

TRANSLATION

Although He is the maintainer of the entire universe, once the Lord sat upon some rejected pots in the pit where the remnants of food were thrown, after the pots had been used for cooking.

PURPORT

Formerly it was the custom of brāhmaṇas to worship Lord Viṣṇu daily at home and cook food in new pots. This system is still going on in Jagannātha Purī. The food would be cooked in earthen pots, all fresh and new, and after cooking, the pots would be thrown away. By the side of the house there was generally a big pit where such pots were thrown. Lord Caitanya Mahāprabhu sat down on the pots very pleasingly, just to give His mother a lesson.
When mother Śacī saw her boy sitting on the rejected pots, she protested, "Why have You touched these untouchable pots? You have now become impure. Go and bathe in the Ganges."

TEXT 75

TEXT

ihā śuni' mātāke kahila brahma-jñāna
vismitā ha-iyā mātā karāila snāna

SYNONYMS

ihā śuni'--hearing this; mātāke--unto His mother; kahila--explained; brahma-jñāna--absolute knowledge; vismitā--amazed; ha-iyā--becoming; mātā--the mother; karāila--forced; snāna--bathing.

TRANSLATION

Hearing this, Lord Caitanya Mahāprabhu taught His mother about absolute knowledge. Although amazed by this, His mother forced Him to take a bath.

PURPORT

The absolute knowledge explained by the Lord to His mother is described by Śrīla Bhaktivinoda Thākura in his Amṛta-pravāha-bhāṣya as follows: "The Lord said, 'Mother, that this is pure and that is impure is surely a worldly sentiment with no basis in fact. You have cooked food for Lord Viṣṇu within these pots and offered the food to Him. How then can these pots be untouchable? Everything in relationship with Viṣṇu is to be considered an expansion of Viṣṇu's energy. Viṣṇu, the Supersoul, is eternal and uncontaminated. How then may these pots be considered pure or impure?' Hearing this discourse on absolute knowledge, His mother was very much astonished and forced Him to take a bath."
Sometimes, taking her son with her, mother Śacī would lie down on her bed, and she would see that denizens of the celestial world had come there, filling the entire house.

**TEXT 77**

**TEXT**

śacī bale,----yāha, putra, bolāha bāpere
māṭr-ājñā pāiyā prabhu calilā bāhire

**SYNONYMS**

śacī bale--mother Śacī said; yāha--go; putra--my dear son; bolāha--call; bāpere--Your father; māṭr-ājñā--the order of His mother; pāiyā--getting; prabhu--the Lord; calilā--went; bāhire--out.

**TRANSLATION**

Once mother Śacī told the Lord, "Please go call Your father." Receiving this order from His mother, the Lord went out to call him.

**TEXT 78**

**TEXT**

calite carañe nūpura bāje jhanjhan
śuni' camakita haila pitā-māṭāra mana

**SYNONYMS**

calite--while going; carañe--on the lotus feet; nūpura--ankle bells; bāje--sounded; jhanjhan--tinkling; śuni'--hearing; camakita--struck with wonder; haila--became; pitā--of His father; māṭāra--and mother; mana--the minds.

**TRANSLATION**

When the child was going out, there was a tinkling of ankle bells from His lotus feet. Hearing this, His father and mother were struck with wonder.

**TEXT 79**

**TEXT**

miśra kahe,----ei baḍa adbhuta kāhinī
śiśura śunya-pade kene nūpurera dhvani

**SYNONYMS**

miśra kahe--Jagannātha Miśra said; ei baḍa--this is very; adbhuta--wonderful; kāhinī--incident; śiśura--of the child; śunya-pade--on the naked legs; kene--why; nūpurera--of the ankle bells; dhvani--sound.

**TRANSLATION**
Jagannātha Miśra said, "This is a very wonderful incident. Why is there a sound of ankle bells from the bare feet of my child?"

TEXT 80

TEXT

śacī kahe,----āra eka adbhuta dekhila
divya divya loka āsi' āngana bharila

SYNONYMS

śacī kahe--mother Śacī said; āra--another; eka--one; adbhuta--wonderful; dekhila--I saw; divya--celestial; divya--celestial; loka--people; āsi'--coming there; āngana--courtyard; bharila--filled up.

TRANSLATION

Mother Śacī said, "I also saw another wonder. People were coming down from the celestial kingdom and crowding the entire courtyard.

TEXT 81

TEXT

kibā kelāhala kare, bujhite nā pāri
kāhāke vā stuti kare----anumāna kari

SYNONYMS

kibā--what; kelāhala--rowdy sounds; kare--they make; bujhite--to understand; nā--not; pāri--I am able; kāhāke--to whom; vā--or; stuti--prayer; kare--they offer; anumāna--guess; kari--I do.

TRANSLATION

"They made noisy sounds I could not understand. I guess they were offering prayers to someone."

TEXT 82

TEXT

miśra bale,----kichu ha-uk, cintā kichu nāi
viśvambharera kuśala ha-uk,----ei mātra cāi

SYNONYMS

miśra bale--Jagannātha Miśra replied; kichu ha-uk--whatever it may be; cintā kichu nāi--don't be worried; viśvambharera--of Viśvambhara; kuśala--auspiciousness; ha-uk--let there be; ei--this; mātra--only; cāi--I want.

TRANSLATION
Jagannātha Miśra replied, "Never mind what it is. There is no need to worry. Let there always be good fortune for Viśvambhara. This is all I want."

TEXT 83

TEXT

eka-dina miśra putrera cāpalya dekhiyā
dharma-śikṣā dila bahu bhartsanā kariyā

SYNONYMS

eka-dina--one day; miśra--Jagannātha Miśra; putrera--of his son; cāpalya--the mischievous behavior; dekhiyā--seeing; dharma-śikṣā--religious teaching; dila--gave; bahu--much; bhartsanā--rebuking; kariyā--doing.

TRANSLATION

On another occasion, Jagannātha Miśra, seeing the mischievous acts of his son, gave Him lessons in morality after rebuking Him greatly.

TEXT 84

TEXT

rātre svapna dekhe,----eka āsi' brāhmaṇa
miśre kahaye kichu sa-roṣa vacana

SYNONYMS

rātre--at night; svapna dekhe--he dreamt; eka--one; āsi'--coming; brāhmaṇa--brāhmaṇa; miśre--unto Jagannātha Miśra; kahaye--spoke; kichu--something; sa-roṣa--with anger; vacana--words.

TRANSLATION

On that very night, Jagannātha Miśra dreamt that a brāhmaṇa had come before him speaking these words in great anger:

TEXT 85

TEXT

"miśra, tumi putrera tattva kichui nā jāna
bhartsana-tāḍana kara,----putra kari' māna"

SYNONYMS

miśra--my dear Jagannātha Miśra; tumi--you; putrera--of your son; tattva--truth; kichui--something; nā--do not; jāna--know; bhartsana--rebuking; tāḍana--chastisement; kara--you do; putra--son; kari'--making Him; māna--you regard.

TRANSLATION
"My dear Miśra, you do not know anything about your son. You think Him your son, and therefore you rebuke and chastise Him."

**TEXT 86**

**TEXT**

miśra kahe,----deva, siddha, muni kene naya ye se bađa ha-uk mātra āmāra tanaya

**SYNONYMS**

miśra kahe--Jagannātha Miśra replied; deva--demigod; siddha--mystic yogī; muni--great saintly person; kene naya--may be so or not; ye se--whatever; bađa--great; ha-uk--He may be; mātra--only; āmāra--my; tanaya--son.

**TRANSLATION**

Jagannātha Miśra replied, "This boy may be a demigod, a mystic yogī or a great saintly person. It doesn't matter what He is, for I think He is only my son.

**TEXT 87**

**TEXT**

putrera lālana-śikṣā----pitāra sva-dharma āmi nā śikhāle kaiche janibe dharma-marma

**SYNONYMS**

putrera--of the son; lālana--maintenance; śikṣā--education; pitāra--of the father; sva-dharma--duty; āmi--if I; nā--do not; śikhāle--give education; kaiche--how; janibe--He will know; dharma-marma--religion and morality.

**TRANSLATION**

"It is the duty of a father to educate his son in both religion and morality. If I do not give Him this education, how will He know of it?"

**TEXT 88**

**TEXT**

vipra kahe,----putra yadi daiva-siddha haya svataḥ-siddha-jñāna, tabe śikṣā vyarthā haya

**SYNONYMS**

vipra kahe--the brāhmaṇa replied; putra--son; yadi--if; daiva--transcendental; siddha--mystic; haya--were; svataḥ-siddha-jñāna--self-illuminated perfect knowledge; tabe--at that time; śikṣā--education; vyarthā--futile; haya--becomes.

**TRANSLATION**
The brähmana replied, "If your son is a transcendental mystic boy with self-effulgent perfect knowledge, what is the use of your education?"

PURPORT

The brähmana Jagannātha Miśra saw in his dream told him that his son was not an ordinary human being. If He were a transcendental person, He would have self-effulgent knowledge, and thus there would be no need to educate Him.

TEXT 89

TEXT

miśra kahe,----"putra kene nahe nārāyaṇa
tathāpi pitāra dharma----putrera śikṣaṇa"

SYNONYMS

miśra kahe--Jagannātha Miśra replied; putra--my son; kene--may be; nahe--why not; nārāyaṇa--the Supreme Personality of Godhead; tathāpi--still; pitāra--of a father; dharma--the duty; putrera--of the son; śikṣaṇa--instruction.

TRANSLATION

Jagannātha Miśra replied, "Even if my son is not a common man but Nārāyaṇa, still it is the duty of a father to instruct his son."

TEXT 90

TEXT

ei-mate duñhe kareṇa dharmera vicāra viśuddha-vātsalya miśrera, nāhi jāne āra

SYNONYMS

ei-mate--in this way; duñhe--both of them; kareṇa--do; dharmera--of religion; vicāra--consideration; viśuddha--unalloyed; vātsalya--parental affection; miśrera--of Jagannātha Miśra; nāhi--there is not; jāne--he knew; āra--anything else.

TRANSLATION

In this way Jagannātha Miśra and the brähmana discussed the principles of religion in the dream, yet Jagannātha Miśra was absorbed in unalloyed parental mellow and did not want to know anything else.

PURPORT

In Śrīmad-Bhāgavatam (10.8.45) it is said: "Lord Kṛṣṇa, the Supreme Personality of Godhead, who is worshiped with exalted hymns by all the Vedas and Upaniṣads and by great personalities through sāṅkhya-yoga in the mode of goodness, was considered by mother Yaśodā and Nanda to be their own little son." Similarly, Jagannātha Miśra also considered Lord Caitanya Mahāprabhu his
beloved little boy, although He is worshiped with all veneration by learned brāhmaṇas and saintly persons.

TEXT 91

TEXT

eta śuni' dvija gelā hañā ānandita
miśra jāgiyā ha-ilā parama vismita

SYNONYMS

eta śuni'--after hearing so much; dvija--the brāhmaṇa; gelā--returned; hañā--becoming; ānandita--very much pleased; miśra--Jagannātha Miśra; jāgiyā--being awakened; ha-ilā--became; parama--highly; vismita--astonished.

TRANSLATION

Being very much pleased, the brāhmaṇa left after talking with Jagannātha Miśra, and when Jagannātha Miśra awakened from his dream, he was very much astonished.

TEXT 92

TEXT

bandhu-bāndhava-sthāne svapna kahila
śuniyā sakala loka vismita ha-ilā

SYNONYMS

bandhu-bāndhava--of friends and relatives; sthāne--in the presence; svapna--dream; kahila--explained; śuniyā--after hearing; sakala--all; loka--the people; vismita--astonished; ha-ilā--became.

TRANSLATION

He related the dream to his friends and relatives, and every one of them was very much astonished to hear of it.

TEXT 93

TEXT

ei mata śiśu-līlā kare gauracandra
dine dine pitā-mātāra bāḍāya ānanda

SYNONYMS

ei--this; mata--like; śiśu-līlā--childhood pastimes; kare--does; gauracandra--Śrī Gaurahari; dine dine--day after day; pitā-mātāra--of His parents; bāḍāya--He increases; ānanda--the pleasure.

TRANSLATION
In this way Gaurahari performed His childhood pastimes and day after day increased the pleasure of His parents.

TEXT 94

TEXT

kata dine miśra putrera hāte khadi dila
alpa dine dvādaśa-phalā akṣara śikhila

SYNONYMS

kata dine--after some days; miśra--Jagannātha Miśra; putrera--of His son; hāte--in the hand; khadi--chalk; dila--gave; alpa--within a very few; dine--days; dvādaśa-phalā--twelve combinations of letters; akṣara--letters; śikhila--learned.

TRANSLATION

After some days Jagannātha Miśra inaugurated the primary education of His son by performing the hāte khadi ceremony. Within a very few days the Lord learned all the letters and combinations of letters.

PURPORT

The twelve phalā, or combinations of letters, are called repha, mūrdhanya (cerebral), ṇa, dāntavya (dental), na, ma, ya, ra, la, va, ṛ, ṧ, ḷ and ṭ. Hāte khadi is the primary educational beginning. At the age of four or five years, on an auspicious day called vidyārāmabhā marking the beginning of primary education, there is a ceremony worshiping Lord Viṣṇu, and after that the teacher gives the child a long chalk pencil. Then, guiding the hand of the student, he instructs him how to write the letters of the alphabet (a, ā, i, etc.) by writing big letters on the floor. When the child is a little advanced in writing, he is given a slate for his primary education, which ends when he learns the two-letter combinations, which are called phalā, as mentioned above.

TEXT 95

TEXT

bālyalīlā-sūtra ei kaila anukrama
ihā vistāriyāchena dāsa-vṛndāvana

SYNONYMS

bālya-līlā-sūtra--synopsis of the pastimes of childhood; ei--this; kaila--did; anukrama--in chronological order; ihā--this; vistāriyāchena--has elaborately explained; dāsa-vṛndāvana--Vṛndāvana dāsa Thākura.

TRANSLATION

This is a synopsis of the childhood pastimes of Lord Caitanya Mahāprabhu, placed herewith in chronological order. Vṛndāvana dāsa Thākura has already elaborately explained these pastimes in his book Caitanya-bhāgavata.
TEXT 96

TEXT
ataeva ei-līlā saṅkṣepe sūtra kaila
punarukti-bhaye vistārirā nā kahila

SYNONYMS
ataeva--therefore; ei-līlā--these pastimes; saṅkṣepe--in brief; sūtra--synopsis; kaila--made; punar-ukti--repetition; bhaye--being afraid of; vistārirā--elaborate explanation; nā--did not; kahila--say.

TRANSLATION
I have therefore made only a brief summary. Being afraid of repetition, I have not elaborated upon this subject matter.

TEXT 97

TEXT
śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe krṣṇadāsa

SYNONYMS
śrī-rūpa--Śrīla Rūpa Gosvāmī; raghunātha--Śrīla Raghunātha dāsa Gosvāmī; pade--at the lotus feet; yāra--whose; āśa--expectation; caitanya-caritāmṛta--the book named Caitanya-caritāmṛta; kahe--describes; krṣṇa-dāsa--Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION
Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Fourteenth Chapter, describing Lord Caitanya's childhood pastimes.

Chapter 15
The Lord's Paugaṇḍa-līlā

A synopsis of the Fifteenth Chapter is as follows. The Lord took lessons in grammar from Gaṅgādāsa Paṇḍita and became very expert in commenting upon grammar. He forbade His mother to take grains on the Ekādaśī day. He narrated a story that Viṣvarūpa, after accepting the sannyāsa order, invited Him in a dream to accept sannyāsa also, but the Lord refused and was therefore sent back home. When Jagannātha Miśra passed away, the Lord married the daughter of Vallabhācārya, whose name was Lakṣmī. All these events are summarized in this chapter.
TEXT

ku-manāḥ su-manastvam hi
yāti yasya pada-abjayoh
su-mano-'rpaṇa-mātreṇa
taṁ caitanya-prabhuṁ bhaje

SYNONYMS

ku-manāḥ—a person interested in activities of material sense enjoyment; su-manastvam—the position of a devotee without material desires; hi—certainly; yāti—gets; yasya—whose; pada-abjayoh—at the lotus feet; su-manaḥ—the flower of the name sumanas; arpaṇa—offering; mātreṇa—simply by doing so; tam—Him; caitanya-prabhum—Lord Caitanya Mahāprabhu; bhaje—I worship.

TRANSLATION

I offer my respectful obeisances unto the lotus feet of Lord Caitanya because simply by offering a sumanas flower at His lotus feet even the most ardent materialist becomes a devotee.

TEXT 2

TEXT

jaya jaya śrī-caitanya jaya nityānanda
jayādvaitacandra, jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya—all glories; śrī-caitanya—Lord Caitanya Mahāprabhu; jaya—all glories; nityānanda—Lord Nityānanda Prabhu; jaya-advaitacandra—all glories to Advaita Ācārya; jaya gaura-bhakta-vṛnda—all glories to the devotees of Lord Caitanya.

TRANSLATION

All glories to Lord Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to the devotees of Lord Caitanya!

TEXT 3

TEXT

paugāṇḍa-līlāra sūtra kariye gaṇana
paugāṇḍa-vayase prabhura mukhya adhyayana

SYNONYMS

paugāṇḍa—of the age from five years to ten years; līlāra—of the pastimes; sūtra—synopsis; kariye—I do; gaṇana—enumerate; paugāṇḍa-vayase—in that age
between five and ten years; prabhura--of the Lord; mukhya--chief; adhyayana--
studying.

TRANSLATION

Let me now enumerate the activities of the Lord between the ages of five
and ten. His chief occupation during this period was to engage Himself in
study.

TEXT 4

TEXT

pauganḍa-līlā caitanya-
krṣṇasyāti-suvisṭṛtā
vidyārāmbha-mukhā pāṇi-
graḥaṇāntā mano-harā

SYNONYMS

pauganḍa-līlā--the pastimes of the pauganḍa age; caitanya-krṣṇasya--of Lord
Caitanya, who is Kṛṣṇa Himself; ati-suvisṛtā--very much expanded; vidyā-
ārāmbha--the beginning of education; mukhā--chief business; pāṇi-graḥaṇā--
marriage; antā--at the end; manaḥ-harā--very beautiful.

TRANSLATION

The pastimes of the Lord during His pauganḍa age were very extensive. His
education was His chief occupation, and after that His very beautiful marriage
took place.

TEXT 5

TEXT

gāṅgādāsa paṇḍita-sthāne paḍena vyākaraṇa
śravaṇa-mātre kāṇṭhe kaila sūtra-vṛtti-gaṇa

SYNONYMS

gāṅgādāsa--of the name Gāṅgādāsa; paṇḍita-sthāne--at the place of the
teacher; paḍena--studies; vyākaraṇa--grammar; śravaṇa-mātre--simply by
hearing; kāṇṭhe--between the neck and the heart; kaila--did; sūtra-vṛtti-gaṇa--
the aphorisms and their definitions.

TRANSLATION

When the Lord was studying grammar at the place of Gāṅgādāsa Paṇḍita, He
would immediately learn grammatical rules and definitions by heart simply by
hearing them once.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says that the Lord was given lessons by a
teacher named Viṣṇu and another teacher named Sudarśana. Later on, when He was
a little grown up, He was under the care of Gaṅgādāsa Paṇḍita, who taught Him grammar of a higher standard. Anyone serious about studying the Sanskrit language should first learn grammar. It is said that simply to finish studying Sanskrit grammar takes at least twelve years, but once one learns the grammatical rules and regulations very nicely, all other scriptures or subject matters in Sanskrit are extremely easy to understand, for Sanskrit grammar is the gateway to education.

TEXT 6

TEXT

alpa-kāle hailā pañjī-ṭīkāte pravīṇa
cira-kālera paḍuyā jine ha-iyā navīna

SYNONYMS

alpa-kāle--within a very short time; hailā--became; pañjī-ṭīkāte--in the commentary on grammar named Pañjī-ṭīkā; pravīṇa--very expert; cira-kālera--all older; paḍuyā--students; jine--conquers; ha-iyā--being; navīna--their junior.

TRANSLATION

He soon became so expert in commenting on the Pañjī-ṭīkā that He could win victory over all the other students, although He was a neophyte.

PURPORT

Śrīla Bhaktivinoda Thākura says there was a commentary on grammar named Pañjī-ṭīkā that was later explained very lucidly by Śrī Caitanya Mahāprabhu.

TEXT 7

TEXT

adhyayana-līlā prabhura dāsa-vṛndāvana
'caitanya-maṅgale' kaila vistāri varṇana

SYNONYMS

adhyayana-līlā--pastimes of studying; prabhura--of the Lord; dāsa-vṛndāvana--Vṛndāvana dāsa Thākura; caitanya-maṅgale--in his book Caitanya-maṅgala; kaila--has done; vistāri--elaborately; varṇana--explanation.

TRANSLATION

In his book Caitanya-maṅgala [which later became Caitanya-bhāgavata], Śrīla Vṛndāvana dāsa Thākura very elaborately described the Lord's pastimes of study.

PURPORT

The Caitanya-bhāgavata, Ādi-līlā, chapters Four, Six, Seven, Eight, Nine and Ten, are a good reference for the studious pastimes of Lord Śrī Caitanya Mahāprabhu.
TEXT 8

TEXT

eka dina mātāra pade kariyā praṇāma
prabhu kahe,----mātā, more deha eka dāna

SYNONYMS

eka dina--one day; mātāra--of the mother; pade--on the feet; kariyā--doing; praṇāma--obeisances; prabhu--the Lord; kahe--said; mātā--My dear mother; more--unto Me; deha--give; eka--one; dāna--gift.

TRANSLATION

One day Śrī Caitanya Mahāprabhu fell down at the feet of His mother and requested her to give Him one thing in charity.

TEXT 9

TEXT

mātā bale,----tāi diba, yā tumī māgibe
prabhu kahe,----ekādaśīte anna nā khāibe

SYNONYMS

mātā bale--His mother said; tāi diba--I shall give that; yā--whatever; tumī--You; māgibe--should ask me; prabhu kahe--the Lord said; ekādaśīte--on the Ekādaśī day; anna--grains; nā--don't; khāibe--eat.

TRANSLATION

His mother replied, "My dear son, I will give You whatever You ask." Then the Lord said, "My dear mother, please do not eat grains on the Ekādaśī day."

PURPORT

From the very beginning of His childhood life Śrī Caitanya Mahāprabhu introduced the system of observing a fast on the Ekādaśī day. In the Bhakti-sandarbha, by Śrīla Jīva Gosvāmī, there is a quotation from the Skanda Purāṇa admonishing that a person who eats grains on Ekādaśī becomes a murderer of his mother, father, brother and spiritual master, and even if he is elevated to a Vaikuṇṭha planet, he falls down. On Ekādaśī, everything is cooked for Viṣṇu, including regular grains and dahl, but it is enjoined that a Vaiṣṇava should not even take viṣṇu-prasāda on Ekādaśī. It is said that a Vaiṣṇava does not accept anything eatable that is not offered to Lord Viṣṇu, but on Ekādaśī a Vaiṣṇava should not touch even mahā-prasāda offered to Viṣṇu, although such prasāda may be kept for being eaten the next day. It is strictly forbidden for one to accept any kind of grain on Ekādaśī, even if it is offered to Lord Viṣṇu.
TEXT

Śacī kahe,----nā khāiba, bhāla-i kahilā
sei haite ekādaśī karite lāgilā

SYNONYMS

Śacī kahe--mother Śacī said; nā khāiba--I shall not take; bhāla-i kahilā--You have said very nicely; sei haite--from that day; ekādaśī--Ekādaśī day; karite lāgilā--began to observe.

TRANSLATION

Mother Śacī said, "You have spoken very nicely. I shall not eat grains on Ekādaśī." From that day, she began to observe fasting on Ekādaśī.

PURPORT

It is a prejudice amongst smārta-brāhmaṇas that a widow must observe fasting on Ekādaśī but a woman who has her husband should not. It appears that before the request of Lord Caitanya Śacīmātā was not observing Ekādaśī because of her being sa-dhava, which means that her husband was living. Śrī Caitanya Mahāprabhu, however, introduced the system that a woman, even if not a widow, must observe the Ekādaśī day and must not touch any kind of grains, even those offered to the Deity of Viṣṇu.

TEXT 11

TEXT

tabe miśra viṣvarūpera dekhiyā yauvana
kanyā cāhi' vivāha dite karilena mana

SYNONYMS

tabe--thereafter; miśra--Jagannātha Miśra; viṣvarūpera--of Viṣvarūpa, his elder son; dekhiyā--seeing; yauvana--youthfulness; kanyā cāhi'--wanting to find a girl; vivāha--marriage; dite--to give; karilena--made up; mana--his mind.

TRANSLATION

Thereafter, seeing that Viṣvarūpa was a grown-up youth, Jagannātha Miśra wanted to find a girl and arrange a marriage ceremony for Him.

TEXT 12

TEXT

viṣvarūpa śuni' ghara chādi palāilā
sannyāsa kariyā tīrtha karibāre gelā

SYNONYMS

991
viśvarūpa--of the name Viśvarūpa; śuni'--hearing this; ghara--home; chāḍī--giving up; palāilā--went away; sannyāsa--the renounced order; kariyā--accepting; tīrtha--the holy places; karibāre--for touring; gelā--went away.

TRANSLATION

Hearing of this, Viśvarūpa immediately left home and went away to accept sannyāsa and travel from one place of pilgrimage to another.

TEXT 13

TEXT

śuni, śacī-miśrera duḥkhī haila mana
tabe prabhu mātā-pitāra kaila āśvāsana

SYNONYMS

śuni'--hearing this; śacī--of mother Śacī; miśrera--and of Jagannātha Miśra; duḥkhī--very unhappy; haila--became; mana--minds; tabe--at that time; prabhu--Lord Caitanya Mahāprabhu; mātā-pitāra--of the parents; kaila--did; āśvāsana--pacification.

TRANSLATION

When Śacīmātā and Jagannātha Miśra heard of the departure of their elder son, Viśvarūpa, they were very unhappy, but Lord Caitanya tried to console them.

TEXT 14

TEXT

bhāla haila,----viśvarūpa sannyāsa karila
pitṛ-kula, mātṛ-kula,----dui uddhārila

SYNONYMS

bhāla haila--it is very good; viśvarūpa--of the name Viśvarūpa; sannyāsa--the renounced order of life; karila--has accepted; pitṛ-kula--father's family; mātṛ-kula--mother's family; dui--both of them; uddhārila--delivered.

TRANSLATION

"My dear mother and father," the Lord said, "it is very good that Viśvarūpa has accepted the sannyāsa order, for thus He has delivered both His father's family and His mother's family."

PURPORT

It is sometimes said that Lord Caitanya Mahāprabhu did not approve of the acceptance of the sannyāsa order in this Kali-yuga because in the śāstra it is said:

āśvamedhaṁ gavālambhaṁ
"In this Kali-yuga the performance of the āsvamedha-yajña or gomedha-yajña, sacrifices in which a horse or cow is offered, should be avoided, as should the acceptance of sannyāsa, the renounced order of life." (Brahma-vaivarta Purāṇa, Kṛṣṇa-janma-khaṇḍa 185.180)

Nevertheless we see that Śrī Caitanya Mahāprabhu Himself accepted sannyāsa and approved of the sannyāsa of His elder brother, Viśvarūpa. It is clearly said here, bhāla haila,----viśvarūpa sannyāsa karila pitṛ-kula, mātṛ-kula,----dui uddhārila. Therefore, should it be thought that Śrī Caitanya Mahāprabhu made statements that are contradictory? No, actually He did not. It is recommended that one accept sannyāsa to dedicate his life for the service of the Lord, and everyone must take that kind of sannyāsa, for by accepting such sannyāsa one renders the best service to both his paternal and maternal families. But one should not accept the sannyāsa order of the Māyāvāda school, which has practically no meaning. We find many Māyāvādī sannyāsīs simply loitering in the street thinking themselves Brahman or Nārāyaṇa and spending all day and night begging so they can fill their hungry bellies. Māyāvādī sannyāsīs have become so degraded that there is a section of them who eat everything, just like hogs and dogs. It is such degraded sannyāsa that is prohibited in this age. Actually, Śrīla Śaṅkarācārya's principles for the acceptance of sannyāsa were very strict, but later the so-called Māyāvādī sannyāsīs became degraded because of their false philosophy, which propounds that by accepting sannyāsa one becomes Nārāyaṇa. Śrī Caitanya Mahāprabhu rejected that kind of sannyāsa. But the acceptance of sannyāsa is one of the items of the varṇāśrama-dharma. How then can it be rejected?

TEXT 15

TEXT

āmi ta' kariba tomā' duñhara sevana
śuniyā santuṣṭa haila pitā-mātāra mana

SYNONYMS

āmi ta'--I; kariba--shall do; tomā--for you; duñhara--both; sevana--service; śuniyā--after hearing; santuṣṭa--pleased; haila--became; pitā-mātāra mana--the parents' minds.

TRANSLATION

Śrī Caitanya Mahāprabhu assured His parents that He would serve them, and thus the minds of His father and mother were satisfied.

TEXT 16

TEXT

eka-dina naivedya-tāmbūla khāiyā
bhūmite pañilā prabhu acetana hañā

SYNONYMS
One day Śrī Caitanya Mahāprabhu ate betel nuts offered to the Deity, but they acted as an intoxicant, and He fell down on the ground unconscious.

**PURPORT**

Betel nuts are an intoxicant, and therefore the regulative principles prohibit eating them. Śrī Caitanya Mahāprabhu's pastime of fainting after eating betel nuts is a solid instruction to all of us that one should not touch betel nuts, even those offered to Viṣṇu, just as one should not touch grains on the Ekādaśī day. Of course, Lord Caitanya Mahāprabhu's fainting had a particular purpose. As the Supreme Personality of Godhead, He can do whatever He likes and eat whatever He wants, but we should not imitate His pastimes.

**TEXT 17**

**TEXT**

āste-vyaste pitā-mātā mukhe dila pāni
sustha haṇā kahe prabhu apūrva kāhinī

**SYNONYMS**

āste-vyaste--with great haste; pitā-mātā--both the parents; mukhe--on the mouth; dila--gave; pāni--water; sustha haṇā--being revived; kahe--says; prabhu--the Lord; apūrva--something astonishing; kāhinī--narration.

**TRANSLATION**

After His father and mother sprinkled water on His mouth with great haste, the Lord revived and said something wonderful they had never heard before.

**TEXT 18**

**TEXT**

ethā haite viśvarūpa more laṇā gelā
sannyāsa karaha tumī, āmāre kahilā

**SYNONYMS**

etha--here; haite--from; viśvarūpa--of the name Viśvarūpa; more--Me; laṇā--taking with Him; gelā--went; sannyāsa--the renounced order of life; karaha--accept; tumī--You also; āmāre--unto Me; kahilā--He said.

**TRANSLATION**
The Lord said, "Viśvarūpa took Me away from here, and He requested Me to accept the sannyāsa order.

TEXT 19

TEXT

āmi kahi,----āmāra anātha pitā-mātā
āmi bālaka,----sannyāsera kibā jáni kathā

SYNONYMS

āmi kahi--I said; āmāra--My; anātha--helpless; pitā-mātā--father and mother; āmi--I am; bālaka--only a child; sannyāsera--of the renounced order of life; kibā--what; jáni--I know; kathā--words.

TRANSLATION

"I replied to Viśvarūpa, 'I have My helpless father and mother, and also I am but a child. What do I know about the sannyāsa order of life?"

TEXT 20

TEXT

gṛhaṭha ha-iyā kariba pitā-mātara sevana
ihāte-i tuṣṭa habena laṅkṣmī-śārayāṇa

SYNONYMS

gṛhaṭha--a householder; ha-iyā--becoming; kariba--I shall do; pitā-mātara--of the parents; sevana--service; ihāte-i--in this; tuṣṭa--satisfied; habena--will become; laṅkṣmī-śārayāṇa--the goddess of fortune and Śārayāṇa.

TRANSLATION

"'Later I shall become a householder and thus serve My parents, for this action will very much satisfy Lord Śārayāṇa and His wife, the goddess of fortune.'"

TEXT 21

TEXT

tabe viśvarūpa ihāṅ pāṭhāila more
mātāke kahio koṭi koṭi namaskāre

SYNONYMS

tabe--then; viśvarūpa--of the name Viśvarūpa; ihāṅ--here; pāṭhāila--sent; more--Me; mātāke kahio--speak to My mother; koṭi koṭi--hundreds and thousands; namaskāre--obeisances.

TRANSLATION
"Then Viśvarūpa returned Me home and requested, 'Offer thousands and thousands of obeisances unto My mother, Śacīdevī.'"

TEXT 22

TEXT

ei mata nānā līlā kare gaurahari
ki kāraṇe līlā,----ihā bujhite nā pāri

SYNONYMS

ei mata--in this way; nānā--various; līlā--pastimes; kare--does; gaurahari-
Śrī Caitanya Mahāprabhu; ki kāraṇe--what is the reason; līlā--pastimes; ihā--
this; bujhite--to understand; nā--not; pāri--I am able.

TRANSLATION

In this way Lord Caitanya Mahāprabhu performed various pastimes, but why He did so I cannot understand.

PURPORT

The Supreme Personality of Godhead and His devotees who come to this world are executing a mission, and therefore sometimes they act in a way that is very difficult to understand. It is said, therefore, vaiṣṇavera kriyā-mudrā vijñeha nā bujhaya: even if one is a very learned and intelligent scholar, he cannot understand the activities of a Vaiṣṇava. A Vaiṣṇava accepts anything favorable for executing his mission. But foolish persons, not knowing the purpose of such exalted Vaiṣṇavas, indulge in criticizing them. That is forbidden. Since no one can understand what a Vaiṣṇava does for the purpose of executing his mission, to criticize such a Vaiṣṇava is the offense called sādhu-nindā.

TEXT 23

TEXT

kata dina rahi' miśra gelā para-loka
mātā-putra duḥhāra bāḍila hṛdi śoka

SYNONYMS

kata dina--some days; rahi'--remaining; miśra--Jagannātha Miśra; gelā--
passed away; para-loka--for the transcendental world; mātā--mother; putra--
son; duḥhāra--of both of them; bāḍila--increased; hṛdi--in the hearts; śoka--
lamentation.

TRANSLATION

After some days, Jagannātha Miśra passed away from this world to the transcendental world, and both mother and son were very much aggrieved in their hearts.
TEXT

bandhu-bändhava asi' duⁿhā prabodhila
pitṛ-kriyā vidhi-mate īśvara karila

SYNONYMS

bandhu--friends; bändhava--relatives; āsi'--coming there; duⁿhā--both of them; prabodhila--pacified; pitṛ-kriyā--rituals performed after the death of the father; vidhi-mate--according to the Vedic system; īśvara--the Supreme Personality of Godhead; karilā--executed.

TRANSLATION

Friends and relatives came there to pacify both Lord Caitanya and His mother. Then Lord Caitanya, even though He was the Supreme Personality of Godhead, executed the rituals for His dead father according to the Vedic system.

TEXT 25

TEXT

kata dine prabhu citte karila cintana
gṛhaḥastha ha-ilāma, ebe cāhi gṛha-dharma

SYNONYMS

kata dine--after some days; prabhu--the Lord; citte--within His mind; karilā--made; cintana--consideration; gṛhaḥastha ha-ilāma--I remained in householder life; ebe--now; cāhi--I want; gṛha-dharma--activities of family life.

TRANSLATION

After some days the Lord thought, "I did not take sannyāsa, and since I am remaining at home it is My duty to act as a gṛhaḥastha.

TEXT 26

TEXT

gṛhiṇī vinā gṛha-dharma nā haya śobhana
eta cinti' vivāha karite haila mana

SYNONYMS

gṛhiṇī--wife; vinā--without; gṛha-dharma--duties of family life; nā--not; haya--become; śobhana--beautiful; eta cinti'--thinking thus; vivāha--marriage; karite--to execute; haila--became; mana--mind.

TRANSLATION
"Without a wife," Lord Caitanya considered, "there is no meaning to householder life." Thus the Lord decided to marry.

TEXT 27

TEXT

na gṛham gṛham ity āhur
grhini gṛham ucyate
tayā hi sahitaḥ sarvān
puruṣārthān samaśnute

SYNONYMS

na--not; gṛham--the home; gṛham--the house; iti--thus; āhuḥ--said; gṛhini--the wife; gṛham--home; ucyate--it is said; tayā--with her; hi--certainly; sahitaḥ--together; sarvān--all; puruṣa-arthān--goals of human life; samaśnute--perfects.

TRANSLATION

"Merely a house is not a home, for it is a wife who gives a home its meaning. If one lives at home with his wife, together they can fulfill all the interests of human life."

TEXT 28

TEXT

daive eka dina prabhu paḍiyā āsite
vallabhacāryera kanyā dekhe gaṅgā-pathe

SYNONYMS

daive--accidentally; eka dina--one day; prabhu--the Lord; paḍiyā--after studying; āsite--while He was coming back; vallabhacāryera--of Vallabhacārya; kanyā--daughter; dekhe--sees; gaṅgā-pathe--on the way to the Ganges.

TRANSLATION

One day when the Lord was coming back from school He accidentally saw the daughter of Vallabhacārya on the way to the Ganges.

TEXT 29

TEXT

pūrva-siddha bhāva duṇhāra udaya karila
daive vanamālī ghaṭaka śacī-sthāne āila

SYNONYMS

pūrva-siddha--as it is already settled; bhāva--ecstasy; duṇhāra--of both of them; udaya--awakened; karila--was made; daive--also accidentally; vanamālī--
of the name Vanamālī; ghaṭaka--the marriage-maker; śacī-sthāne--at the place of Śacimātā; āila--came.

TRANSLATION

When the Lord and Lākṣmīdevī met, their relationship awakened, having already been settled, and coincidentally the marriage-maker Vanamālī came to see Śacimātā.

PURPORT

Vanamālī Ghaṭaka, a resident of Navaḍvīpa and a brāhmaṇa by caste, arranged the marriage of the Lord to Lākṣmīdevī. He was formerly Viśvāmitra, who negotiated the marriage of Lord Rāmacandra, and later he was the brāhmaṇa who negotiated the marriage of Lord Kṛṣṇa with Rukmiṇī. That same brāhmaṇa acted as the marriage-maker of the Lord in caitanya-līlā.

TEXT 30

TEXT

śacīra iṅgite sambandha karila ghaṭana
lakṣmīke vivāha kaila śacīra nandana

SYNONYMS

śacīra iṅgite--by the indication of mother Śacī; sambandha--the relationship; karila--made; ghaṭana--possible; lakṣmīke--unto Lākṣmīdevī; vivāha--marriage; kaila--executed; śacīra nandana--the son of mother Śacī.

TRANSLATION

Following the indications of Śacīdevī, Vanamālī Ghaṭaka arranged the marriage, and thus in due course the Lord married Lākṣmīdevī.

TEXT 31

TEXT

vistāriyā varṇilā tāhā vṛndāvana-dāsa
ei ta' paugāṇḍa-līlāra sūtra-prakāśa

SYNONYMS

vistāriyā--having elaborated; varṇilā--has described; tāhā--that; vṛndāvana-dāsa--Ṭhākura Vṛndāvana dāsa; ei ta'--this is; paugāṇḍa-līlāra--of the pastimes of His early age; sūtra-prakāśa--manifestation of the synopsis.

TRANSLATION

Vṛndāvana dāsa Ṭhākura has elaborately described all these pastimes of the Lord's early age. What I have given is but a condensed presentation of the same pastimes.

TEXT 32
TEXT

pāgunaḍa vaiyase līlā bahuta prakāra
vṛndāvana-dāsa ihā kariyāchena vistāra

SYNONYMS

pāgunaḍa vaiyase—in His early age; līlā—pastimes; bahuta prakāra—of various kinds; vṛndāvana-dāsa—Vṛndāvana dāsa Ṭhākura; ihā—this; kariyāchena—has done; vistāra—the elaborate explanation.

TRANSLATION

The Lord performed many varieties of pastimes in His early age, and Śrīla Vṛndāvana dāsa Ṭhākura has described them elaborately.

TEXT 33

TEXT

ataeva dinmātra ihān dekhāila
'caitanya-maṅgale' sarvā-loke khyāta haila

SYNONYMS

ataeva—therefore; din-mātra—only in the matter of indication; ihān—here; dekhāila—I have exhibited; caitanya-maṅgale—in the book of the name Caitanya-maṅgala; sarvā-loke—all over the world; khyāta—famous; haila—became.

TRANSLATION

I have given but a single hint of these pastimes, for Vṛndāvana dāsa Ṭhākura, in his book Caitanya-maṅgala [now Caitanya-bhāgavata], has described them all vividly.

TEXT 34

TEXT

śrī-rūpa-raghunātha-pade yāra āsa
caitanya-caritāmrta kahe krṣnadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āsa—expectation; caitanya-caritāmrta—the book named Caitanya-caritāmrta; kahe—describes; krṣnadāsa—Śrīla Kṛṣnadāsa Kavirāja Gosvāmī.

TRANSLATION
Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līla, Fifteenth Chapter, describing the Lord’s paugaṇḍa-līlā.

Chapter 16
The Pastimes of the Lord in His Childhood and Youth

This chapter fully describes Lord Caitanya's kaiśora-līlā, or the activities He performed just before attaining youth. During this time He studied deeply and was victorious over greatly learned scholars. During His kaiśora-līlā the Lord also sported in the water. He went to East Bengal to secure financial assistance, cultivate knowledge and introduce the saṅkīrtana movement, and there He met Tapanā Miśra, whom He instructed about spiritual advancement and ordered to go to Vārānasī. While Lord Caitanya Mahāprabhu was touring East Bengal, His wife, Lakṣmīdevī, was bitten by a serpent or by the serpent of separation, and thus she left this world. When the Lord returned home, He saw that His mother was overwhelmed with grief because of Lakṣmīdevī's death. Therefore at her request He later married His second wife, Viṣṇupriyā-devī. This chapter also describes the Lord’s argument with Keśava KāŚmīrī, the celebrated scholar, and the Lord’s criticism of his prayer glorifying mother Ganges. In this prayer the Lord found five kinds of literary ornaments and five kinds of literary faults, thus defeating the paṇḍita. Later the KāŚmīrī Paṇḍita, who was known to have been victorious all over the country, submitted himself to the goddess of learning, and by her order he met Lord Caitanya Mahāprabhu on the morning of the next day and surrendered unto Him.

TEXT 1

TEXT

kṛpā-sudhā-sarid yasya
viśvam āplāvayanty api
nīca-gaiva sadā bhāti
taṁ caitanya-prabhuṁ bhave

SYNONYMS

kṛpā-sudhā—of the nectar of the mercy; sarit—river; yasya—whose; viśvam—the whole universe; āplāvayantī—inundating; api—although; nīca-gā eva—more inclined to the poor and fallen; sadā—always; bhāti—is manifest; tam—Him; caitanya-prabhuṁ—Lord Śrī Caitanya Mahāprabhu; bhave—I worship.

TRANSLATION

I worship Lord Śrī Caitanya Mahāprabhu, whose nectarean mercy flows like a great river, inundating the entire universe. Just as a river flows downstream, Lord Caitanya especially extends Himself to the fallen.

PURPORT
Narottama dāsa Ṭhākura has sung, śrī-kṛṣṇa-caitanya prabhu dayā kara more. He prays for Lord Caitanya's mercy because He is the mercy incarnation, having appeared especially to claim the fallen souls. The more one is the mercy incarnate, the greater one's claim to the favor of Lord Śrī Caitanya Mahāprabhu. One must be very sincere and serious. Despite being contaminated by all the bad qualities of this Kali-yuga, if one surrenders unto the lotus feet of Śrī Caitanya Mahāprabhu, the Lord will surely and certainly deliver him. The best example is Jagāi and Mādhāi. In this Age of Kali practically everyone is like Jagāi and Mādhāi, but the sankhīrtana movement inaugurated by Lord Caitanya Mahāprabhu is still flowing like a great river, inundating the entire world, and thus the International Society for Krishna Consciousness is successfully claiming all fallen souls to free them from contamination.

TEXT 2

TEXT

jaya jaya śrī-caitanya jaya nityānanda
jayādvaitacandra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya śrī-caitanya--all glories to Lord Śrī Caitanya Mahāprabhu; jaya--all glories; nityānanda--to Lord Nityānanda Prabhu; jaya advaitacandra--all glories to Advaitacandra; jaya--all glories; gaura-bhakta-vṛnda--to all the devotees of the Lord.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaitacandra! And all glories to all the devotees of the Lord!

TEXT 3

TEXT

jīyāt kaiśora-caitanyo
mūrti-matyā grhāsramāt
lakṣmyārcito 'tha vāg-devyā
diśām jayi-jaya-chalāt

SYNONYMS

jīyāt--long live; kaiśora--situated in the kaiśora age; caitanyah--Lord Caitanya Mahāprabhu; mūrti-matyā--having accepted such a body; grhā-aśramāt--from a householder's life; lakṣmyā--by Lakṣmī; arcitaḥ--being worshiped; atha--then; vāk-devyā--by the goddess of learning; diśām--of all directions; jayi--the conqueror; jaya-chalāt--on the plea of conquering.

TRANSLATION

Long live Lord Caitanya Mahāprabhu in His kaiśora age! Both the goddess of fortune and the goddess of learning worship Him. The goddess of learning, Sarasvatī, worshiped Him in His victory over the scholar who had conquered all
the world, and the goddess of fortune, Lakṣmīdevī, worshiped Him at home. Since He is therefore the husband or Lord of both goddesses, I offer my obeisances unto Him.

TEXT 4

TEXT
ei ta' kaiśora-līlāra sūtra-anubandha
śiṣya-gaņa paḍāite karilā ārambha

SYNONYMS
ei ta'--thus; kaiśora--the age of kaiśora (the age between the eleventh and fifteenth years); līlāra--of the pastimes; sūtra-anubandha--chronological synopsis; śiṣya-gaņa--students; paḍāite--to teach; karilā--did; ārambha--begin.

TRANSLATION

At the age of eleven Śrī Caitanya Mahāprabhu began to teach students. This marks the beginning of His kaiśora age.

TEXT 5

TEXT
śata śata śiṣya saṅge sadā adhyāpana
vyākhyā śuni sarva-lokera camakita mana

SYNONYMS
śata śata--very many; śiṣya--disciples; saṅge--along with Him; sadā--always; adhyāpana--studying; vyākhyā--explanation; śuni--hearing; sarva-lokera--of all people; camakita--astonished; mana--minds.

TRANSLATION

As soon as the Lord became a teacher, many, many students came to Him, every one of them astonished to hear His mode of explanation.

TEXT 6

TEXT
sarva-śāstre sarva paṇḍita pāya parājaya
vinaya-bhaṅgīte kāro duḥkha nāhi haya

SYNONYMS
sarva-śāstre--in all scriptures; sarva--all; paṇḍita--learned scholars; pāya--obtain; parājaya--defeat; vinaya--gentle; bhaṅgīte--by behavior; kāro--anyone's; duḥkha--unhappiness; nāhi--does not; haya--become.

TRANSLATION
The Lord defeated all kinds of scholars in discourses about all the scriptures, yet because of His gentle behavior, none of them were unhappy.

TEXT 7

TEXT

vividha auddhatya kare śiṣya-gaṇa-saṅge
jahnāvite jala-keli kare nana range

SYNONYMS

vividha--various; auddhatya--impudences; kare--does; śiṣya-gaṇa--His disciples; saṅge--with; jahnāvīte--in the water of the Ganges; jala-keli--sporting in the water; kare--does; nana--in various; range--jokes.

TRANSLATION

The Lord, as a teacher, performed various kinds of pranks in His sporting pastimes in the water of the Ganges.

TEXT 8

TEXT

kata dine kaila prabhu baṅgete gamana
yāhāṁ yāya, tāhāṁ laoyāya nāma-saṅkīrtana

SYNONYMS

kata dine--after a few days; kaila--did; prabhu--the Lord; baṅgete--in East Bengal; gamana--touring; yāhāṁ yāya--wherever He goes; tāhāṁ--there; laoyāya--induces; nāma-saṅkīrtana--the saṅkīrtana movement.

TRANSLATION

After some days the Lord went to East Bengal, and wherever He went He introduced the saṅkīrtana movement.

PURPORT

Although Lord Śrī Caitanya Mahāprabhu and His devotees in disciplic succession can defeat all kinds of learned scholars, scientists and philosophers in arguments, thus establishing the supremacy of the Personality of Godhead, their main business as preachers is to introduce saṅkīrtana everywhere. Simply to defeat scholars and philosophers is not the occupation of a preacher. Preachers must simultaneously introduce the saṅkīrtana movement, for that is the mission of the Caitanya cult.

TEXT 9

TEXT

vidyāra prabhāva dekhi camatkāra cite
Struck with wonder by the influence of Lord Caitanya Mahaprabhu's intellectual prowess, many hundreds of students came to the Lord and began studying under His direction.

In East Bengal there was a brähmaṇa named Tapana Miśra who could not ascertain the objective of life or how to attain it.

One must first ascertain the object of life and then understand how to attain it. The Kṛṣṇa consciousness movement is pointing out to everyone that the object of life is to understand Kṛṣṇa, and to attain that goal of life one must practice Kṛṣṇa consciousness, following the methods prescribed by the Gosvāmīs with reference to the authoritative śāstras and Vedas.
If one becomes a bookworm, reading many books and scriptures and hearing many commentaries and the instructions of many men, this will produce doubt within his heart. One cannot in this way ascertain the real goal of life.

PURPORT

In Śrīmad-Bhāgavatam (7.13.8) it is said, granthān naivābhyaśed bahūn na vyākhyaṁ upayuñjīta: "One should not read many books, nor should one try to make a profession of reciting many books, especially if one is a devotee." One must give up the ambition to be a learned scholar and in this way earn a worldly reputation and financial facilities. If one diverts his attention to studying many books, he cannot fix his mind in devotional service, nor can he understand many scriptures, for they are full of grave statements and meanings. In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives his opinion that those who are attracted to studying many kinds of literature concerning various subject matters, especially fruitive activities and philosophical speculation, are deprived of unalloyed devotional service because of their splayed attention.

Man has a general tendency toward fruitive activities, religious ritualistic ceremonies and philosophical speculation. A living entity thus bewildered since time immemorial does not understand the real goal of life, and thus his activities in life are wasted. Innocent persons misled in this way are deprived of unalloyed kṛṣṇa-bhakti, devotional service to the Lord. Tapana Miśra is a vivid example of such a person. He was a learned scholar, but he could not ascertain what the goal of life is. Therefore he was given a chance to hear Lord Caitanya Mahāprabhu instructing Sanātana Gosvāmī. Lord Caitanya’s instruction to Tapana Miśra is especially significant for persons who loiter here and there collecting books and reading none of them, thus becoming bewildered regarding the aim of life.

TEXT 12

TEXT

svapne eka vipra kahe,----śunaha tapana
nimāṇi-paṇḍita pāse karaha gamana

SYNONYMS

svapne--in a dream; eka--one; vipra--brāhmaṇa; kahe--says; śunaha--just hear; tapana--Tapana Miśra; nimāṇi-paṇḍita--of the name Nimāi Paṇḍita; pāse--unto Him; karaha gamana--go.

TRANSLATION

Tapana Miśra, being thus bewildered, was directed by a brāhmaṇa in a dream to go to Nimāi Paṇḍita [Caitanya Mahāprabhu].

TEXT 13

TEXT

tenho tomāra sādhya-sādhana karibe niścaya
sākṣāt Īśvara tenho,----nāhika saṁśaya
SYNONYMS

teňho--He; tomāra--your; sādhyā--objective of life; sādhanā--process; karibe--will do; niścaya--ascertain; sākṣāt--direct; Iśvara--the Lord; teňho--He is; nāhika--there is no; saṃśaya--doubt.

TRANSLATION

"Because He is the Lord [Iśvara]," the brahmana told him, "undoubtedly He can give you proper direction."

TEXT 14

svapna dekhi' miśra āsi' prabhura caraṇe
svapnera vṛttānta saba kaila nivedane

SYNONYMS

svapna dekhi'--by seeing the dream; miśra--Tapana Miśra; āsi'--coming; prabhura--of Lord Śrī Caitanya Mahāprabhu; caraṇe--at the shelter of the lotus feet; svapnera--of the dream; vṛttānta--details; saba--all; kaila--did; nivedane--inform Him.

TRANSLATION

After seeing the dream, Tapana Miśra came to the shelter of Lord Caitanya's lotus feet, and he described all the details of the dream to the Lord.

TEXT 15

prabhu tuṣṭa haṇā sādhyā-sādhana kahila
nāma-saṅkīrtana kara,----upadeśa kaila

SYNONYMS

prabhu--the Lord; tuṣṭa--satisfied; haṇā--becoming; sādhyā-sādhana--the objective and the process; kahila--described; nāma-saṅkīrtana--chanting of the Hare Kṛṣṇa mantra; kara--practice; upadeśa kaila--gave him the instruction.

TRANSLATION

The Lord, being satisfied, instructed him about the object of life and the process to attain it. He instructed him that the basic principle of success is to chant the holy name of the Lord [the Hare Kṛṣṇa mahā-mantra].

PURPORT

The Kṛṣṇa consciousness movement is based upon this instruction of Lord Caitanya Mahāprabhu that one must chant the Hare Kṛṣṇa mahā-mantra regularly and according to the prescribed principles. We simply ask our Western students
to chant at least sixteen rounds a day, but sometimes we find that they fail to chant even these sixteen rounds, and instead they bring many austere books and a worshiping method that diverts their attention in so many ways. Śrī Caitanya Mahāprabhu's cult is based upon the chanting of the Hare Kṛṣṇa mantra. Lord Caitanya first advised Tapan Miśra to fix his mind in this chanting. We, the members of the Kṛṣṇa consciousness movement, must strictly follow this advice of Caitanya Mahāprabhu.

TEXT 16

TEXT

tāṇra icchā,----prabhu-saṅge navadvīpe vasi
prabhu ājñā dila,----tumi yāo vārāṇasī

SYNONYMS

tāṇra icchā--his desire; prabhu-saṅge--with the Lord; navadvīpe--in Navadvīpa; vasi--I live there; prabhu ājñā dila--but the Lord advised him; tumi--you; yāo--go; vārāṇasī--to Benares.

TRANSLATION

Tapan Miśra desired to live with the Lord in Navadvīpa, but the Lord asked him to go to Vārāṇasī [Benares].

TEXT 17

TEXT

tāhān āmā-saṅge tomāra habe daraśana
ājñā pānā miśra kaila kāśīte gamana

SYNONYMS

tāhān--there; āmā-saṅge--with Me; tomāra--your; habe--there will be; daraśana--meeting; ājñā pānā--receiving this order; miśra--Tapan Miśra; kaila--did; kāśīte--to Benares; gamana--going.

TRANSLATION

The Lord assured Tapan Miśra that they would meet again in Vārāṇasī. Receiving this order, Tapan Miśra went there.

TEXT 18

TEXT

prabhura atarkya-līlā bujhite nā pāri
sva-saṅga chāḍāṅā kene pāṭhāya kāśīpurī

SYNONYMS
prabhura--Lord Caitanya Mahāprabhu's; atarkya-līlā--inconceivable pastimes; bujhite--to understand; nā--not; pārī--able; sva-saṅga--personal association; chāḍāṇā--avoiding; kene--why; pāṭhāya--sends; kāśī-purī--to Benares.

TRANSLATION

I cannot understand the inconceivable pastimes of Lord Caitanya Mahāprabhu, for although Tapana Miśra wanted to live with Him in Nāvadvīpa, the Lord advised him to go to Vārāṇasī.

PURPORT

When Tapana Miśra met Caitanya Mahāprabhu, Lord Caitanya was living in household life, and there was no indication that in the future He would accept the sannyāsa order. But by asking Tapana Miśra to go to Vārāṇasī He indicated that in the future He would accept sannyāsa and that when He would teach Saṅkītana Gosvāmī, Tapana Miśra would take advantage of the opportunity to learn the object of life and the real process of attaining it.

TEXT 19

TEXT

ei mata baṅgera lokera kailā mahā hita
'nāma' diyā bhakta kaila, paḍāṇā paṇḍita

SYNONYMS

ei mata--in this way; baṅgera--of East Bengal; lokera--of the people; kailā--contributed; mahā--great; hita--benefit; nāma--the holy name of the Lord; diyā--giving them; bhakta--devotees; kaila--made them; paḍāṇā--by educating them; paṇḍita--learned scholars.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu contributed the greatest benefit to the people of East Bengal by initiating them into hari-nāma, the chanting of the Hare Kṛṣṇa mahā-mantra, and making them learned scholars by educating them.

PURPORT

Following in the footsteps of Lord Caitanya Mahāprabhu, the Kṛṣṇa consciousness movement is distributing the Hare Kṛṣṇa mahā-mantra and inducing people all over the world to chant. We are giving people an immense treasury of transcendental literature, translated into all the important languages of the world, and by the grace of Lord Śrī Caitanya Mahāprabhu this literature is selling profusely, and people are chanting the Hare Kṛṣṇa mahā-mantra with great delight. This is the preaching process of the Caitanya cult. Since the Lord wanted this cult preached all over the world, the International Society for Krishna Consciousness is acting in a humble way so that the vision of Śrī Caitanya Mahāprabhu may be fulfilled all over the world, especially in the Western countries.

TEXT 20
Because the Lord was engaged in various ways in preaching work in East Bengal, His wife, Lakṣmīdevī, was very unhappy at home in separation from her husband.

The snake of separation bit Lakṣmīdevī, and its poison caused her death. Thus she passed to the next world. She went back home, back to Godhead.

As stated in the Bhagavad-gītā (8.6), "yām yām vāpi smaran bhāvaṁ tyajaty ante kalevaram: one's practice in thinking throughout his entire life determines the quality of his thoughts at death, and thus at death one obtains a suitable body. According to this principle, Lakṣmīdevī, the goddess of fortune from Vaikuṇṭha, who was absorbed in thought of the Lord in separation from Him, certainly went back home to Vaikuṇṭhaloka after death."
antare--within Himself; jānilā--knew; prabhu--the Lord; yāte--because; antaryāmī--He is the Supersoul; deśere--to the country; āilā--returned; prabhu--the Lord; śacī--of mother Śacīdevī; duḥkha--the unhappiness; jāni'--knowing.

TRANSLATION

Lord Caitanya knew about the disappearance of Lakṣmīdevī because He is the Supersoul Himself. Thus He returned home to solace His mother, Śacīdevī, who was greatly unhappy about the death of her daughter-in-law.

TEXT 23

TEXT

ghare āilā prabhu bahu lañā dhana-jana
tattva-jñāne kailā śacīra duḥkha vimocana

SYNONYMS

ghare--home; āilā--returned; prabhu--the Lord; bahu--much; lañā--bringing; dhana--riches; jana--followers; tattva-jñāne--by transcendental knowledge; kailā--did; śacīra--of Śacīmātā; duḥkha--the unhappiness; vimocana--relieving.

TRANSLATION

When the Lord returned home, bringing with Him great wealth and many followers, He spoke to Śacīdevī about transcendental knowledge to relieve her of the grief she was suffering.

PURPORT

It is stated in the Bhagavad-gītā (2.13):

dehino 'smin yathā dehe
tathā dehāntara-prāptir
dhīras tatra na muhyati

"As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." Such verses from the Bhagavad-gītā or any other Vedic literature give valuable instructions on the occasion of someone's passing away. By discussing such instructions from the Bhagavad-gītā or Śrīmad-Bhāgavatam, a sober man can certainly understand that the soul never dies but rather passes from one body to another. This is called transmigration of the soul. A soul comes into this material world and creates bodily relationships with a father, a mother, sisters, brothers, a wife and children, but all these relationships pertain to the body, not the soul. Therefore, as described in the Bhagavad-gītā, dhīras tatra na muhyati: one who is sober is not disturbed by such phenomenal changes within this material world. Such instructions are called tattva-kathā, or real truth.
śiṣya-gaṇa lañā punah vidyāra vilāsa
vidyā-bale sabā jini' auddhatya prakāsa

SYNONYMS
śiṣya-gaṇa--disciples; lañā--taking; punah--again; vidyāra--of education;
vilāsa--pastime; vidyā-bale--by the strength of education; sabā--everyone;
jini'--conquering; auddhatya--of pride; prakāsa--manifestation.

TRANSLATION
After coming back from East Bengal, Śrī Caitanya Mahāprabhu again began educating others. By the strength of His education He conquered everyone, and thus He was greatly proud.

TEXT 25

TEXT
tabe viṣṇupriyā-ṭhākurāṇīra pariṇaya
tabe ta' karila prabhu digvijayī jaya

SYNONYMS
tabe--after this; viṣṇupriyā--of the name Viṣṇupriyā; ṭhākurāṇīra--of the goddess of fortune; pariṇaya--marriage; tabe ta'--thereafter; karila--did; prabhu--the Lord; dig-vijayī--the champion; jaya--conquer.

TRANSLATION
Then Lord Caitanya married Viṣṇupriyā, the goddess of fortune, and thereafter He conquered a champion of learning named Keśava Kāśmīrī.

PURPORT
As in the modern day there are many champions in sports, so in bygone days there were many learned scholars in India who were champions in learning. One such person was Keśava Kāśmīrī, who came from the state of Kashmir. He traveled all over India and at last came to Navadvīpa to challenge the learned scholars there. Unfortunately he could not conquer the learned scholars in Navadvīpa, for he was defeated by the boy scholar Caitanya Mahāprabhu. Later he understood that Caitanya Mahāprabhu is none other than the Supreme Personality of Godhead. Thus he surrendered unto Him and later became a pure Vaiṣṇava in the sampradāya of Nimbārka. He wrote Kaustubha-prabhā, a commentary on the Vedānta commentary of the Nimbārka-sampradāya, which is known as the Pārijāta-bhāṣya.
Gokula and (29) Keśava Kāśmīrī. It is stated in the Bhakti-ratnākara that Keśava Kāśmīrī was a favorite devotee of mother Sarasvatī, the goddess of learning. By her grace he was an extremely influential scholar, and he was the greatest champion among all the scholars in the four corners of the country. Therefore he got the title dig-vijayī, which means "one who has conquered everyone in all directions." He belonged to a very respectable brāhmaṇa family of Kashmir. Later, by the order of Śrī Caitanya Mahāprabhu, he gave up the profession of winning championships and became a great devotee. He joined the Nimbārka-sampradāya, one of the Vaiṣṇava communities of the Vedic culture.

TEXT 26

TEXT

vrndāvana-dāsa ihā kariyāchema vistāra
sphuṭa nāhi kare doṣa-guṇera vicāra

SYNONYMS

vrndavana-dasa--Śrīla Vṛndāvana dāsa Ṭhākura; ihā--this; kariyāchema--has made; vistāra--elaborate description; sphuṭa--what was clear; nahi--not; kare--does; doṣa-guṇera--of both the faults and the virtues; vicāra--analysis.

TRANSLATION

Vṛndāvana dāsa Ṭhākura has previously elaborately described this. That which is clear need not be scrutinized for good qualities and faults.

TEXT 27

TEXT

sei aṁśa kahi, tāṅre kari' namaskāra
yā' śuni' digvijayī kaila āpanā dhik-kāra

SYNONYMS

sei--that; aṁśa--portion; kahi--I mention; tāṅre--unto Śrī Vṛndāvana dāsa Ṭhākura; kari'--making; namaskāra--obeisances; yā'--of which; śuni--hearing; dig-vijayī--the conquering pañḍita; kaila--did; āpanā--his own; dhik-kāra--condemnation.

TRANSLATION

Offering my obeisances to Śrīla Vṛndāvana dāsa Ṭhākura, I shall try to describe that portion of the Lord’s analysis which, when he heard it, made the Digvijayī feel himself condemned.

TEXT 28

TEXT

jyotsnāvatī rātri, prabhu śiṣya-gana saṅge
vasiyāchema gaṅgātīre vidyāra prasaṅge
SYNONYMS

jyotsnāvatī--full moon; rātri--night; prabhu--Lord Caitanya Mahāprabhu; śīṣya-gaṇa--disciples; saṅge--along with; vasīyāchena--was sitting; gaṅgā-tīre--on the bank of the Ganges; vidyāra--educational; prasaṅge--in discussion.

TRANSLATION

On one full moon night the Lord was sitting on the bank of the Ganges with His many disciples and discussing literary topics.

TEXT 29

TEXT

hena-kāle digvijayī tāhāni āilā
gaṅgāre vandana kari' prabhure mililā

SYNONYMS

hena-kāle--at this time; dig-vijayī--Keśava Kāśmīrī; tāhāni--there; āilā--reached; gaṅgāre--to mother Ganges; vandana--prayers; kari'--offering; prabhure--the Lord; mililā--met.

TRANSLATION

Coincidentally Keśava Kāśmīrī Paṇḍita also came there. While offering his prayers to mother Ganges, he met Caitanya Mahāprabhu.

TEXT 30

TEXT

vasāilā tāre prabhu ādara kariyā
digvijayī kahe mane avajnā kariyā

SYNONYMS

vasāilā--made seated; tāre--him; prabhu--the Lord; ādara--adoration; kariyā--offering him; dig-vijayī--Keśava Kāśmīrī; kahe--says; mane--within his mind; avajnā--disregard; kariyā--doing.

TRANSLATION

The Lord received him with adoration, but because Keśava Kāśmīrī was very proud, he talked to the Lord very inconsiderately.

TEXT 31

TEXT

vyākaraṇa paḍāha, nimāṇi paṇḍita tomāra nāma
bālya-śāstre loke tomāra kahe guṇa-ğrāma
SYNONYMS

vyākaraṇa--grammar; paḍāha--You teach; nimāṁi paṇḍita--Nimāi Paṇḍita; tomāra--Your; nāma--name; bālya-sāstre--in grammar, which is considered a study for boys; loke--the people in general; tomāra--of You; kahe--declare; guṇa-grāma--very qualified.

TRANSLATION

"I understand that You are a teacher of grammar," he said, "and that Your name is Nimāi Paṇḍita. People speak very highly of Your teaching of beginners' grammar.

PURPORT

Formerly Sanskrit schools first taught grammar very thoroughly, and this system continues even now. A student was supposed to study grammar carefully for twelve years in the beginning of his life, because if one is expert in the grammar of the Sanskrit language, all the āstras are open to him. Śrī Caitanya Mahāprabhu was famous for teaching grammar to students, and therefore Keśava Kāśmīrī first referred to His position as a teacher of grammar. He was very proud of his literary career; he was far above the first lessons of grammar, and so he thought the position of Nimāi Paṇḍita not at all comparable to his own.

TEXT 32

TEXT

vyākaraṇa-madhya, jāni, paḍāha kalāpa śuniluṅ phāṅkite tomāra śiṣyera saṁlāpa

SYNONYMS

vyākaraṇa-madhya--among grammars; jāni--I understand; paḍāha--You teach; kalāpa--the Kalāpa-vyākaraṇa; śuniluṅ--I have heard; phāṅkite--in deceitful word jugglery; tomāra--Your; śiṣyera--of the disciples; saṁlāpa--the specific knowledge.

TRANSLATION

"I understand that You teach Kalāpa-vyākaraṇa. I have heard that Your students are very expert in the word jugglery of this grammar."

PURPORT

There are many schools of grammar in the Sanskrit language, the most famous of which are the systems of Pāṇini and the Kalāpa and Kaumudi grammars. There were different branches of grammatical knowledge, and a student of grammar was supposed to study them all in twelve years. Caitanya Mahāprabhu, who was famous as Nimāi Paṇḍita, taught grammar to His students, who became expert in dealing with the word jugglery of complicated grammar. Almost anyone expert in studying grammar interprets the āstras in many ways by changing the root meanings of their words. A student of grammar can sometimes completely change the meaning of a sentence by juggling grammatical rules. Keśava Kāśmīrī
indirectly taunted Lord Caitanya Mahāprabhu by implying that although He was a great teacher of grammar, such grammatical jugglery of root meanings did not require great expertise. This was a challenge to Śrī Caitanya Mahāprabhu. Because it was prearranged that Keśava Kāśmīrī would have to discuss the śāstras with Nimāi Paṇḍita, from the very beginning he wanted to bluff the Lord. Thus the Lord replied as follows.

TEXT 33

TEXT

prabhu kahe, vyākaraṇa paḍāi----abhimāna kari
śiṣyete nā bujhe, āmi bujhāite nāri

SYNONYMS

prabhu kahe--the Lord replied; vyākaraṇa paḍāi--yes, I teach grammar; abhimāna kari--I am supposed to do so; śiṣyete--amongst My disciples; nā--do not; bujhe--understand; āmi--I also; bujhāite--to make them understand; nāri--am not able.

TRANSLATION

The Lord said, "Yes, I am known as a teacher of grammar, but factually I cannot impress My students with grammatical knowledge, nor can they understand Me very well.

PURPORT

Since Keśava Kāśmīrī was a little puffed up, the Lord increased his artificial pride by presenting Himself as subordinate to him. Thus He flattered him as follows.

TEXT 34

TEXT

kāhān tumi sarva-śāstre kavitve pravīṇa
kāhān āmi sabe śiśu----paḍuyā navīṇa

SYNONYMS

kāhān--whereas; tumi--your good self; sarva-śāstre--in all scriptures; kavitve--in a literary career; pravīṇa--very experienced; kāhān--whereas; āmi--I; sabe--just; śiśu--a boy; paḍuyā--student; navīṇa--new.

TRANSLATION

"My dear sir, whereas you are a very learned scholar in all sorts of scriptures and are very experienced in composing poetry, I am only a boy--a new student and nothing more.

TEXT 35
tomära kavitva kichu şunite haya mana
kṛpā kari' kara yadi gaṅgāra varṇana

SYNONYMS

.tomära--your; kavitva--poetic integrity; kichu--something; şunite--to hear; haya--becomes; mana--mind; kṛpā--mercy; kari'--showing Me; kara--you do; yadi-if; gaṅgāra--of mother Ganges; varṇana--description.

TRANSLATION

"Therefore I desire to hear your skill in composing poetry. We could hear this if you would mercifully describe the glory of mother Ganges."

TEXT 36

TEXT

šuniyā brāhmaṇa garve varṇite lāgilā
ghatī eke sata śloka gaṅgāra var-nilā

SYNONYMS

šuniyā--hearing this; brāhmaṇa--the pañcita, Keśava Kāśmīrī; garve--in pride; varṇite--to describe; lāgilā--began; ghatī--hour; eke--one; sata--hundred; śloka--verses; gaṅgāra--of the Ganges; var-nilā--described.

TRANSLATION

When the brāhmaṇa, Keśava Kāśmīrī, heard this, he became still more puffed up, and within one hour he composed one hundred verses describing mother Ganges.

TEXT 37

TEXT

šuniyā karila prabhu bahuta satkāra
tomā sama prthivīte kavi nāhi āra

SYNONYMS

šuniyā--hearing this; karila--did; prabhu--the Lord; bahuta--very much; satkāra--high praise; tomā--you; sama--like; prthivīte--in the world; kavi--poet; nāhi--there is not; āra--anyone else.

TRANSLATION

The Lord praised him, saying, "Sir, there is no greater poet than you in the entire world."
tomāra kavitā śloka bujhite kāra śakti
tumi bhāla jāna artha kimvā sarasvatī

SYNONYMS

tomāra--your; kavita--poetry; śloka--verses; bujhite--to understand; kāra--whose; śakti--power; tumī--you; bhāla--well; jāna--know; artha--meaning; kimvā--or; sarasvatī--the goddess of learning.

TRANSLATION

"Your poetry is so difficult that no one can understand it but you and mother Sarasvatī, the goddess of learning.

PURPORT

Replying to Keśava Kāśmīrī sarcastically, Lord Caitanya Mahāprabhu indirectly minimized the value of his poetry by saying, "Yes, your compositions are so nice that no one but you and your worshipable mother, the goddess of learning, can understand them." Keśava Kāśmīrī was a favorite devotee of mother Sarasvatī, the goddess of learning, but Caitanya Mahāprabhu, as the master of the goddess of learning, has the right to speak sarcastically of her devotees. In other words, although Keśava Kāśmīrī was proud of being favored by the goddess of learning, he did not know that she is controlled by Caitanya Mahāprabhu Himself because He is the Supreme Personality of Godhead.

TEXT 39

TEXT

eka ślokera artha yadi kara nija-mukhe
śuni' saba loka tabe pāiba baḍa-sukhe

SYNONYMS

eka--one; ślokera--of a verse; artha--the meaning; yadi--if; kara--you do; nija-mukhe--by your own mouth; śuni'--hearing; saba--all; loka--persons; tabe-thereafter; pāiba--we shall get; baḍa-sukhe--with great happiness.

TRANSLATION

"But if you explain the meaning of one verse, we can all hear it from your own mouth and thus be very happy."

TEXT 40

TEXT

tabe digvijayī vyākhya-ra śloka puchila
śata ślokera eka śloka prabhu ta' paḍila

SYNONYMS

The Digvijayī, Keśava Kāśmīrī, inquired which verse He wanted explained. The Lord then recited one of the one hundred verses Keśava Kāśmīrī had composed.

TEXT 41

TEXT

mahattvam gaṅgāyāḥ satatam idam ābhāti nitarāṁ 
yad eṣā śrī-viṣṇoś caraṇa-kamalotpatti-subhagā 
dvitiya-śrī-lakṣmīr iva sura-narair arcyā-caraṇā 
bhavānī-bhartur yā śirasi vibhavaty adbhuta-guṇā

SYNONYMS

mahattvam--greatness; gaṅgāyāḥ--of mother Ganges; satatam--always; idam--this; ābhāti--shines; nitarāṁ--without comparison; yat--because; eṣā--she; śrī-viṣṇoś--of Lord Viṣṇu; caraṇa--feet; kamala--lotus flower; utpatti--generation; subhagā--fortunate; dvitiya--second; śrī--beautiful; lakṣmīḥ--goddess of fortune; iva--like; sura-naraiḥ--by demigods and human beings; arcyā--worshipable; caraṇā--feet; bhavānī--of goddess Durgā; bhartuḥ--of the husband; yā--she; śirasi--on the head; vibhavati--flourishes; adbhuta--wonderful; guṇā--qualities.

TRANSLATION

"The greatness of mother Ganges always brilliantly exists. She is the most fortunate because she emanated from the lotus feet of Śrī Viṣṇu, the Personality of Godhead. She is the second goddess of fortune, and therefore she is always worshiped both by demigods and by humanity. Endowed with all wonderful qualities, she flourishes on the head of Lord Śiva.'"
When Lord Caitanya Mahāprabhu asked him to explain the meaning of this verse, the champion, very much astonished, inquired from Him as follows.

TEXT 43

TEXT

 Can you recite all the verses like the strong wind of a storm? How could you learn even one among those verses?

SYNONYMS

Can you recite all the verses like the strong wind of a storm? How could you learn even one among those verses?

TRANSLATION

"I recited all the verses like the blowing wind. How could You completely learn by heart even one among those verses?"

TEXT 44

TEXT

The Lord replied, "By the grace of the Lord someone may become a great poet, and similarly by His grace someone else may become a great śrutidhara who can memorize anything immediately."

PURPORT

In this connection, śrutidhara is a very important word. Śruti means "hearing" and dhara means "one who can capture." Formerly, before the beginning of Kali-yuga, almost everyone, especially among the intelligent men, the brahmaṇas, was a śrutidhara. As soon as a student heard any of the Vedic wisdom from his master, he would remember it forever. There was no need to refer to books, and therefore there were no written books in those days. The spiritual master delivered the Vedic hymns and their explanations to the student, who would then remember them forever, without consulting books.

To become a śrutidhara, one who can remember simply by hearing, is a great achievement for a student. In the Bhagavad-gītā (10.41) the Lord says:
śrīmad ārjita mārga eva vā
tat tad evāvagaccha tvāṁ
mama tejo-'ṁśa-sambhavam

"Know that all opulent, beautiful and glorious creations spring from but a spark of My splendor." (Bg. 10.41)

As soon as we find anything extraordinary, we should understand that such an extraordinary manifestation is the special grace of the Supreme Personality of Godhead. Therefore Lord Caitanya Mahāprabhu replied to the champion, Keśava Kāśmīrī, that just as he was greatly proud of being a favorite devotee of mother Sarasvatī, so someone else, like He Himself, being favored by the Supreme Personality of Godhead, could become a śruti-dhara and thus memorize anything immediately simply by hearing it.

TEXT 45

TEXT
śloka artha kaila vipra pāiyā santoṣa
prabhu kahe----kaha śloka kibā guṇa-doṣa

SYNONYMS
śloka--of the verse; artha--explanation; kaila--made; vipra--the brāhmaṇa; pāiyā--obtaining; santoṣa--satisfaction; prabhu--the Lord; kahe--said; kaha--kindly speak; śloka--of the verse; kibā--what are; guṇa--qualities; doṣa--faults.

TRANSLATION

Satisfied by the statement of Lord Caitanya Mahāprabhu, the brāhmaṇa [Keśava Kāśmīrī] explained the quoted verse. Then the Lord said, "Now kindly explain the special qualities and faults in the verse."

PURPORT

Not only did Śrī Caitanya Mahāprabhu pick out this one among the one hundred verses and remember it although the brāhmaṇa had recited them like the blowing wind, but He also analyzed its qualities and faults. Not only did He hear the verse, but He immediately made a critical study of it.

TEXT 46

TEXT
vipra kahe śloke nāhi doṣera ābhāsa
upamālaṅkāra guṇa, kichu anuprāsa

SYNONYMS
vipra kahe--the brāhmaṇa replied; śloke--in that verse; nāhi--there is not; doṣera--of fault; ābhāsa--even a tinge; upamā-laṅkāra--simile or metaphor; guṇa--quality; kichu--something; anuprāsa--alliteration.

TRANSLATION
The brähmaña replied, "There is not a tinge of fault in that verse. Rather, it has the good qualities of similes and alliteration."

PURPORT

In the last line of the verse quoted by Śrī Caitanya Mahāprabhu, the letter bha is repeated many times, as in the words bhavāni, bhartur, vibhavati and abdhuta. Such repetition is called anuprāsa, or alliteration. The words lakṣmīr iva and viśnoṣ caraṇa-kamalotpatti are instances of upamā-alaṅkāra, for they exhibit metaphorical beauty. The Ganges is water, and Lakṣmī is the goddess of fortune. Since water and a person are not actually similar, the comparison is metaphorical.

TEXT 47

TEXT

prabhu kahena,----kahī, yadi na karaha roṣa kaha tomāra ei śloke kibā āche doṣa

SYNONYMS

prabhu kahena--the Lord replied; kahī--let Me say; yadi--if; nā--do not; karaha--you become; roṣa--angry; kaha--please tell Me; tomāra--your; ei śloke--in this verse; kiba--what; āche--there is; doṣa--fault.

TRANSLATION

The Lord said, "My dear sir, I may say something to you if you will not become angry. Can you explain the faults in this verse?"

TEXT 48

TEXT

pratibhāra kāvyā tomāra devatā santoṣe bhāla-mate vicārile jāni guṇa-doṣe

SYNONYMS

pratibhāra--of ingenuity; kāvyā--poetry; tomāra--your; devatā--the Lord; santoṣe--satisfies; bhāla-mate--scrutinizingly; vicārile--on analyzing; jāni--I know; guṇa-doṣe--there are faults and good qualities also.

TRANSLATION

"There is no doubt that your poetry is full of ingenuity, and certainly it has satisfied the Supreme Lord. Yet if we scrutinizingly consider it we can find both good qualities and faults."

TEXT 49

TEXT
tāte bhāla kari' śloka karaha vicāra
kavi kahe,----ye kahile sei veda-sāra

SYNONYMS

tāte--therefore; bhāla--very carefully; kari'--doing it; śloka--the verse;
karahā--do; vicāra--judgment; kavi kahe--the poet said; ye kahile--what You
have said; sei--that is; veda-sāra--exactly right.

TRANSLATION

The Lord concluded, "Now, therefore, let us carefully scrutinize this
verse." The poet replied, "Yes, the verse You have recited is perfectly
correct.

TEXT 50

TEXT

vyākaraṇīyā tumī nāhi pada alāṅkāra
tumī ki jānibe ei kavitvera sāra

SYNONYMS

vyākaraṇīyā--a student of grammar; tumī--You are; nāhi--do not; pada--
study; alāṅkāra--poetic ornaments; tumī--You; ki--what; jānibe--will know; ei-
-this; kavitvera--of poetic quality; sāra--review.

TRANSLATION

"You are an ordinary student of grammar. What do You know about literary
embellishments? You cannot review this poetry because You do not know anything
about it."

PURPORT

Keśava Kāśmīrī first wanted to bluff Śrī Caitanya Mahāprabhu by saying that
since He was not an advanced student in literary style, He could not review a
verse full of metaphors and literary ornaments. This argument has some basis
in fact. Unless one is a medical man one cannot criticize a medical man, and
unless one is a lawyer he cannot criticize a lawyer. Therefore Keśava Kāśmīrī
first depreciated the Lord's position. Because Śrī Caitanya Mahāprabhu was to
the champion a student of grammar, how could He dare criticize a great poet
like him? Lord Caitanya, therefore, criticized the poet in a different way. He
said that although He was certainly not advanced in a literary career, He had
heard from others how to criticize such poetry, and as a śruti-dhāra,
possessing a complete memory, He could understand the process for such a
review.

TEXT 51

TEXT

prabhu kahena----ataeva puchiye tomāre
vicāriyā guṇa-doṣa bujhāha āmāre
SYNONYMS

prabhu kahena--the Lord said; ataeva--therefore; puchiye--I am asking; tomāre--you; vicāriyā--completely reviewing; guṇa--qualities; doṣa--faults; bujhāha--teach; āmāre--Me.

TRANSLATION

Taking a humble position, Śrī Caitanya Mahāprabhu said, "Because I am not of your level, I have asked you to teach Me by explaining the faults and good qualities in your poetry.

TEXT 52

TEXT

nāhi paḍi alaṅkāra, kariyāchi śravaṇa
tāte ei śloke dekhi bahu doṣa-guna

SYNONYMS

nāhi paḍi--I do not study; alaṅkāra--the art of literary embellishment; kariyāchi--I have done; śravaṇa--hearing; tāte--by that; ei śloke--in this verse; dekhi--I see; bahu--many; doṣa--faults; guṇa--good qualities.

TRANSLATION

"Certainly I have not studied the art of literary embellishments. But I have heard about it from higher circles, and thus I can review this verse and find in it many faults and many good qualities."

PURPORT

The statement kariyāchi śravaṇa ("I have heard it") is very important in the sense that hearing is more important than directly studying or perceiving. If one is expert in hearing and hears from the right source, his knowledge is immediately perfect. This process is called śrauta-panthā, or the acquisition of knowledge by hearing from authorities. All Vedic knowledge is based on the principle that one must approach a bona fide spiritual master and hear from the authoritative statements of the Vedas. It is not necessary for one to be a highly polished literary man to receive knowledge; to receive perfect knowledge from a perfect person, one must be expert in hearing. This is called the descending process of deductive knowledge, or avaroha-panthā.

TEXT 53

TEXT

kavi kahe,----kaha dekhi, kon guṇa-doṣa
prabhu kahena,----kahi, śuna, nā kariha roṣa

SYNONYMS
kavi kahe—the poet said; kaha dekhi—you say "I see"; kon—what; guña—qualities; doṣa—faults; prabhu kahena—the Lord replied; kahi—let Me say; śuna—please hear; nā—do not; kariha—become; roṣa—angry.

TRANSLATION

The poet said, "All right, let me see what qualities and faults You have found." The Lord replied, "Let Me speak, and please hear Me without becoming angry.

TEXT 54

TEXT

pañça doṣa ei śloke pañça aalaṅkāra
krame āmi kahi, śuna, karaha vicāra

SYNONYMS

pañça—five; doṣa—faults; ei śloke—in this verse; pañça—five; aalaṅkāra—literary embellishments; krame—one after another; āmi—I; kahi—say; śuna—kindly hear; karaha—give; vicāra— judgment.

TRANSLATION

"My dear sir, in this verse there are five faults and five literary ornaments. I shall state them one after another. Kindly hear Me and then give your judgment.

PURPORT

In the verse beginning with mahattvam gaṅgāyāh there are five literary ornaments and five examples of faulty composition. There are two examples of the fault called avimṛṣṭa-vidheyāṁśa and one example each of the faults viruddha-mati, punar-ukti and bhagna-krama.

Vimṛṣṭa means "clean," and vidheyāṁśa means "predicate." It is a general rule of composition to establish a subject first and then give its predicate. For example, according to Sanskrit grammar if one says, "This man is learned," his composition is in order. But if one says, "Learned is this man," the composition is not in order. Such a flaw is called avimṛṣṭa-vidheyāṁśa-doṣa, or the fault of unclean composition. The subject matter to be known of the verse is the glorification of the Ganges, and therefore the word idam ("this"), or what is known, should have been placed before instead of after the glorification. The subject matter already known should be placed before the unknown so that its meaning will not be misconstrued.

The second instance of avimṛṣṭa-vidheyāṁśa-doṣa occurs in the words dvitīya-śrī-śakṣmîr iva. In this composition the word dvitīya ("second") is vidheyā, or unknown. Placing the unknown first to make the compound word dvitīya-śrī-śakṣmîr is another fault. The words dvitīya-śrīlakṣmîr iva were intended to compare the Ganges to the goddess of fortune, but because of this fault the meaning of the compound word was bewildering.

The third fault is that of viruddha-mati, or contradictory conception, in the words bhavānī-bhartuh. The word bhavānī refers to the wife of Bhava, Lord Śiva. But since Bhavānī is already known as the wife of Lord Śiva, to add the word bhartā, "husband," thus forming a compound meaning "the husband of the
wife of Lord Śiva," is contradictory, for thus it appears as if the wife of Lord Śiva had another husband.

The fourth fault is punar-ukti, or redundancy, which occurs when the verb vibhavati ("flourishes"), which should have ended the composition, is further qualified by the unnecessary adjective adbhuta-guṇā ("endowed with wonderful qualities"). The fifth fault is bhagna-krama, which means "broken order." In the first, third and fourth lines there is anuprāsa, or alliteration, created by the sounds ta, ra and bha, but in the second line there is no such anuprāsa, and therefore the order is broken.

TEXT 55

TEXT

'avimṛṣṭa-vidheyāṁśa'----dui ṭhāṇi cihna
'viruddha-mati', 'bhagna-krama', 'punar-ātta',----doṣa tina

SYNONYMS

avimṛṣṭa-vidheyāṁśa--unclean composition; dui ṭhāṇi--in two places; cihna--symptoms; viruddha-mati--a contradictory conception; bhagna-krama--broken order; punar-ātta--redundancy (also called punar-ukti); doṣa--faults; tina--three.

TRANSLATION

"In this verse the fault of avimṛṣṭa-vidheyāṁśa occurs twice, and the faults of viruddha-mati, bhagna-krama and punar-ātta occur once each.

TEXT 56

TEXT

'gaṅgāra mahattva'----sloke mūla 'vidheya'
idam śabde 'anuvāda'----pāche avidheya

SYNONYMS

gaṅgāra mahattva--glorification of mother Ganges; sloke--in the verse; mūla--chief; vidheya--unknown; idam--this; śabde--by the word; anuvāda--the known; pāche--at the end; avidheya--improper.

TRANSLATION

"The glorification of the Ganges [mahattvaṁ gaṅgāyāh] is the principal unknown subject matter in this verse, and the known subject matter is indicated by the word 'idam,' which has been placed after the unknown.

TEXT 57

TEXT

'vidheya' āge kahi' pāche kahile 'anuvāda'
éi lāgi' slokera artha kariyāche bādha
SYNONYMS

vidheya--what is unknown; āge--first; kahi'--after speaking; pāche--at the end; kahile--if one speaks; anuvāda--known things; ei lági'--for this reason; ślokera--of the verse; artha--meaning; kariyāche--has been made; bādha--objectionable.

TRANSLATION

"Because you have placed the known subject at the end and that which is unknown at the beginning, the composition is faulty, and the meaning of the words has become doubtful.

TEXT 58

TEXT

anuvādam anuktaiva
na vidheyam udīrayet
na hy alabdha-āspadam kiñcit
kutracit pratitiṣṭhati

SYNONYMS

anuvādam--things already known; anukta--without mentioning; eva--certainly; na--not; vidheyam--unknown subject matters; udīrayet--one should mention; na--not; hi--certainly; alabdha-āspadam--without having achieved a proper place; kiñcit--something; kutracit--anywhere; pratitiṣṭhati--has a position.

TRANSLATION

"'Without first mentioning what is known, one should not introduce the unknown, for that which has no solid basis can never be established anywhere.'

PURPORT

This is a verse from the Ekādaśī-ṭattva.

TEXT 59

TEXT

'dvitīya śrī-lakṣmī'----ihān 'dvitīyatva' vidheya
samāse gauṇa haila, śabdārtha gela kṣaya

SYNONYMS

dvitīya śrī-lakṣmī--the word dvitīya-śrī-lakṣmī ("all-opulent goddess of fortune"); ihān--this; dvitīyatva--the quality of being a second; vidheya--the unknown, which is to be explained; samāse--in the compound word; gauṇa--secondary; haila--became; śabdā-artha--the word's intended meaning; gela--became; kṣaya--lost.

TRANSLATION
"In the word 'dvitīya-śrīlakṣmī' ['the second all-opulent goddess of fortune'], the quality of being a second Lakṣmī is the unknown. In making this compound word, the meaning became secondary and the originally intended meaning was lost.

TEXT 60

TEXT
'dvitīya' śabda----vidheya tāhā paḍila samāse
'lakṣmīra samatā' artha karila vināše

SYNONYMS

dvitīya śabda--the word dvitīya ('second'); vidheya--the unknown; tāhā--that; paḍila--joined; samāse--in the compound word; lakṣmīra--with Lakṣmī; samatā--equality; artha--meaning; karila--became; vināše--lost.

TRANSLATION
"Because the word 'dvitīya' ['second'] is the unknown, in its combination in this compound word the intended meaning of equality with Lakṣmī is lost.

TEXT 61

TEXT
'avimṛṣṭa-vidheyaṁśa'----ei doṣera nāma
āra eka doṣa āche, śuna sāvadhāna

SYNONYMS

avimṛṣṭa-vidheyaṁśa--avimṛṣṭa-vidheyaṁśa; ei--this; doṣera--of the fault; nāma--the name; āra--another; eka--one; doṣa--fault; āche--there is; śuna--hear; sāvadhāna--carefully.

TRANSLATION
"Not only is there the fault avimṛṣṭa-vidheyaṁśa, but there is also another fault, which I shall point out to you. Kindly hear Me with great attention.

TEXT 62

TEXT
'bhaṭavānī-bhartr̥'-śabda dile pāiyā santoṣa
'viruddha-mati-kṛt' nāma ei mahā doṣa

SYNONYMS

bhaṭavānī-bhartr̥ śabda--the word bhavānī-bhartr̥ ('the husband of Bhavānī'); dile--you have placed; pāiyā--getting; santoṣa--very much satisfaction; viruddha-mati-kṛt--a statement of opposing elements; nāma--named; ei--this; mahā--great; doṣa--fault.
TRANSLATION

"Here is another great fault. You have arranged the word 'bhavāṇī-bhartṛ' to your great satisfaction, but this betrays the fault of contradiction.

TEXT 63

TEXT

bhavāṇī-śabde kahe mahādevera gṛhiṇī
tāṅra bhartā kahile dvitiya bhartā jāṇi

SYNONYMS

bhavāṇī śabde--by the word bhavāṇī ("the wife of Lord Śiva"); kahe--is mentioned; mahādevera--of Lord Śiva; gṛhiṇī--the wife; tāṅra--her; bhartā--husband; kahile--if we say; dvitiya--second; bhartā--husband; jāṇi--we understand.

TRANSLATION

"The word 'bhavāṇī' means 'the wife of Lord Śiva.' But when we mention her husband, one might conclude that she has another husband.

TEXT 64

TEXT

'siva-patnīra bhartā' ihā śunite viruddha
'viruddha-mati-kṛt' śabda śāstre nahe śuddha

SYNONYMS

śiva-patnīra--of the wife of Lord Śiva; bhartā--husband; ihā--this; śunite--to hear; viruddha--contradiction; viruddha-mati-kṛt--that which creates a contradiction; śabda--such a word; śāstre--in the scriptures; nahe--is not; śuddha--pure.

TRANSLATION

"It is contradictory to hear that Lord Śiva's wife has another husband. The use of such words in literature creates the fault called viruddha-mati-kṛt.

TEXT 65

TEXT

'brāhmaṇa-patnīra bhartāra haste deha dāna'
sabda śunitei haya dvitiya-bhartā jñāna

SYNONYMS
brāhmaṇa-patnīra--of the wife of a brāhmaṇa; bhartāra--of the husband; haste--in the hand; deha--give; dāna--charity; śabda--these words; śunitei--hearing; haya--there is; dvitiya-bhartā--another husband; jñāna--knowledge.

TRANSLATION

"If someone says, 'Place this charity in the hand of the husband of the wife of the brāhmaṇa,' when we hear these contradictory words we immediately understand that the brāhmaṇa's wife has another husband.

TEXT 66

TEXT

'vibhavati' kriyāya vākya----sāṅga, punah viśeṣaṇa 'adbhuta-guṇā'----ei punar-āṭta dūṣaṇa

SYNONYMS

vibhavati kriyāya--by the verb vibhavati ("flourishes"); vākya--statement; sāṅga--complete; punah--again; viśeṣaṇa adbhuta-guṇa--the adjective adbhuta-guṇa ("wonderful qualities"); ei--this; punar-āṭta--repetition of the same word; dūṣaṇa--fault.

TRANSLATION

"The statement by the word 'vibhavati' ['flourishes'] is complete. Qualifying it with the adjective 'adbhuta-guṇa' ['wonderful qualities'] creates the fault of redundancy.

TEXT 67

TEXT

tina pāde anuprāsa dekhī anupama
eka pāde nāhi, ei doṣa 'bhagna-krama'

SYNONYMS

tina pāde--in three lines; anuprāsa--alliteration; dekhī--I see; anupama--extraordinary; eka pāde--in one line; nāhi--there is not (alliteration); ei doṣa--this fault; bhagna-krama--deviation.

TRANSLATION

"There is extraordinary alliteration in three lines of the verse, but in one line there is no such alliteration. This is the fault of deviation.
SYNONYMS

yadyapi--although; ei śloke--in this verse; āche--there are; pañca--five; alaṅkāra--literary embellishments; ei pañca-dōse--by the above-mentioned five faults; śloka--the verse; kaila--has been made; chārakhāra--spoiled.

TRANSLATION

"Although there are five literary ornaments decorating this verse, the entire verse has been spoiled by these five most faulty presentations.

TEXT 69

TEXT

daśa alaṅkāre yadi eka śloka haya
eka dōse saba alaṅkāra haya kṣaya

SYNONYMS

daśa alaṅkāre--with ten instances of literary ornamentation; yadi--if; eka--one; śloka--verse; haya--there is; eka dōse--by one fault; saba--all; alaṅkāra--ornaments; haya kṣaya--become null and void.

TRANSLATION

"If there are ten literary ornaments in a verse but even one faulty expression, the entire verse is nullified.

TEXT 70

TEXT

sundara śarīra yaiche bhūṣane bhūṣita
eka śveta-kuṣṭhe yaiche karaye vigīta

SYNONYMS

sundara--beautiful; śarīra--body; yaiche--as; bhūṣane--with ornaments; bhūṣita--decorated; eka--one; śveta-kuṣṭhe--with a white spot of leprosy; yaiche--as; karaye--is made; vigīta--abominable.

TRANSLATION

"One's beautiful body may be decorated with jewels, but one spot of white leprosy makes the entire body abominable.

PURPORT

The great sage Bharata Muni, an authority on poetic metaphor, has given his opinion in this connection as follows.

TEXT 71

TEXT
rasālaṅkāra-vat kāvyam
doṣa-yuk ced vibhūṣitam
syād vapuḥ sundaram api
śvitreṇaikenā durbhagam

SYNONYMS
rasa--with humors; alaṅkāra-vat--with ornaments (metaphors, similes, etc.);
kāvyam--poetry; doṣa-yuk--faulty; cet--if; vibhūṣitam--very nicely decorated;
syāt--it becomes so; vapuḥ--the body; sundaram--beautiful; api--even though;
śvitreṇa--by a white spot of leprosy; ekena--one; durbhagam--unfortunate.

TRANSLATION
"'As one's body, although well-decorated with ornaments, is made unfortunate by even one spot of white leprosy, so an entire poem is made useless by a fault, despite alliteration, similes and metaphors.'

TEXT 72

TEXT
paṅca alaṅkārerā ebe śunaha vicāra
dui śabdālaṅkāra, tina artha-alaṅkāra

SYNONYMS
paṅca--five; alaṅkārerā--of the literary embellishments; ebe--now; śunaha--just hear; vicāra--description; dui--two; śabda-alaṅkāra--ornaments of sound or ornaments of words; tina--three; artha-alaṅkāra--ornaments of meaning.

TRANSLATION
"Now hear the description of the five literary embellishments. There are two ornaments of sound and three ornaments of meaning.

TEXT 73

TEXT
śabdālaṅkāra----tina-pāde āche anuprāsa
śrī- lakṣmī' śabde 'punar-uktavād-ābhāsa'

SYNONYMS
śabda-alaṅkāra--ornamentation of sound; tina-pāde--in three lines; āche--there is; anuprāsa--alliteration; śrī-lakṣmī-śabde--in the words śrī-lakṣmī; punar-uktavat--of repetition of the same word; ābhāsa--there is a tinge.

TRANSLATION
"There is a sound ornament of alliteration in three lines. And in the combination of the words 'śrī' and 'lakṣmī' there is the ornament of a tinge of redundancy.
TEXT 74

TEXT

prathama-caraṇe pañca 'ta'-kārerā pānti
tṛṭīya-caraṇe haya pañca 'repha'-sthiti

SYNONYMS

prathama-caraṇe--in the first line; pañca--five; ta-karera--of the letter
ta; pānti--very nice composition; tṛṭīya-caraṇe--in the third line; haya--
there is; pañca--five; repha--of the letter ra; sthiti--composition.

TRANSLATION

"In the arrangement of the first line the letter 'ta' occurs five times,
and the arrangement of the third line repeats the letter 'ra' five times.

TEXT 75

TEXT

caturtha-caraṇe cāri 'bha'-kāra-prakāśa
ataeva śabdālaṅkāra anuprāsa

SYNONYMS

caturtha-caraṇe--in the fourth line; cāri--four; bha-kāra--of the letter
bha; prakāśa--manifestations; ataeva--therefore; śabda-alāṅkāra--ornamental
use of different sounds; anuprāsa--alliteration.

TRANSLATION

"In the fourth line the letter 'bha' occurs four times. This arrangement of
alliteration is a pleasing ornamental use of sounds.

TEXT 76

TEXT

'srī'-śabde, 'lakṣmī'-śabde----eka vastu ukta
puṇar-ukta-prāya bhāse, nahe puṇar-ukta

SYNONYMS

śrī-śabde--by the word śrī; lakṣmī-śabde--by the word lakṣmī; eka vastu--
one thing; ukta--is indicated; puṇar-ukta-prāya--almost repetition; bhāse--
appears; nahe--but actually it is not; puṇar-ukta--repetition.

TRANSLATION

"Although the words 'śrī' and 'lakṣmī' convey the same meaning and are
therefore almost redundant, they are nevertheless not redundant.
TEXT 77

TEXT

'srī-yukta lakṣmī' arthe arthera vibheda
punar-uktavad-ābhāsa, śabdālaṅkāra-bheda

SYNONYMS

śrī-yukta lakṣmī--Lakṣmī, possessed of opulence; arthe--in the sense; arthera--of the meaning; vibheda--difference; punar-ukta-vad-ābhāsa--tinge of punar-ukta-vat; śabda-alaṅkāra--ornamental use of words; bheda--different.

TRANSLATION

"Describing Lakṣmī as possessed of śrī [opulence] offers a difference in meaning with a tinge of repetition. This is the second ornamental use of words.

TEXT 78

TEXT

'lakṣmīr iva' artha-alaṅkāra----upamā-prakāśa
āra artha-alaṅkāra āche, nāma----'virodha-ābhāsa'

SYNONYMS

lakṣmīr iva--the words lakṣmīr iva (like Lakṣmī); artha-alaṅkāra--ornamental use of the meaning; upamā--analogy; prakāśa--manifestation; āra--also; artha-alaṅkāra--ornamental use of meaning; āche--there is; nāma--which is named; virodha-ābhāsa--possibility of contradiction.

TRANSLATION

"The use of the words 'lakṣmīr iva' ['like Lakṣmī'] manifests the ornament of meaning called upamā [analogy]. There is also the further ornament of meaning called virodha-ābhāsa, or a contradictory indication.

TEXT 79

TEXT

'gaṅgāte kamala janme'----sabāra subodha
'kamale gaṅgara janma'----atyanta virodha

SYNONYMS

gaṅgāte--in the river Ganges; kamala--lotus flower; janme--grows; sabāra--of everyone; subodha--understanding; kamale--in the lotus flower; gaṅgāra--of the Ganges; janma--birth; atyanta--very much; virodha--contradiction.

TRANSLATION
"Everyone knows that lotus flowers grow in the water of the Ganges. But to say that the Ganges takes birth from a lotus flower seems extremely contradictory.

TEXT 80

TEXT

'ihān viṣṇu-pāda-padme gaṅgāra utpatti'
virodhālaṅkāra ihā mahā-camatkṛti

SYNONYMS

ihān--in this connection; viṣṇu-pāda-padme--in the lotus feet of Lord Viṣṇu; gaṅgāra--of mother Ganges; utpatti--beginning; virodha--contradiction; alaṅkāra--literary decoration; ihā--it; mahā--very great; camatkṛti--wonder.

TRANSLATION

"The existence of mother Ganges begins from the lotus feet of the Lord. Although this statement that water comes from a lotus flower is a contradiction, in connection with Lord Viṣṇu it is a great wonder.

TEXT 81

TEXT

Iśvara-acintya-śaktye gaṅgāra prakāśa
ihāte virodha nāhi, virodha-ābhāsa

SYNONYMS

Iśvara-acintya-śaktye--by the inconceivable potency of the Supreme Lord; gaṅgāra--of the Ganges; prakāśa--emanation; ihāte--in this; virodha nāhi--there is no contradiction; virodha-ābhāsa--appears to be a contradiction.

TRANSLATION

"In this birth of the Ganges by the inconceivable potency of the Lord, there is no contradiction although it appears contradictory.

PURPORT

The central point of all Vaiṣṇava philosophy is to accept the inconceivable potency of Lord Viṣṇu. What sometimes appears contradictory from a material viewpoint is understandable in connection with the Supreme Personality of Godhead because He can perform contradictory activities by dint of His inconceivable potencies. Modern scientists are puzzled. They cannot even explain how such a large quantity of chemicals has formed the atmosphere. Scientists explain that water is a combination of hydrogen and oxygen, but when asked where such a large quantity of hydrogen and oxygen came from and how they combined to manufacture the great oceans and seas, they cannot answer because they are atheists who will not accept that everything comes from life. Their thesis is that life comes from matter.
Where do all these chemicals come from? The answer is that they are produced by the inconceivable energy of the Supreme Personality of Godhead. Living entities are part of the Supreme Godhead, and from their bodies come many chemicals. For example, the lemon tree is a living entity that produces many lemons, and within each lemon is a great deal of citric acid. Therefore, if even an insignificant living entity who is but a part of the Supreme Lord can produce so much of a chemical, how much potency there must be in the body of the Supreme Personality of Godhead.

Scientists cannot perfectly explain where the chemicals of the world are manufactured, but one can explain this perfectly by accepting the inconceivable energy of the Supreme Lord. There is no reason for denying this argument. Since there are potencies in the living entities who are samples of the Personality of Godhead, how much potency there must be in the Supreme Godhead Himself. As described in the Vedas, nityo nityānām cetanaṁ cetanānām: "He is the chief eternal of all eternals and the chief living entity among all living entities." (Kaṭha Upaniṣad 2.2.13)

Unfortunately, atheistic science will not accept that matter comes from life. Scientists insist upon their most illogical and foolish theory that life comes from matter, although this is quite impossible. They cannot prove in their laboratories that matter can produce life, yet there are thousands and thousands of examples illustrating that matter comes from life. Therefore in Śrī Caitanya-caritāmṛta Kṛṣṇadāsa Kaviṛāja Gosvāmī says that as soon as one accepts the inconceivable potency of the Supreme Personality of Godhead, no great philosopher or scientist can put forward any thesis to contradict the Lord's power. This is expressed in the following Sanskrit verse.

TEXT 82

ambujam ambuni jātam kvacit api na jātam ambujād ambu mura-bhidi tad-viparītaṁ pādāṁbhajas mahā-nadī jātā

SYNONYMS

ambujam--lotus flower; ambuni--in the water; jātam--is grown; kvacit--at any time; api--certainly; na--not; jātam--grown; ambujād--from a lotus flower; ambu--water; mura-bhidi--in Kṛṣṇa, the killer of Murāsura; tat-viparītaṁ--just the opposite of that; pāda-ambhojāt--from the lotus flower of His feet; mahā-nadī--the great river; jātā--has grown.

TRANSLATION

"Everyone knows that lotus flowers grow in the water but water never grows from a lotus. All such contradictions, however, are wonderfully possible in Kṛṣṇa: the great river Ganges has grown from His lotus feet."

TEXT 83

gāṅgāra mahattva----sādhya, sādhana tāhāra viṣṭu-pādotpatti----'anumāna' alaṅkāra

SYNONYMS
gaṅgāra--of the Ganges; mahattva--opulences; sādhya--subject matter; sādhana--means; tāhāra--of that; viṣṇu-pāda-utpatti--her origin from the lotus feet of the Lord; anumāna--called anumāna (hypothesis); alaṅkāra--an ornament.

TRANSLATION

"The real glory of mother Ganges is that she has grown from the lotus feet of Lord Viṣṇu. Such a hypothesis is another ornament, called anumāna.

TEXT 84

TEXT

sthūla ei pañca doṣa, pañca alaṅkāra
sūkṣma vicāriye yadi āchaye apāra

SYNONYMS

sthūla--gross; ei--these; pañca--five; doṣa--faults; pañca--five; alaṅkāra--literary ornaments; sūkṣma--in detail; vicāriye--we consider; yadi--if; āchaye--there are; apāra--unlimited.

TRANSLATION

"I have simply discussed the five gross faults and five literary embellishments of this verse, but if we consider it in fine detail we will find unlimited faults.

TEXT 85

TEXT

pratibhā, kavitva tomāra devatā-prasāde
avicāra kāvye avaśya paḍe doṣa-bādhe

SYNONYMS

pratibhā--ingenuity; kavitva--poetic imagination; tomāra--your; devatā--of a demigod; prasāde--by the grace; avicāra--without good judgment; kāvye--in the poetry; avaśya--certainly; paḍe--there is; doṣa--fault; bādhe--obstruction.

TRANSLATION

"You have achieved poetic imagination and ingenuity by the grace of your worshipable demigod. But poetry not well reviewed is certainly subject to criticism.

TEXT 86

TEXT

vicāri' kavitva kaile haya sunirmala
sālaṅkāra haile artha kare jhalamala
SYNONYMS

vicāri'--with proper consideration; kavītva--poetic explanation; kaile--if done; haya--it becomes; sunirmala--very pure; sa-alaṅkāra--with metaphorical use of words; haile--if it is; artha--meaning; kare--does; jhalamala--dazzle.

TRANSLATION

"Poetic skill used with due consideration is very pure, and with metaphors and analogies it is dazzling."

TEXT 87

TEXT

śuniyā prabhura vyākhya digvijayī vismita
mukhe nā nihsare vākya, pratibhā stambhita

SYNONYMS

śuniyā--hearing; prabhura--of the Lord; vyākhya--explanation; dig-vijayī--the champion; vismita--struck with wonder; mukhe--in the mouth; nā--did not; nihsare--come out; vākya--words; pratibhā--ingenuity; stambhita--choked up.

TRANSLATION

After hearing the explanation of Lord Caitanya Mahāprabhu, the champion poet was struck with wonder. His cleverness stunned, he could not say anything.

TEXT 88

TEXT

kahite cāhaye kichu, nā āise uttara
tabe vicāraye mane ha-iyā phāṅphara

SYNONYMS

kahite--to speak; cāhaye--wants; kichu--something; nā--not; āise--comes; uttara--any reply; tabe--thereafter; vicāraye--considers; mane--within the mind; ha-iyā--becoming; phāṅphara--puzzled.

TRANSLATION

He wanted to say something, but no reply could come from his mouth. He then began to consider this puzzle within his mind.

TEXT 89

TEXT

paḍuyā bālaka kaila mora buddhi lopa
jāni----sarasvatī more kariyāchena kopa
SYNONYMS

paḍuyā--student; bālaka--a boy; kaila--made; mora--my; buddhi--intelligence; lopa--lost; jāni--I can understand; sarasvatī--mother Sarasvatī; more--with me; kariyāchena--must have been; kopa--angry.

TRANSLATION

"This mere boy has blocked my intelligence. I can therefore understand that mother Sarasvatī has become angry with me.

PURPORT

In the Bhagavad-gītā it is clearly said that all intelligence comes from the Supreme Personality of Godhead, who is situated in everyone's heart as Paramātmā. The Paramātmā gave the paṇḍita the intelligence to understand that because he was proud of his learning and wanted to defeat even the Supreme Lord, by the will of the Lord and through the agency of mother Sarasvatī he had been defeated. One should not, therefore, be too proud of one's position. Even if one is a greatly learned scholar, if he commits an offense to the lotus feet of the Lord he will not be able to speak properly, in spite of his learning. In every respect, we are controlled. Our only duty, therefore, is to surrender always to the lotus feet of the Lord and not be falsely proud. Mother Sarasvatī created this situation to favor the champion paṇḍita so that he might surrender unto Lord Caitanya Mahāprabhu.

TEXT 90

TEXT

ye vyākhyā karila, se manuṣyera nahe śakti
nimāṇi-mukhe raḥi' bale āpane sarasvatī

SYNONYMS

ye vyākhyā--which explanation; karila--He has made; se--that; manuṣyera--of any human being; nahe--there is not; śakti--power; nimāṇi-mukhe--in the mouth of this boy Nimāi; raḥi'--remaining; bale--speaks; āpane--personally; sarasvatī--mother Sarasvatī.

TRANSLATION

"The wonderful explanation the boy has given could not have been possible for a human being. Therefore mother Sarasvatī must have spoken personally through His mouth."

TEXT 91

TEXT

eta bhāvi' kahe----śuna, nimāṇi paṇḍita
tava vyākhyā śuni' āmi ha-ilān vismita

SYNONYMS
eta bhāvi--thinking like this; kahe--the paṇḍita says; śuna--hear; nimāni
paṇḍita--O Nimāi Paṇḍita; tava--Your; vyākhyā--explanations; śuni'--hearing;
āmi--I; ha-ilān--have become; vismita--struck with wonder.

TRANSLATION

Thinking thus, the paṇḍita said, "My dear Nimāi Paṇḍita, please hear me. Hearing Your explanation, I am simply struck with wonder.

TEXT 92

TEXT

alaṅkāra nāhi paḍa, nāhi śāstrābhyaśa
ekemane e saba artha karile prakāśa

SYNONYMS

alaṅkāra--the literary use of words; nāhi pada--You never read; nāhi--nor is there; śāstra-abhyāsa--long practice in the discussion of the śāstras; kemane--by which method; e saba--all these; artha--explanations; karile--You have made; prakāśa--manifestation.

TRANSLATION

"I am surprised. You are not a literary student and do not have long experience in studying the śāstras. How have You been able to explain all these critical points?"

TEXT 93

TEXT

ihā śuni' mahāprabhu ati baḍa raṅgī
tānhāra hṛdaya jāni' kahe kari' bhaṅgī

SYNONYMS

ihā śuni'--hearing this; mahāprabhu--Caitanya Mahāprabhu; ati--very; baḍa--much; raṅgī--funny; tānhāra--his; hṛdaya--heart; jāni'--understanding; kahe--says; kari'--doing; bhaṅgī--indication.

TRANSLATION

Hearing this and understanding the paṇḍita's heart, Śrī Caitanya Mahāprabhu replied in a humorous way.

TEXT 94

TEXT

śāstrera vicāra bhāla-manda nāhi jāni
sarasvatī ye balāya, sei bali vāṇī
SYNONYMS

šāstrera vicāra--discussion of śāstra; bhāla-manda--good or bad; nāhi jāni--do not know; sarasvatī--mother Sarasvatī; ye balāya--whatever she speaks; sei--those; bali--I say; vānī--words.

TRANSLATION

"My dear sir, I do not know what is good composition and what is bad. But whatever I have spoken must be understood to have been spoken by mother Sarasvatī."

TEXT 95

TEXT

ihā śuni' digvijayī karila niścaya
śīśu-dvāre devī more kaila parājaya

SYNONYMS

ihā śuni'--hearing this; dig-vijayī--the champion; karila--admitted; niścaya--decision; śīśu-dvāre--through this boy; devī--mother Sarasvatī; more--unto me; kaila--has done; parājaya--defeat.

TRANSLATION

When he heard this judgment from Lord Caitanya Mahāprabhu, the paṇḍita sorrowfully wondered why mother Sarasvatī wanted to defeat him through a small boy.

TEXT 96

TEXT

āji tānre nivediba, kari' japa-dhyāna
śīśu-dvāre kaila more eta apamāna

SYNONYMS

āji--today; tānre--unto her; nivediba--I shall offer my prayers; kari'--performing; japa--chanting; dhyāna--meditation; śīśu-dvāre--through a boy; kaila--has done; more--unto me; eta--so much; apamāna--insult.

TRANSLATION

"I shall offer prayers and meditation to the goddess of learning," the champion concluded, "and ask her why she has insulted me so greatly through this boy."

TEXT 97

TEXT

vastutaḥ sarasvatī aśuddha śloka karāila
vicāra-samaya tāṅra buddhi ācchādila

SYNONYMS

vastutah—indeed; sarasvatī—mother Sarasvatī; aśuddha—impure; śloka—verse; karāila—caused him to compose; vicāra-samaya—at the time of reviewing; tāṅra—his; buddhi—intelligence; ācchādila—covered.

TRANSLATION

Sarasvatī had in fact induced the champion to compose his verse in an impure way. Furthermore, when it was discussed she covered his intelligence, and thus the Lord's intelligence was triumphant.

TEXT 98

TEXT

tabe śiṣya-gaṇa saba hāsite lāgilā
tā'-sabā niṣedhi' prabhu kavire kahila

SYNONYMS

tabe—at that time; śiṣya-gaṇa—the disciples; saba—all; hāsite—to laugh; lāgilā—began; tā'-sabā—all of them; niṣedhi'—forbidding; prabhu—the Lord; kavire—unto the poet; kahila—addressed.

TRANSLATION

When the poetic champion was thus defeated, all the Lord's disciples sitting there began to laugh loudly. But Lord Caitanya Mahāprabhu asked them not to do so, and He addressed the poet as follows.

TEXT 99

TEXT

tumi baḍa pañcita, mahākavi-śiromaṇi
yāṅra mukhe bāhirāya aiche kavya-vānī

SYNONYMS

tumi—you; baḍa pañcita—greatly learned scholar; mahā-kavi—of all great poets; śiromaṇi—the topmost; yāṅra—of whom; mukhe—in the mouth; bāhirāya—emanates; aiche—such; kāvya-vānī—poetic language.

TRANSLATION

"You are the most learned scholar and the topmost of all great poets, for otherwise how could such fine poetry come from your mouth?"
tomāra kavitva yena gaṅgā-jala-dhāra
tomā-sama kavi kothā nāhi dekhi āra

SYNONYMS
tomāra--your; kavitva--poetic ingenuity; yena--like; gaṅgā-jala-dhāra--the flowing of the waters of the Ganges; tomā-sama--like you; kavi--poet; kothā--anywhere; nāhi--not; dekhi--I see; āra--anyone else.

TRANSLATION
"Your poetic skill is like the constant flow of the waters of the Ganges. I find no one in the world who can compete with you.

TEXT 101

TEXT
bhavabhūti, jayadeva, āra kālidāsa
tān-sabāra kavitve āche doṣera prakāsa

SYNONYMS
bhavabhūti--of the name Bhavabhūti; jayadeva--of the name Jayadeva; āra--and; kālidāsa--of the name Kālidāsa; tān-sabāra--of all of them; kavitve--in the poetic power; āche--there is; doṣera--of faults; prakāsa--manifestation.

TRANSLATION
"Even in the poetic compositions of such great poets as Bhavabhūti, Jayadeva and Kālidāsa there are many examples of faults.

TEXT 102

TEXT
doṣa-guṇa-vicāra----ei alpa kari' māni
kavitva-karaṇe śakti, tānhā se vākhāni

SYNONYMS
doṣa-guṇa-vicāra--therefore to criticize one's poetry as good or bad; ei--this; alpa--negligible; kari'--making; māni--I consider; kavitva--poetic ingenuity; karaṇe--in performing; śakti--power; tānhā--that; se--we; vākhāni--describe.

TRANSLATION
"Such mistakes should be considered negligible. One should see only how such poets have displayed their poetic power.

PURPORT
In Śrīmad-Bhāgavatam (1.5.11) it is said:
tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokam abaddhavya api
nāmany anantasya yaśo 'ṅkitāni yat
śṛṇvanti gāyanti gṛṇanti sādhavaḥ

"In explaining the glories of the Lord, inexperienced men may compose poetry with many faults, but because it contains glorification of the Lord, great personalities read it, hear it and chant it." Despite its minute literary discrepancies, one must study poetry on the merit of its subject matter. According to Vaiṣṇava philosophy, any literature that glorifies the Lord, whether properly written or not, is first class. There need be no other considerations. The poetic compositions of Bhavabhūti, or Śrīkanṭha, include Mālatī-mādhava, Uttara-carīta, Vīra-carīta and many other similar Sanskrit dramas. This great poet was born during the time of Bhojrajā as the son of Nīlakanṭha, a brāhmaṇa. Kālidāsa flourished during the time of Mahārajā Vikramādiṭya, and he became the state poet. He composed some thirty or forty Sanskrit dramas, including Kumāra-sambhava, Abhijñāna-sakuntala and Meghadūta. His drama Raghu-vaṃśa is especially famous. We have already described Jayadeva in Chapter Thirteen of this Ādi-līlā.

TEXT 103

TEXT

śaiśava-cāpalya kichu nā labe āmāra
śiṣyera samāna muñi nā haṅ tomāra

SYNONYMS

śaiśava--childish; cāpalya--impudence; kichu--anything; nā--do not; labe--please take; āmāra--My; śiṣyera--of disciples; samāna--the equal; muñi--I; na--not; haṅ--am; tomāra--your.

TRANSLATION

"I am not even fit to be your disciple. Therefore kindly do not take seriously whatever childish impudence I have shown.

TEXT 104

TEXT

āji vāsā' yāha, kāli miliba ābāra
śuniba tomāra mukhe śāstrera vicāra

SYNONYMS

āji--today; vāsā'--resting place; yāha--go back; kāli--tomorrow; miliba--we will meet; ābāra--again; śuniba--I shall hear; tomāra mukhe--from your mouth; śāstrera--on the śāstras; vicāra--discussion.

TRANSLATION

"Please go back home, and tomorrow we may meet again so that I may hear discourses on the śāstras from your mouth."
TEXT 105

TEXT

ei-mate nija ghare gelā dui jana
kavi rātre kaila sarasvatī-ārādhana

SYNONYMS

ei-mate—in this way; nija ghare—to their respective homes; gelā—went
back; dui jana—both of them; kavi—poet; rātre—at night; kaila—performed;
sarasvatī—of mother Sarasvatī; ārādhana—worship.

TRANSLATION

In this way both the poet and Caitanya Mahāprabhu went back to their homes,
and at night the poet worshiped mother Sarasvatī.

TEXT 106

TEXT

sarasvatī svapne tānre upadeśa kaila
sākṣāt Iśvara kari' prabhuke jānila

SYNONYMS

sarasvatī—mother Sarasvatī; svapne—in a dream; tānre—unto him; upadeśa—
advice; kaila—gave; sākṣāt—directly; Iśvara—the Supreme Person; kari'—
accepting; prabhuke—the Lord; jānila—he understood.

TRANSLATION

In a dream the goddess informed him of the Lord's position, and the poetic
champion could understand that Lord Caitanya Mahāprabhu is the Supreme
Personality of Godhead Himself.

TEXT 107

TEXT

prāte āsi' prabhu-pade la-ilā śaraṇa
prabhu kṛpā kaila, tānra khaṇḍila bandhana

SYNONYMS

prāte—in the morning; āsi'—coming back; prabhu-pade—at the lotus feet of
the Lord; la-ilā—took; śaraṇa—shelter; prabhu—the Lord; kṛpā—mercy; kaila—
showed; tānra—his; khaṇḍila—cut off; bandhana—all bondage.

TRANSLATION
The next morning the poet came to Lord Caitanya and surrendered unto His lotus feet. The Lord bestowed His mercy upon him and cut off all his bondage to material attachment.

PURPORT

The same process advocated by Lord Śrī Kṛṣṇa in His teachings of the Bhagavad-gītā as it is—"Surrender unto Me in all instances"—was advocated by Lord Caitanya Mahāprabhu. The champion surrendered unto the Lord, and the Lord favored him. One who is favored by the Lord is freed from material bondage, as stated in the Bhagavad-gītā (4.9): tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna.

TEXT 108

TEXT

bhāgyavanta digvijayī saphala-jīvana
vidyā-bale pāila mahāprabhura caraṇa

SYNONYMS

bhāgyavanta--very fortunate; dig-vijayī--the poetic champion; sa-phala--successful; jīvana--life; vidyā-bale--by the strength of learning; pāila--got; mahā-prabhura--of Lord Śrī Caitanya Mahāprabhu; caraṇa--lotus feet.

TRANSLATION

The poetic champion was certainly most fortunate. His life was successful by dint of his vast learning and erudite scholarship, and thus he attained the shelter of Lord Caitanya Mahāprabhu.

PURPORT

Śrī Narottama dāsa Ṭhākura has sung that the best qualification for taking shelter of the lotus feet of Lord Caitanya is to be the most fallen because the Lord came specifically to deliver the fallen souls. In this age there are very few scholars. Almost everyone is a fallen meat-eater, drunkard, woman-hunter or gambler. Such persons are never considered learned scholars, even if they pose as such. Because these so-called scholars superficially see that Caitanya Mahāprabhu associates with the fallen souls, they think that He is meant for a lower class of men but that they do not need Him. Thus such scholars do not take to the Kṛṣṇa consciousness movement. To be puffed up with false learning, therefore, is a disqualification for accepting the Kṛṣṇa consciousness movement. But here is a special example, for although the poetic champion was a greatly learned scholar, the Lord also favored him because of his humble submission.

TEXT 109

TEXT

e-saba līlā varṇīyāchenā vṛndāvana-dāsa
ye kichu viśeṣa ihāṅ karila prakāśa
SYNONYMS

e-saba--all these; līlā--pastimes; varṇīyāchena--has described; vṛndāvana-dāsa--Vṛndāvana dāsa Ṭhākura; ye kichu--whatever; višeṣa--specifics; ihān--in this connection; karila--I have made; prakāśa--presentation.

TRANSLATION

Śrīla Vṛndāvana dāsa Ṭhākura has described all these incidents elaborately. I have only presented the specific incidents he has not described.

TEXT 110

TEXT

caitanya-gosāṅira līlā----amṛtera dhāra sarvendriya tṛpta haya śravaṇe yāhāra

SYNONYMS

caitanya-gosāṅira līlā--the pastimes of Lord Caitanya Mahāprabhu; amṛtera dhāra--drops of nectar; sarva-indriya--all senses; tṛpta--satisfied; haya--become; śravaṇe--by hearing; yāhāra--of them all.

TRANSLATION

The nectarean drops of Śrī Caitanya Mahāprabhu's pastimes can satisfy the senses of everyone who hears them.

TEXT 111

TEXT

śrī-rūpa-raghunātha-pade yāra āśa caitanya-caritāmṛta kahe krṣṇadāsa

SYNONYMS

śrī-rūpa--Śrīla Rūpa Gosvāmī; raghunātha--Śrīla Raghunātha dāsa Gosvāmī; pade--at the lotus feet; yāra--whose; āśa--expectation; caitanya-caritāmṛta--the book named Caitanya-caritāmṛta; kahe--describes; krṣṇadāsa--Śrīla Krṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Krṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Sixteenth Chapter, describing the pastimes of the Lord in His childhood and youth.

Chapter 17
The Pastimes of Lord Caitanya Mahāprabhu in His Youth
This Seventeenth Chapter, as summarized by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya, describes Lord Caitanya Mahāprabhu's pastimes from His sixteenth year until the time He accepted the renounced order of life. Śrīla Vṛndāvana dāsa Ṭhākura has already vividly described these pastimes in the Caitanya-bhāgavata. Therefore Kṛṣṇa dāsa Kaviṛāja Gosvāmī describes them only briefly. Vivid descriptions of some portions of His pastimes are seen in this chapter, however, because Vṛndāvana dāsa Ṭhākura has not elaborately described them.

In this chapter we shall find descriptions of the mango distribution festival and Lord Caitanya's discourses with Chand Kazi. Finally, the chapter shows that the same son of mother Yaśodā, Lord Kṛṣṇa, tasted four transcendental mellowes of devotional service in His form of Śacīnandana, the son of mother Śacī. To understand Śrīmatī Rādhārāṇī's ecstatic love for Hīm, Lord Śrī Kṛṣṇa assumed the form of Lord Caitanya Mahāprabhu. The attitude of Śrīmatī Rādhārāṇī is considered the superexcellent devotional mentality. As Caitanya Mahāprabhu, Kṛṣṇa Himself assumed the position of Śrīmatī Rādhārāṇī to taste Her ecstatic situation. No one else could do this.

When Śrī Kṛṣṇa assumed the form of the four-armed Nārāyaṇa, the gopīs showed their respect, but they were not very much interested in Him. In the ecstatic love of the gopīs, all worshipable forms but Kṛṣṇa are rejected. Among all the gopīs, Śrīmatī Rādhārāṇī has the highest ecstatic love. When Kṛṣṇa in His form of Nārāyaṇa saw Rādhārāṇī, He could not keep His position as Nārāyaṇa, and again He assumed the form of Kṛṣṇa.

The King of Vrajabhūmi is Nanda Mahārāja, and the same person in Navadvīpa is Jagannātha Miśra, the father of Caitanya Mahāprabhu. Similarly, mother Yaśodā is the Queen of Vrajabhūmi, and in the pastimes of Lord Caitanya she is Śacīmātā. Therefore the son of Śacī is the son of Yaśodā. Śrī Nityānanda occupies an ecstatic position of parental love in servitude and fraternal attraction. Śrī Advaita Prabhu exhibits the ecstacy of both fraternity and servitude. All the Lord's other associates, situated in their original love, engage in the service of Lord Caitanya Mahāprabhu.

The same Absolute Truth who enjoys as Kṛṣṇa, Śyāmasundara, who plays His flute and dances with the gopīs, sometimes takes birth in a brāhmaṇa family and plays the part of Śrī Caitanya Mahāprabhu, accepting the renounced order of life. It appears contradictory that the same Kṛṣṇa accepted the ecstasy of the gopīs, and of course this is very difficult for an ordinary person to understand. But if we accept the inconceivable energy of the Supreme Personality of Godhead, we can understand that everything is possible. There is no need of mundane arguments in this connection because mundane arguments are meaningless in regard to inconceivable potency.

In the end of this Seventeenth Chapter Śrīla Kṛṣṇadāsa Kaviṛāja Gosvāmī, following in the footsteps of Śrīla Vyāsadeva, has analyzed all the Adi-līlā pastimes separately.

TEXT 1

TEXT

vande svairādbhuteham taṁ
caitanyām yat-prasādataḥ
yavanāḥ suhanāyante
kṛṣṇa-nāma-prajalpakāḥ

SYNONYMS
vande--let me offer my obeisances; svaira--completely independent; adbhuta--and uncommon; iham--whose activities; tam--unto Him; caitanyam--Śrī Caitanya Mahāprabhu; yat--of whom; prasādatah--by the mercy; yavanāḥ--even the unclean; suManāyante--are transformed into gentlemen; krṣṇa-nāma--of the holy name of Lord Krṣṇa; prajālpakāḥ--taking to the chanting.

TRANSLATION

Let me offer my respectful obeisances to Śrī Caitanya Mahāprabhu, by whose mercy even unclean yavanāḥ become perfectly well-bred gentlemen by chanting the holy name of the Lord. Such is the power of Lord Śrī Caitanya Mahāprabhu.

PURPORT

There is a persistent misunderstanding between caste brāhmaṇas and advanced Vaiṣṇavas, or gosvāmīs, because caste brāhmaṇas, or smārtas, are of the opinion that one cannot become a brāhmaṇa unless he changes his body. As we have discussed several times, it is to be understood that by the supremely powerful potency of the Lord, as described by Kṛṣṇadāsa KaviRāja Gosvāmī, everything is possible. Caitanya Mahāprabhu is as fully independent as Kṛṣṇa. Therefore no one can interfere with His activities. If He wants, by His mercy He can convert even a yavana, an unclean follower of non-Vedic principles, into a perfectly well-behaved gentleman. This is actually happening in our propagation of the Kṛṣṇa consciousness movement. The members of the present Kṛṣṇa consciousness movement were not born in India, nor do they belong to the Vedic culture, but within the short time of four or five years they have become such wonderful devotees, simply by chanting the Hare Kṛṣṇa mantra, that even in India they are well received as perfectly well-behaved Vaiṣṇavas wherever they go.

Although less intelligent men cannot understand it, this is the special power of Lord Caitanya Mahāprabhu. Actually, the body of a Kṛṣṇa conscious person changes in many ways. Even in the United States, when our devotees chant on the street, American ladies and gentlemen inquire from them whether they are actually Americans because no one could expect Americans to become such nice devotees all of a sudden. Even Christian priests are greatly surprised that all these boys from Jewish and Christian families have joined this Kṛṣṇa consciousness movement: before joining, they never regarded any principles of religion seriously, but now they have become sincere devotees of the Lord. Everywhere people express this astonishment, and we take great pride in the transcendental behavior of our students. Such wonders are possible, however, only by the mercy of Śrī Caitanya Mahāprabhu. They are not ordinary or mundane.

TEXT 2

TEXT

jaya jaya śrī-caitanya jaya nityānanda
jayādvaitacandra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya--all glories; śrī-caitanya--to Lord Caitanya Mahāprabhu; jaya--all glories; nityānanda--to Lord Nityānanda Prabhu; jaya advaita-candra--all
glories to Advaita Ācārya; jaya gaura-bhakta-vṛnda--all glories to the devotees of Lord Caitanya.

TRANSLATION

All glories to Lord Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to the devotees of Lord Caitanya!

TEXT 3

TEXT

kaiśora-līlāra sūtra karila gaṇana
yauvana-līlāra sūtra kari anukrama

SYNONYMS

kaiśora-līlāra--of the activities before His youth; sūtra--synopsis; karila--I have done; gaṇana--an enumeration; yauvana-līlāra--of the pastimes of youth; sūtra--synopsis; kari--I enumerate; anukrama--in chronological order.

TRANSLATION

I have already given a synopsis of the kaiśora-līlā of Śrī Caitanya Mahāprabhu. Now let me enumerate His youthful pastimes in chronological order.

TEXT 4

TEXT

vidyā-saundarya-sad-veṣa-
sambhoga-nṛtya-kīrtanaiḥ
prema-nāma-pradānaiḥ ca
gauro dīvyati yauvane

SYNONYMS

vidyā--education; saundarya--beauty; sat-veṣa--nice dress; sambhoga--enjoyment; nṛtya--dancing; kīrtanaiḥ--by chanting; prema-nāma--the holy name of the Lord, which induces one to become a devotee; pradānaiḥ--by distributing; ca--and; gaurāḥ--Lord Śrī Gaurasundara; dīvyati--illuminated; yauvane--in His youth.

TRANSLATION

Exhibiting His scholarship, beauty and fine dress, Lord Caitanya danced, as He chanted and distributed the holy name of the Lord to awaken dormant love of Kṛṣṇa. Thus Lord Śrī Gaurasundara shone in His youthful pastimes.
yauvana-praveśe aṅgera aṅga vibhūṣaṇa
divya vastra, divya veṣa, mālya-candana

SYNONYMS

yauvana-praveśe--on the entrance of His youth; aṅgera--of the body; aṅga--limbs; vibhūṣaṇa--ornaments; divya--transcendental; vastra--garments; divya--transcendental; veṣa--dress; mālya--garland; candana--(smeared with) sandalwood pulp.

TRANSLATION

As He entered His youth, the Lord decorated Himself with ornaments, dressed Himself in fine cloth, garlanded Himself with flowers and smeared Himself with sandalwood.

TEXT 6

TEXT

vidyāra auddhatye kāhoṅ nā kare gaṅana
sakala paṇḍita jini' kare adhyāpana

SYNONYMS

vidyāra auddhatye--because of pride in education; kāhoṅ--anyone; nā--does not; kare--do; gaṅana--care; sakala--all; paṇḍita--learned scholars; jini'--conquering; kare--does; adhyāpana--studies.

TRANSLATION

By dint of pride in His education, Śrī Caitanya Mahāprabhu, not caring for anyone else, defeated all kinds of learned scholars while executing His studies.

TEXT 7

TEXT

vāyu-vyādhi-cchale kaila prema parakāśa
bhakta-gaṅa laṅā kaila vividha vilāsa

SYNONYMS

vāyu-vyādhi--disease caused by disturbance of the air in the body; chale--on the plea of; kaila--made; prema--love of Godhead; parakāśa--manifestation; bhakta-gaṅa--the devotees; laṅā--taking with Him; kaila--did; vividha--varieties of; vilāsa--pastimes.

TRANSLATION

In His youth, the Lord exhibited His ecstatic love of Kṛṣṇa on the plea of disturbances of the bodily airs. Accompanied by His confidential devotees, He enjoyed various pastimes in this way.
According to Āyur-vedic treatment, the entire physiological system is conducted by three elements, namely, vāyu, pitta and kapha (air, bile and mucus). Secretions within the body transform into other secretions like blood, urine and stool, but if there are disturbances in the metabolism, the secretions turn into kapha (mucus) by the influence of the air within the body. According to the Āyur-vedic system, when the secretion of bile and formation of mucus disturb the air circulating within the body, fifty-nine varieties of disease may occur. One of such diseases is craziness.

On the plea of disturbance of the bodily air and metabolism, Śrī Caitanya Mahāprabhu acted as if crazy. Thus in His school He began to explain the grammar of verbs through Kṛṣṇa consciousness. Explaining everything in grammar in relationship to Kṛṣṇa, the Lord induced His students to refrain from worldly education, for it is better to become Kṛṣṇa conscious and in this way attain the highest perfectional platform of education. On these grounds, Śrī Jīva Gosvāmī later compiled the grammar entitled Hari-nāmāmṛta-vyākaraṇa. People in general consider such explanations crazy. Therefore the Lord's purpose in His attitude of craziness was to explain that there is nothing within our experience but Kṛṣṇa consciousness, for everything may be dovetailed with Kṛṣṇa consciousness. These pastimes of Lord Caitanya Mahāprabhu have been very vividly described in the Caitanya-bhāgavata, Madhya-khaṇḍa, Chapter One.

TEXT 8

TEXT

tabeta karilā prabhu gayāte gamana Ḫśvara-pūrīra saṅge tathāi milana

SYNONYMS

tabeta--thereafter; karilā--did; prabhu--Lord Caitanya Mahāprabhu; gayāte--to Gayā; gamana--travel; Ḫśvara-pūrīra saṅge--with Ḫśvara Purī; tathāi--there; milana--meeting.

TRANSLATION

Thereafter the Lord went to Gayā. There He met Śrīla Ḫśvara Purī.

PURPORT

Śrī Caitanya Mahāprabhu went to Gayā to offer respectful oblations to His forefathers. This process is called piṇḍa-dāna. In Vedic society, after the death of a relative, especially one's father or mother, one must go to Gayā and there offer oblations to the lotus feet of Lord Viṣṇu. Therefore hundreds and thousands of men gather in Gayā daily to offer such oblations, or śrāddha. Following this principle, Lord Caitanya Mahāprabhu also went there to offer piṇḍa to His dead father. Fortunately He met Ḫśvara Purī there.
dīkṣā-anantare haila, premera prakāśa
deśe āgamaṇa punaḥ premera vilāsa

SYNONYMS

dīkṣā--initiation; anantare--immediately after; haila--became; premera--of love of Godhead; prakāśa--exhibition; deśe--in His home country; āgamaṇa--coming back; punaḥ--again; premera--of love of God; vilāsa--enjoyment.

TRANSLATION

In Gayā, Śrī Caitanya Mahāprabhu was initiated by Īśvara Purī, and immediately afterwards He exhibited signs of love of Godhead. He again displayed such symptoms after returning home.

PURPORT

When Śrī Caitanya Mahāprabhu went to Gayā, accompanied by many of His disciples, He became sick on the way. He had such a high fever that He asked His students to bring water that had washed the feet of brāhmaṇas, and when they brought it the Lord drank it and was cured. Therefore everyone should respect the position of a brāhmaṇa, as indicated by Śrī Caitanya Mahāprabhu. Neither the Lord nor His followers displayed any disrespect to brāhmaṇas.

The followers of the Lord must be prepared to offer brāhmaṇas all due respect. But preachers of Lord Caitanya’s cult object if someone presents himself as a brāhmaṇa without having the necessary qualifications. The followers of Lord Caitanya cannot blindly accept that everyone born in a brāhmaṇa family is a brāhmaṇa. Therefore one should not indiscriminately follow the Lord’s example of showing respect to brāhmaṇas by drinking water that has washed their feet. Gradually the brāhmaṇa families have become degraded because of the contamination of Kali-yuga. Thus they misguide people by exploiting their sentiments.

TEXT 10

TEXT

śacīke prema-dāna, tabe advaita-milana
advaita pāila viśvarūpa-daraśana

SYNONYMS

śacīke--unto mother Śacīdevī; prema-dāna--giving love of Godhead; tabe--thereafter; advaita--with Advaita Ācārya; milana--meeting; advaita-Advaita Ācārya; pāila--received; viśva-rūpa--of the universal form of the Lord; daraśana--vision.

TRANSLATION

Thereafter the Lord delivered love of Kṛṣṇa to His mother, Śacīdevī, nullifying her offense at the feet of Advaita Ācārya. Thus there was a meeting with Advaita Ācārya, who later had a vision of the Lord’s universal form.

PURPORT
One day Śrī Caitanya Mahāprabhu was sitting on the throne of Viṣṇu in the house of Śrīvāsa Prabhu, and in a mood of His own He said, "My mother has offended the lotus feet of Advaita Ācārya. Unless she nullifies this offense at the lotus feet of a Vaiṣṇava, it will not be possible for her to achieve love of Kṛṣṇa." Hearing this, all the devotees went to bring Advaita Ācārya there. While coming to see the Lord, Advaita Ācārya was glorifying the characteristics of mother Śacīdevī, and thus upon arriving He fell down on the ground in ecstasy. Then, under the instruction of Lord Caitanya, Śacīdevī took advantage of this situation to touch Advaita Ācārya's lotus feet. Śrī Caitanya Mahāprabhu was very much pleased by His mother's action, and He said, "Now My mother's offense at the lotus feet of Advaita Ācārya has been rectified, and she may have love of Kṛṣṇa without difficulty." By this example Lord Caitanya taught everyone that although one may be very much advanced in Kṛṣṇa consciousness, if one offends the lotus feet of a Vaiṣṇava his advancement will not bear fruit. We should therefore be very much conscious not to offend a Vaiṣṇava. Caitanya-caritāmṛta has described such an offense as follows:

\[
yadi vaiṣṇava-aparādha uṭhe hātī mātā
datalex=
\]
\[
upāde vā chiṅde, tāra śukhi' yāya pātā
\]

(Cc. Madhya 19.156)

As a mad elephant may trample all the plants in a garden, so by committing one offense at the lotus feet of a Vaiṣṇava one may spoil all the devotional service he has accumulated in his life.

After this incident, one day Advaita Ācārya Prabhu requested Caitanya Mahāprabhu to display the universal form He had very kindly shown Arjuna. Lord Caitanya agreed to this proposal, and Advaita Prabhu was fortunate enough to see the universal form of the Lord.

TEXT 11

TEXT

prabhura abhiṣeka tabe karila śrīvāsa
khāte vasi' prabhu kailā aśvarya prakāśa

SYNONYMS

prabhura--of the Lord; abhiṣeka--worship; tabe--after that; karila--did; śrīvāsa--of the name Śrīvāsa; khāte--on the cot; vasi'--sitting; prabhu--Lord Śrī Caitanya Mahāprabhu; kailā--did; aśvarya--opulence; prakāśa--manifestation.

TRANSLATION

Śrīvāsa Thākura then worshiped Lord Caitanya Mahāprabhu by the process of abhiṣeka. Sitting on a cot, the Lord exhibited transcendental opulence.

PURPORT

Abhiṣeka is a special function for the installation of the Deity. In this ceremony the Deity is bathed with milk and water and then worshiped and given a change of dress. This abhiṣeka function was especially observed at the house of Śrīvāsa. All the devotees, according to their means, worshiped the Lord.
with all kinds of paraphernalia, and the Lord gave benedictions to each devotee according to his desire.

TEXT 12

TEXT

tabe nityäñanda-svarüpera āgamara
prabhuke miliyā pāila śaḍ-bhuja-darśana

SYNONYMS

tabe--thereafter; nityänanda-svarüpera--of the Personality of Godhead Nityänanda; āgamara--appearance; prabhuke--Lord Caitanya Mahāprabhu; miliyā--meeting; pāila--obtained; śaṭ-bhuja-darśana--a vision of the six-armed Śrī Caitanya Mahāprabhu.

TRANSLATION

After this function at the house of Śrīvāsa Ṭhākura, Nityänanda Prabhu appeared, and when He met with Lord Caitanya He got the opportunity to see Him in His six-armed form.

PURPORT

The form of Śaḍ-bhuja, the six-armed Lord Gaurasundara, is a representation of three incarnations. The form of Śrī Rāmacandra is symbolized by a bow and arrow, the form of Lord Śrī Kṛṣṇa is symbolized by a stick and flute like those generally held by a cowherd boy, and Lord Caitanya Mahāprabhu is symbolized by a sannyāsa-daṇḍa and kamaṇḍalu, or waterpot.

Śrīla Nityänanda Prabhu was born in the village of Ekacakra in the district of Birbhum as the son of Padmāvatī and Hāḍāi Paṇḍita. In His childhood He played like Balarāma. When He was growing up, a sannyāsī came to the house of Hāḍāi Paṇḍita, begging to have the paṇḍita's son as his brahmacārī assistant. Hāḍāi Paṇḍita immediately agreed and delivered his son to him, although the separation was greatly shocking, so much so that Hāḍāi lost his life after the separation. Nityänanda Prabhu traveled on many pilgrimages with the sannyāsī. It is said that for many days He lived at Mathurā with him, and at that time He heard about Lord Caitanya Mahāprabhu's pastimes in Navadvīpa. Therefore He came down to Bengal to see the Lord. When Lord Nityänanda came to Navadvīpa, He was a guest at the house of Nandana Ācārya. Understanding that Nityänanda Prabhu had arrived, Lord Caitanya sent His devotees to Him, and thus there was a meeting between Śrī Caitanya Mahāprabhu and Nityänanda Prabhu.

TEXT 13

TEXT

prathame śaḍ-bhuja tāṅre dekhāila īśvara
śaṅkha-cakra-gadā-padma-sārṅga-veṇu-dhara

SYNONYMS
prathame--at first; śaṭ-bhuja--six-armed; tāṅre--unto Him; dekhāila--showed; īśvara--the Lord; śaṅkha--conchshell; cakra--disc; gadā--club; padma--lotus flower; śārṅga--bow; veṅu--flute; dhara--carrying.

TRANSLATION

One day Lord Caitanya Mahāprabhu exhibited to Lord Nityānanda Prabhu a six-armed form bearing a conchshell, disc, club, lotus flower, bow and flute.

TEXT 14

TEXT
tabe catur-bhuja hailā, tina aṅga vakra
dui haste veṅu bājāya, duye śaṅkha-cakra

SYNONYMS
tabe--thereafter; catuḥ-bhuja--four-armed; hailā--became; tina--three; aṅga--body; vakra--curved; dui haste--in two hands; veṅu bājāya--blowing the flute; duye--in two (hands); śaṅkha-cakra--conchshell and disc.

TRANSLATION

Thereafter the Lord showed Him His four-armed form, standing in a three-curved posture. With two hands He played upon a flute, and in the other two He carried a conchshell and disc.

TEXT 15

TEXT
tabe ta' dvi-bhuja kevala vaṁśī-vadana
śyāma-aṅga pīta-vastra vrajendra-nandana

SYNONYMS
tabe--thereafter; ta'--certainly; dvi-bhuja--two-handed; kevala--only; vaṁśī--flute; vadana--on the mouth; śyāma--bluish; aṅga--body; pīta-vastra--yellow dress; vrajendra-nandana--the son of Nanda Mahārāja.

TRANSLATION

Finally the Lord showed Nityānanda Prabhu His two-armed form of Kṛṣṇa, the son of Mahārāja Nanda, simply playing on His flute, His bluish body dressed in yellow garments.

PURPORT

Śrī Caitanya-maṅgala vividly elaborates upon this description.

TEXT 16

TEXT
tabe nityānanda-gosānīra vyāsa-pūjana
nityānandāveśe kaila muṣala dhāraṇa

SYNONYMS

tabe--thereafter; nityānanda--of the name Nityānanda; gosānīra--of the Lord; vyāsa-pūjana--worshiping Vyāsadeva or the spiritual master; nityānandāveśe--in the ecstasy of becoming Nityānanda; kaila--did; muṣala dhāraṇa--carrying a plowlike weapon called a muṣala.

TRANSLATION

Nityānanda Prabhu then arranged to offer Vyāsa-pūjā, or worship of the spiritual master, to Lord Śrī Gaurasundara. But Lord Caitanya carried the plowlike weapon called muṣala in the ecstasy of being Nityānanda Prabhu.

PURPORT

By the order of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu arranged for Vyāsa-pūjā of the Lord on the night of the full moon. He arranged for the Vyāsa-pūjā, or guru-pūjā, through the agency of Vyāsadeva. Since Vyāsadeva is the original guru (spiritual master) of all who follow the Vedic principles, worship of the spiritual master is called Vyāsa-pūjā. Nityānanda Prabhu arranged for the Vyāsa-pūjā, and saṅkīrtana was going on, but when He tried to put a garland on the shoulder of Śrī Caitanya Mahāprabhu, He saw Himself in Lord Caitanya. There is no difference between the spiritual positions of Lord Caitanya Mahāprabhu and Nityānanda Prabhu, or Kṛṣṇa and Balarāma. All of Them are but different manifestations of the Supreme Personality of Godhead. During this special ceremony, all the devotees of Lord Caitanya Mahāprabhu could understand that there is no difference between Lord Caitanya and Nityānanda Prabhu.

TEXT 17

TEXT

tabe śacī dekhila, rāma-kṛṣṇa----dui bhāi
tabe nistārīla prabhu jagāi-mādhāi

SYNONYMS

tabe--thereafter; śacī--mother Śacīdevī; dekhila--saw; rāma-kṛṣṇa--Lord Kṛṣṇa and Lord Balarāma; dui bhāi--two brothers; tabe--thereafter; nistārīla--delivered; prabhu--the Lord; jagāi-mādhāi--the two brothers Jagāi and Mādhāi.

TRANSLATION

Thereafter mother Śacīdevī saw the brothers Kṛṣṇa and Balarāma in Their manifestation of Lord Caitanya and Nityānanda. Then the Lord delivered the two brothers Jagāi and Mādhāi.

PURPORT

One night Śacīdevī dreamt that the Deities in her house, Kṛṣṇa and Balarāma, had taken the forms of Caitanya and Nityānanda and were fighting one
another, as children do, to eat the naivedya, or offering to the Deities. On
the next day, by the will of Lord Caitanya, Śacīdevī invited Nityānanda to
take prasāda at her house. Thus Viśvambhara (Lord Caitanya) and Nityānanda
were eating together, and Śacīdevī realized that They were none other than
Kṛṣṇa and Balarāma. Seeing this, she fainted.

Jagāi and Mādhāi were two brothers born in Navadvīpa in a respectable
brāhmaṇa family who later became addicted to all kinds of sinful activities.
By the order of Lord Caitanya, both Nityānanda Prabhu and Haridāsa Ṭhākura
used to preach the cult of Kṛṣṇa consciousness door to door. In the course of
such preaching they found Jagāi and Mādhāi, two maddened drunken brothers,
who, upon seeing them, began to chase them. On the next day, Mādhāi struck
Nityānanda Prabhu on the head with a piece of earthen pot, thus drawing blood.
When Śrī Caitanya Mahāprabhu heard of this, He immediately came to the spot,
ready to punish both brothers, but when the all-merciful Lord Gaurāṅga saw
Jagāi's repentant behavior, He immediately embraced him. By seeing the Supreme
Personality of Godhead face to face and embracing Him, both the sinful
brothers were at once cleansed. Thus they received initiation into the
chanting of the Hare Kṛṣṇa mahā-mantra from the Lord and were delivered.

TEXT 18

TEXT

tabe sapta-prahara chilā prabhu bhāvāveše
yathā tathā bhakta-gaṇa dekhila višeše

SYNONYMS

tabe--thereafter; sapta-prahara--twenty-one hours; chilā--remained; prabhu-
-the Lord; bhāva-āveše--in ecstasy; yathā--anywhere; tathā--everywhere;
bhakta-gaṇa--the devotees; dekhila--saw; višeše--specifically.

TRANSLATION

After this incident, the Lord remained in an ecstatic position for twenty-
one hours, and all the devotees saw His specific pastimes.

PURPORT

In the Deity's room there must be a bed for the Deity behind the Deity's
throne. (This system should immediately be introduced in all our centers. It
does not matter whether the bed is big or small; it should be of a size the
Deity room can conveniently accommodate, but there must be at least a small
bed.) One day in the house of Śrīvāsa Ṭhākura, Lord Caitanya Mahāprabhu sat
down on the bed of Viśṇu, and all the devotees worshiped Him with the Vedic
mantras of the Puruṣa-sūkta, beginning with sahasra-śirṣā puruṣaḥ sahasrākṣaḥ
sahasra-pāt. This veda-stuti should also be introduced, if possible, for
installations of Deities. While bathing the Deity, all the priests and
devotees must chant this Puruṣa-sūkta and offer the appropriate paraphernalia
for worshiping the Deity, such as flowers, fruits, incense, ārati
paraphernalia, naivedya, vastra and ornaments. All the devotees worshiped Lord
Caitanya Mahāprabhu in this way, and the Lord remained in ecstasy for seven
praharas, or twenty-one hours. He took this opportunity to show the devotees
that He is the original Supreme Personality of Godhead, Kṛṣṇa, who is the
source of all other incarnations, as confirmed in the Bhagavad-gītā (10.8):
ahaṁ sarvasya prabhavo mattaḥ sarvam pravartate. All the different forms of the Supreme Personality of Godhead, or viṣṇu-tattva, emanate from the body of Lord Kṛṣṇa. Lord Caitanya Mahāprabhu exposed all the private desires of the devotees, and thus all of them became fully confident that Lord Caitanya is the Supreme Personality of Godhead.

Some devotees call this exhibition of ecstasy by the Lord sāta-prahariyā bhāva, or "the ecstasy of twenty-one hours," and others call it mahābhāva-prakāśa or mahā-prakāśa. There are other descriptions of this sāta-prahariyā bhāva in the Caitanya-bhāvagata, Chapter Nine, which mentions that Śrī Caitanya Mahāprabhu blessed a maidservant named Duḥkhī with the name Sukhī. He called for Kholāvecā Śrīdhara, and showed him His mahā-prakāśa. Then He called for Murāri Gupta and showed him His feature as Lord Rāmacandra. He offered His blessings to Haridāsa Ṭhākura, and at this time He also asked Advaita Prabhu to explain the Bhagavad-gītā as it is (gītā satya-pātha) and showed special favor to Mukunda.

TEXT 19

TEXT

varāha-āveśa hailā murāri-bhavane
tānra skandhe caḍi' prabhu nācilā aṅgane

SYNONYMS

varāha-āveśa--the ecstasy of becoming Varāhadeva; hailā--became; murāri-bhavane--in the house of Murāri Gupta; tānra skandhe--on the shoulders of Murāri Gupta; caḍi'--riding; prabhu--the Lord; nācilā--danced; aṅgane--in the yard.

TRANSLATION

One day Śrī Caitanya Mahāprabhu felt the ecstasy of the boar incarnation and got up on the shoulders of Murāri Gupta. Thus they both danced in Murāri Gupta's courtyard.

PURPORT

One day Caitanya Mahāprabhu began to cry out, "Śūkara! Śūkara!" Thus crying out for the boar incarnation of the Lord, He assumed His form as the boar incarnation and got up on the shoulders of Murāri Gupta. He carried a small gādu, a small waterpot with a nozzle, and thus He symbolically picked up the earth from the depths of the ocean, for this is the pastime of Lord Varāha.

TEXT 20

TEXT

tabe śuklāmbarera kaila taṇḍula-bhakṣaṇa
'harer nāma' ślokera kaila artha vivaraṇa

SYNONYMS
After this incident the Lord ate raw rice given by Śuklāmbara Brahmācārya and explained very elaborately the import of the "harer nāma" śloka mentioned in the Bṛhan-nārādiya Purāṇa.

PURPORT

Śuklāmbara Brahmācārya resided in Navadvīpa on the bank of the Ganges. When Śrī Caitanya Mahāprabhu was dancing in ecstasy, he approached the Lord with a begging bag containing rice. The Lord was so pleased with His devotee that immediately He snatched the bag and began to eat the raw rice. No one forbade Him, and thus He finished the entire supply of rice.

TEXT 21

TEXT

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

SYNONYMS

hareḥ nāma--the holy name of the Lord; hareḥ nāma--the holy name of the Lord; hareḥ nāma--the holy name of the Lord; eva--certainly; kevalam--only; kalau--in the Age of Kali; na asti--there is none; eva--certainly; na asti--there is none; eva--certainly; na asti--there is none; eva--certainly; gatiḥ--destination; anyathā--otherwise.

TRANSLATION

"'In this Age of Kali there is no other means, no other means, no other means for self-realization than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari.'"

TEXT 22

TEXT

kali-kāle nāma-rūpe krṣṇa-avatāra
nāma haite haya sarva-jagat-nistāra

SYNONYMS

kali-kāle--in this Age of Kali; nāma-rūpe--in the form of the holy name; krṣṇa--Lord Krṣṇa; avatāra--incarnation; nāma--holy name; haite--from; haya--becomes; sarva--all; jagat--of the world; nistāra--deliverance.

TRANSLATION
"In this Age of Kali, the holy name of the Lord, the Hare Kṛṣṇa mahā-mantra, is the incarnation of Lord Kṛṣṇa. Simply by chanting the holy name, one associates with the Lord directly. Anyone who does this is certainly delivered.

TEXT 23

TEXT

dārdhya lāgi' 'harer nāma'-uktī tina-vāra
jaḍa loka bujhāite punah 'eva'-kāra

SYNONYMS

dārdhya lāgi'--in the matter of emphasizing; harer nāma--of the holy name of Lord Hari; uktī--there is utterance; tina-vāra--three times; jaḍa loka--ordinary common people; bujhāite--just to make them understand; punah--again; eva-kāra--the word eva, or "certainly."

TRANSLATION

"This verse repeats the word 'eva' ['certainly'] three times for emphasis, and it also three times repeats 'harer nāma' ['the holy name of the Lord'], just to make common people understand.

PURPORT

To emphasize something to an ordinary person, one may repeat it three times, just as one might say, "You must do this! You must do this! You must do this!" Thus the Bṛhan-nāradīya Purāṇa repeatedly emphasizes the chanting of the holy name so that people may take it seriously and thus free themselves from the clutches of māyā. It is our practical experience in the Kṛṣṇa consciousness movement all over the world that many millions of people are factually coming to the spiritual stage of life simply by chanting the Hare Kṛṣṇa mahā-mantra regularly, according to the prescribed principles. Therefore our request to all our students is that they daily chant at least sixteen rounds of this harer nāma mahā-mantra offenselessly, following the regulative principles. Thus their success will be assured without a doubt.

TEXT 24

TEXT

'kevala'-śabde punarapi niścaya-karaṇa
jñāna-yoga-tapa-karma-ādi nivāraṇa

SYNONYMS

'kevala'-śabde--by the word kevala, or "only"; punarapi--again; niścaya-karaṇa--final decision; jñāna--cultivation of knowledge; yoga--practice of the mystic yoga system; tapa--austerity; karma--fruitive activities; ādi--and so on; nivāraṇa--prohibition.

TRANSLATION
"The use of the word 'kevala' ['only'] prohibits all other processes, such as cultivation of knowledge, practice of mystic yoga, and performance of austerities and fruitive activities.

PURPORT

Our Kṛṣṇa consciousness movement stresses the chanting of the Hare Kṛṣṇa mantra only, whereas those who do not know the secret of success for this Age of Kali unnecessarily indulge in the cultivation of knowledge, the practice of mystic yoga or the performance of fruitive activities or useless austerities. They are simply wasting their time and misleading their followers. When we point this out very plainly to an audience, members of opposing groups become angry at us. But according to the injunctions of the śāstras, we cannot make compromises with these so-called jñānīs, yogīs, karmīs and tapasvīs. When they say they are as good as we are, we must say that only we are good and that they are not good. This is not our obstinacy; it is the injunction of the śāstras. We must not deviate from the injunctions of the śāstras. This is confirmed in the next verse of Caitanya-caritāmṛta.

TEXT 25

TEXT

anyathā ye māne, tāra nāhika nistāra
nāhi, nāhi, nāhi----e tina 'eva'-kāra

SYNONYMS

anyathā--otherwise; ye--anyone who; māne--accepts; tāra--of him; nāhika--there is no; nistāra--deliverance; nāhi nāhi nāhi--there is nothing else, nothing else, nothing else; e--in this; tina--three; eva-kāra--bearing the meaning of emphasis.

TRANSLATION

"This verse clearly states that anyone who accepts any other path cannot be delivered. This is the reason for the triple repetition 'nothing else, nothing else, nothing else,' which emphasizes the real process of self-realization.

TEXT 26

TEXT

tṛṇa haite nīca haṅṅa sadā labe nāma
āpani nirabhimānī, anye dibe māna

SYNONYMS

tṛṇa--grass; haite--than; nīca--lower; haṅṅa--becoming; sadā--always; labe--chant; nāma--the holy name; āpani--personally; nirabhimānī--without honor; anye--unto others; dibe--you should give; māna--all respect.

TRANSLATION
"To chant the holy name always, one should be humbler than the grass in the street and devoid of all desire for personal honor, but one should offer others all respectful obeisances.

TEXT 27

TEXT
taru-sama sahiṣṇutā vaisṇava karibe
bhartsana-tādane käke kichu nā balibe

SYNONYMS
taru-sama--like a tree; sahiṣṇu-—forbearance; vaisṇava--devotee; karibe--should practice; bhartsana--rebuking; tādane--chastising; käke--unto anyone; kichu--something; nā--not; balibe--will utter.

TRANSLATION
"A devotee engaged in chanting the holy name of the Lord should practice forbearance like that of a tree. Even if rebuked or chastised, he should not say anything to others to retaliate.

TEXT 28

TEXT
kāṭileha taru yena kichu nā bolaya
śukāiyā mare, tabu jala nā māgaya

SYNONYMS
kāṭileha--even being cut; taru--the tree; yena--as; kichu--something; nā--not; bolaya--says; śukāiyā--drying up; mare--dies; tabu--still; jala--water; nā--does not; māgaya--ask for.

TRANSLATION
"For even if one cuts a tree, it never protests, and even if it is drying up and dying it does not ask anyone for water.

PURPORT
This practice of forbearance (tṛṇād api sunīcena) is very difficult, but when one actually engages in chanting the Hare Kṛṣṇa mantra, the quality of forbearance automatically develops. A person advanced in spiritual consciousness through the chanting of the Hare Kṛṣṇa mantra need not practice to develop it separately, for a devotee develops all good qualities simply by chanting the Hare Kṛṣṇa mantra regularly.

TEXT 29

TEXT
ei-mata vaisṇava kāre kichu nā māgiba
ayācita-vṛtti, kimvā śāka-phala khāiba

SYNONYMS

ei-mata—In this way; vaiṣṇava—a devotee; kāre—from anyone; kichu—anything; nā—not; māgiba—shall ask for; ayācita-vṛtti—the profession of not asking for anything; kimvā—or; śāka—vegetables; phala—fruits; khāiba—shall eat.

TRANSLATION

"Thus a Vaiṣṇava should not ask anything from anyone else. If someone gives him something without being asked, he should accept it, but if nothing comes, a Vaiṣṇava should be satisfied to eat whatever vegetables and fruits are easily available.

TEXT 30

TEXT

sadā nāma la-iba, yathā-lābhete santōṣa
eita ācāra kare bhakti-dharma-poṣa

SYNONYMS

sadā—always; nāma—the holy name; la-iba—one should chant; yathā—inasmuch as; lābhete—gains; santōṣa—satisfaction; eita—this; ācāra—behavior; kare—does; bhakti-dharma—of devotional service; poṣa—maintenance.

TRANSLATION

"One should strictly follow the principle of always chanting the holy name, and one should be satisfied with whatever he gets easily. Such devotional behavior solidly maintains one’s devotional service.

TEXT 31

TEXT

tṛṇād api su-nīcena
taror iva sahiṣṇunā
amāninā māna-dena
kīrtanīyaḥ sadā hariḥ

SYNONYMS

tṛṇāt api—than downtrodden grass; su-nīcena—being lower; taroh—than a tree; iva—like; sahiṣṇunā—with tolerance; amāninā—without being puffed up by false pride; māna-dena—giving respect to all; kīrtanīyaḥ—to be chanted; sadā—always; hariḥ—the holy name of the Lord.

TRANSLATION
"One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor yet is always prepared to give all respect to others can very easily always chant the holy name of the Lord."

PURPORT

The grass is specifically mentioned in this verse because everyone tramples upon it yet the grass never protests. This example indicates that a spiritual master or leader should not be proud of his position; being always humbler than an ordinary common man, he should go on preaching the cult of Caitanya Mahāprabhu by chanting the Hare Kṛṣṇa mantra.

TEXT 32

TEXT

ūrdhva-bāhu kari' kahoṅ, śuna, sarva-loka
nāma-sūtre gāṇthi' para kaṇṭhe ei śloka

SYNONYMS

ūrdhva-bāhu—raising my hands; kari'—doing so; kahoṅ—I declare; śuna—please hear; sarva-loka—all persons; nāma—of the holy name; sūtre—on the thread; gāṇthi—stringing; para—get it; kaṇṭhe—on the neck; ei—this; śloka—verse.

TRANSLATION

Raising my hands, I declare, "Everyone please hear me! String this verse on the thread of the holy name and wear it on your neck for continuous remembrance."

PURPORT

When chanting the Hare Kṛṣṇa mahā-mantra, in the beginning one may commit many offenses, which are called nāmābhāsa and nāma-aparādha. In this stage there is no possibility of achieving perfect love of Kṛṣṇa by chanting the Hare Kṛṣṇa mahā-mantra. Therefore one must chant the Hare Kṛṣṇa mahā-mantra according to the principles of the above verse, tṛṇād api su-nīcena taror iva sahīṣṭunā. One should note in this connection that chanting involves the activities of the upper and lower lips as well as the tongue. All three must be engaged in chanting the Hare Kṛṣṇa mahā-mantra. The words "Hare Kṛṣṇa" should be very distinctly pronounced and heard. Sometimes one mechanically produces a hissing sound instead of chanting with the proper pronunciation with the help of the lips and tongue. Chanting is very simple, but one must practice it seriously. Therefore the author of Caitanya-caritāmṛta, Kṛṣṇadāsa Kaviṛāja Gosvāmī, advises everyone to keep this verse always strung about his neck.

TEXT 33

TEXT

prabhu-ājñāya kara ei śloka ācarāṇa
avaśya pāibe tabe śrī-kṛṣṇa-caraṇa
SYNONYMS

prabhu--of the Lord; ājñāya--on the order; kara--do; ei śloka--of this verse; ācaraṇa--practice; avāsyā--certainly; pāibe--he will get; tabe--afterwards; śrī-kṛṣṇa-caṇa--the lotus feet of Lord Kṛṣṇa.

TRANSLATION

One must strictly follow the principles given by Lord Caitanya Mahāprabhu in this verse. If one simply follows in the footsteps of Lord Caitanya and the Gosvāmīs, certainly he will achieve the ultimate goal of life, the lotus feet of Śrī Kṛṣṇa.

TEXT 34

TEXT

tabe prabhu śrīvāsera grhe nirantara
rātre saṅkīrtana kaila eka saṁvatsara

SYNONYMS

tabe--thereafter; prabhu--the Lord, Śrī Caitanya Mahāprabhu; śrīvāsera--of Śrīvāsa Ṭhākura; grhe--in the home; nirantara--always; rātre--at night; saṅkīrtana--congregational chanting of the Hare Kṛṣṇa mahā-mantra; kaila--performed; eka saṁvatsara--one full year.

TRANSLATION

Śrī Caitanya Mahāprabhu regularly led congregational chanting of the Hare Kṛṣṇa mahā-mantra in the house of Śrīvāsa Ṭhākura every night for one full year.

TEXT 35

TEXT

kapāṭa diyā kīrtana kare parama āveṣe
paśaṇḍī hāsite āise, nā pāya praveṣe

SYNONYMS

kapāṭa--door; diyā--closing; kīrtana--chanting; kare--performed; parama--very high; āveṣe--in an ecstatic condition; paśaṇḍī--nonbelievers; hāsite--to laugh; āise--come; nā--does not; pāya--get; praveṣe--entrance.

TRANSLATION

This ecstatic chanting was performed with the doors closed so that nonbelievers who came to make fun could not gain entrance.

PURPORT
Chanting of the Hare Kṛṣṇa mahā-mantra is open to everyone, but sometimes nonbelievers come to disturb the ceremony of chanting. It is indicated herein that under such circumstances the temple doors should be closed. Only bona fide chanters should be admitted; others should not. But when there is large-scale congregational chanting of the Hare Kṛṣṇa mahā-mantra, we keep our temples for everyone to join, and by the grace of Lord Caitanya Mahāprabhu this policy has given good results.

TEXT 36

TEXT

kīrtana śuni' bāhire tārā jvali' pudi' mare
śrīvāsere duḥkha dite nānā yu̇kti kare

SYNONYMS

kīrtana śuni'--after hearing the chanting; bāhire--outside; tārā--the nonbelievers; jvali'--burned; pudi'--to ashes; mare--die; śrīvāsere--unto Śrīvāsa Ṭhākura; duḥkha--troubles; dite--to give; nānā--various; yu̇kti--plans; kare--do.

TRANSLATION

Thus the nonbelievers almost burned to ashes and died in envy. To retaliate, they planned various ways to give trouble to Śrīvāsa Ṭhākura.

TEXTS 37-38

TEXT

eka-dina vipra, nāma----'gopāla cāpāla'
pāṣāṇḍi-pradhāna sei durmukha, vācāla
bhavānī-pūjāra saba sāmagrī laṇā
rātre śrīvāsera dvāre sthāna lepāṇā

SYNONYMS

eka-dina--one day; vipra--one brāhmaṇa; nāma--named; gopāla cāpāla--of the name Gopāla Cāpāla; pāṣāṇḍi-pradhāna--the chief of the nonbelievers; sei--he; durmukha--ferocious, using strong words; vācāla--talkative; bhavānī-pūjāra--for worshiping the goddess Bhavānī; saba--all; sāmagrī--ingredients, paraphernalia; laṇā--taking; rātre--at night; śrīvāsera--of Śrīvāsa Ṭhākura; dvāre--on the door; sthāna--the place; lepāṇā--smearing.

TRANSLATION

One night while kīrtana was going on inside Śrīvāsa Ṭhākura's house, a brāhmaṇa named Gopāla Cāpāla, the chief of the nonbelievers, who was talkative and very rough in his speech, placed all the paraphernalia for worshiping the goddess Durgā outside Śrīvāsa Ṭhākura's door.

PURPORT
This brāhmaṇa, Gopāla Cāpāla, wanted to defame Śrīvāsa Ṭhākura by proving that he was actually a sāktā, or a worshiper of Bhavānī, the goddess Durgā, but was externally posing as a Vaiṣṇava. In Bengal there is perpetual competition between the devotees of Goddess Kālī and the devotees of Lord Kṛṣṇa. Generally Bengalis, especially those who are meat-eaters and drunkards, are very much attached to worshiping the goddesses Durgā, Kālī, Śītalā and Caṇḍī. Such devotees, who are known as sāktas, or worshipers of the sakti-tattva, are always envious of Vaiṣṇavas. Since Śrīvāsa Ṭhākura was a well-known and respected Vaiṣṇava in Navadvīpa, Gopāla Cāpāla wanted to reduce his prestige by bringing him down to the platform of the sāktas. Therefore outside Śrīvāsa Ṭhākura’s door he placed various paraphernalia for worshiping Bhavānī, the wife of Lord Śiva, such as a red flower, a plantain leaf, a pot of wine, and reddish sandalwood paste. In the morning, when Śrīvāsa Ṭhākura saw all this paraphernalia in front of his door, he called for the respectable gentlemen of the neighborhood and showed them that at night he was worshiping Bhavānī. Very much sorry, these gentlemen called for a sweeper to cleanse the place and purify it by sprinkling water and cow dung there. This incident concerning Gopāla Cāpāla is not mentioned in the Caitanya-bhāgavata.

TEXT 39

TEXT

kalāra pāta upare thuila oḍa-phula
haridrā, sindūra āra rakta-candana, taṇḍula

SYNONYMS

kalāra pāta--a banana leaf; upare--upon it; thuila--placed; oḍa-phula--a particular type of flower; haridrā--turmeric; sindūra--vermilion; āra--and; rakta-candana--red sandalwood; taṇḍula--rice.

TRANSLATION

On the upper portion of a plantain leaf he placed such paraphernalia for worship as oḍa-phula, turmeric, vermilion, red sandalwood and rice.

TEXT 40

TEXT

madya-bhāṇḍa-pāse dhari' nija-ghare gela
prāṭaḥ-kāle śrīvāsa tāhā ta' dekhila

SYNONYMS

madya-bhāṇḍa--a pot of wine; pāse--by the side of; dhari'--placing; nija-ghare--to his own home; gela--went; prāṭaḥ-kāle--in the morning; śrīvāsa--Śrīvāsa Ṭhākura; tāhā--all those things; ta'--certainly; dekhila--saw.

TRANSLATION

He placed a pot of wine beside all this, and in the morning when Śrīvāsa Ṭhākura opened his door he saw this paraphernalia.
TEXT 41

TEXT

baṭa baṭa loka saba ānila bolāiyā sabāre kahe śrīvāsa hāsiyā hāsiyā

SYNONYMS

baṭa baṭa--respectable; loka--persons; saba--all; ānila--brought them; bolāiyā--causing to be called; sabāre--to everyone; kahe--addresses; śrīvāsa--Śrīvāsa Ṭhākura; hāsiyā hāsiyā--while smiling.

TRANSLATION

Śrīvāsa Ṭhākura called for all the respectable gentlemen of the neighborhood and smilingly addressed them as follows.

TEXT 42

TEXT

nitya rātre kari āmi bhavānī-pūjana āmāra mahimā dekha, brāhmaṇa-sajjana

SYNONYMS

nitya rātre--every night; kari--I do; āmi--I; bhavānī-pūjana--worship of Bhavānī, the wife of Lord Śiva; āmāra--my; mahimā--glories; dekha--you see; brāhmaṇa-sat-jana--all respectable brāhmaṇas.

TRANSLATION

"Gentlemen, every night I worship the goddess Bhavānī. Since the paraphernalia for the worship is present here, now all you respectable brāhmaṇas and members of the higher castes can understand my position."

PURPORT

According to the Vedic system there are four castes--the brāhmaṇas, kṣatriyas, vaiśyas and śūdras--and below them are the pañcamas, who are lower than the śūdras. The higher castes--the brāhmaṇas, the kṣatriyas and even the vaiśyas--were known as brāhmaṇa-saj-jana. The brāhmaṇas especially were known as sajjana, or respectable gentlemen who guided the entire society. If there were disputes in the village, people would approach these respectable brāhmaṇas to settle them. Now it is very difficult to find such brāhmaṇas and saj-janas, and thus every village and town is so disrupted that there is no peace and happiness anywhere. To revive a fully cultured civilization, the scientific division of society into brāhmaṇas, kṣatriyas, vaiśyas and śūdras must be introduced all over the world. Unless some people are trained as brāhmaṇas, there cannot be peace in human society.

TEXT 43

TEXT
Then all the assembled gentlemen exclaimed, "What is this? What is this? Who has performed such mischievous activities? Who is that sinful man?"

They called for a sweeper, who threw all the items of worship far away and cleansed the place by mopping it with a mixture of water and cow dung.

The men in Vedic society who engage in public sanitary activities like picking up stool and sweeping the street are called hādis. Sometimes they are untouchable, especially when engaged in their profession, yet such hādis also have the right to become devotees. This is established by Śrī Bhagavad-gītā (9.32), where the Lord declares:

"O son of Prthū, those who take shelter in Me, though they be of lower birth—women, vaiṣyās [merchants], as well as śūdras [workers]—can approach the supreme destination."

There are many untouchables of the lower caste in India, but according to Vaiṣṇava principles everyone is welcome to accept this Kṛṣṇa consciousness movement on the spiritual platform of life and thus be freed from trouble. Equality or fraternity on the material platform is impossible.
When Lord Caitanya declares, "tṛṇād api su-nīcena taror iva sahiṣṭunā, He indicates that one must be above the material conception of life. When one thoroughly understands that he is not the material body but a spiritual soul, he is even humbler than a man of the lower castes, for he is spiritually elevated. Such humility, in which one thinks himself lower than the grass, is called su-nīcatva, and being more tolerant than a tree is called sahiṣṭutva, forbearance. Being situated in devotional service, not caring for the material conception of life, is called amānitva, indifference to material respect; yet a devotee thus situated is called māna-da, for he is prepared to give honor to others without hesitation.

Mahatma Gandhi started the hari-jana movement to purify the untouchables, but he was a failure because he thought that one could become a hari-jana, a personal associate of the Lord, through some kind of material adjustment. That is not possible. Unless one fully realizes that he is not the body but a spiritual soul, there is no question of his becoming a hari-jana. Those who do not follow in the footsteps of Lord Caitanya Mahāprabhu and His disciplic succession cannot distinguish between matter and spirit, and therefore all their ideas are but a mixed-up hodgepodge of problems. They are virtually lost in the bewildering network of Māyādevī.

**TEXT 45**

**TEXT**

tina dina rahī sei gopāla-cāpāla sarvāṅge ha-ila kūṭha, vahe rakta-dhāra

**SYNONYMS**

tina dina--three days; rahī'--remaining in that way; sei--that; gopāla-cāpāla--of the name Gopāla Cāpāla; sarvāṅge--all over the body; ha-ila--became visible; kūṭha--leprosy; vahe--discharging; rakta-dhāra--a flow of blood.

**TRANSLATION**

After three days, leprosy attacked Gopāla Cāpāla, and blood oozed from sores all over his body.

**TEXT 46**

**TEXT**

sarvāṅga beḍila kīte, kāte nirantara asahya vedanā, duḥkhe jvalaye antara

**SYNONYMS**

sarva-aṅga--all over the body; beḍila--became covered; kīte--by insects; kāte--biting; nirantara--always; asahya--unbearable; vedanā--pain; duḥkhe--in unhappiness; jvalaye--burns; antara--without cessation.

**TRANSLATION**

...
Incessantly covered with germs and insects biting him all over his body, Gopala Capa felt unbearable pain. His entire body burned in distress.

**TEXT 47**

**TEXT**

ganga-ghate vrksa-tale rahe ta' vasiya
eka dina bale kichu prabhuke dekhiya

**SYNONYMS**

ganga-ghate—on the bank of the Ganges; vrksa-tale—underneath a tree; rahe—remains; ta'—certainly; vasiya—sitting; eka dina—one day; bale—says; kichu—something; prabhu—Lord; dekhiya—seeing.

**TRANSLATION**

Since leprosy is an infectious disease, Gopala Capa left the village to sit down on the bank of the Ganges underneath a tree. One day, however, he saw Caitanya Mahaprabhu passing by and spoke to Him as follows.

**TEXT 48**

**TEXT**

grama-sambandhe ami tomar matala
bhagina, mui kustha-vyadhite hanachi vyakula

**SYNONYMS**

grama-sambandhe—in a village relationship; ami—I (am); tomar—Your; matala—maternal uncle; bhagina—nephew; mui—I; kustha-vyadhite—by the disease of leprosy; hanachi—have become; vyakula—too much afflicted.

**TRANSLATION**

"My dear nephew, I am Your maternal uncle in our village relationship. Please see how greatly this attack of leprosy has afflicted me.

**TEXT 49**

**TEXT**

loka saba udbharte tomar avatara
munhi ba'ha dukhi, more karaha udbhara

**SYNONYMS**

loka—people; saba—all; udbharte—to deliver; tomar—Your; avatara—incarnation; munhi—I (am); ba'ha—very; dukhi—unhappy; more—unto me; karaha—please do; udbhara—deliverance.

**TRANSLATION**
"As an incarnation of God, You are delivering so many fallen souls. I am also a greatly unhappy fallen soul. Kindly deliver me by Your mercy."

PURPORT

It appears that although Gopāla Cāpāla was sinful, talkative and insulting, he nevertheless had the qualification of simplicity. Thus he believed Caitanya Mahāprabhu to be the incarnation of the Supreme Personality of Godhead who had come to deliver all fallen souls, and he appealed for his own deliverance, seeking the mercy of the Lord. He did not know, however, that the deliverance of the fallen does not consist of curing their bodily diseases, although it is also a fact that when a man is delivered from the material clutches his material bodily diseases are automatically cured. Gopāla Cāpāla simply wanted to be delivered from the bodily sufferings of leprosy, but Śrī Caitanya, although accepting his sincere appeal, wanted to inform him of the real cause of suffering.

TEXT 50

TEXT

eta śuni' mahāprabhura ha-ila kruddha mana krodhāveše bale tāre tarjana-vacana

SYNONYMS

eta--thus; śuni'--hearing; mahāprabhura--of Lord Śrī Caitanya Mahāprabhu; ha-ila--there was; kruddha--angry; mana--mind; krodha-āveše--out of intense anger; bale--says; tāre--unto him; tarjana--chastising; vacana--words.

TRANSLATION

Hearing this, Caitanya Mahāprabhu appeared greatly angry, and in that angry mood He spoke some words chastising him.

TEXT 51

TEXT

are pāpi, bhakta-dveṣi, tore na uddhārimu koṭi-janma ei mate kīḍāya khāoyāimu

SYNONYMS

āre--O; pāpi--you sinful person; bhakta-dveṣi--envious of devotees; tore--you; nā uddhārimu--I shall not deliver; koṭi-janma--for ten million births; ei mate--in this way; kīḍāya--by the germs; khāoyāimu--I shall cause you to be bitten.

TRANSLATION

"O sinful person, envious of pure devotees, I shall not deliver you! Rather, I shall have you bitten by these germs for many millions of years.

PURPORT
We should note herein that all our sufferings in this material world, especially from disease, are due to our past sinful activities. And of all sinful activities, actions directed against a pure devotee out of sheer envy are considered extremely severe. Sri Caitanya Mahaprabhu wanted Gopala Capala to understand the cause of his suffering. Any person who disturbs a pure devotee engaged in broadcasting the holy name of the Lord is certainly punished like Gopala Capala. This is the instruction of Sri Caitanya Mahaprabhu. As we shall see, one who offends a pure devotee can never satisfy Caitanya Mahaprabhu unless and until he sincerely regrets his offense and thus rectifies it.

TEXT 52

TEXT

śrīvāse karāili tui bhavānī-pūjana
goṭi janma habe tora raurave patana

SYNONYMS

śrīvāse--unto śrīvāsa Thākura; karāili--you have caused to do; tui--you; bhavānī-pūjana--worshiping the goddess Bhavānī; koṭi janma--for ten million births; habe--there will be; tora--your; raurave--in hell; patana--fall down.

TRANSLATION

"You have made śrīvāsa Thākura appear to have been worshiping the goddess Bhavānī. Simply for this offense, you will have to fall down into hellish life for ten million births.

PURPORT

There are many tantric followers who practice the black art of worshiping the goddess Bhavānī in a crematorium, wishing to eat meat and drink wine. Such fools also consider this bhavānī-pūjā as good as worship of Lord Kṛṣṇa in devotional service. Such abominable tantric activities performed by so-called svāmīs and yogīs are herein condemned, however, by Lord Caitanya Mahaprabhu. He declares that such bhavānī-pūjā for drinking wine and eating meat quickly plunges one into hellish life. The method of worship itself is already hellish, and its results must also be hellish and nothing more.

Many rascals say that whatever way one accepts, one will ultimately reach Brahman. Yet we can see from this verse how such persons reach Brahman. Brahman spreads everywhere, but appreciation of Brahman in different objects leads to different results. In the Bhagavad-gītā (4.11) the Lord says, ye yathā mām prapadyante tāṁs tathaiva bhajāmy aham: "I reward everyone according to his surrender unto Me." Māyāvādīs certainly realize Brahman in certain aspects, but realization of Brahman in the aspects of wine, women and meat is not the same realization of Brahman that devotees achieve by chanting, dancing and eating prasāda. Māyāvādī philosophers, being educated in paltry knowledge, think all sorts of Brahman realization one and the same and do not consider varieties. But although Kṛṣṇa is everywhere, by His inconceivable potency He is simultaneously not everywhere. Thus the Brahman realization of the tantric cult is not the same Brahman realization as that of pure devotees. Unless one reaches the highest point of Brahman realization, Kṛṣṇa consciousness, he is
punishable. All people except Kṛṣṇa conscious devotees are to some proportion pāṇḍits, or demons, and thus they are punishable by the Supreme Lord, the Personality of Godhead, as stated below.

TEXT 53

TEXT

pāṇḍi saṁhārite mora ei avatāra
pāṇḍi saṁhāri' bhakti karimu pracāra

SYNONYMS

pāṇḍi--demons, atheists; saṁhārite--to kill; mora--My; ei--this; avatāra--incarnation; pāṇḍi--atheist; saṁhāri'--killing; bhakti--devotional service; karimu--I shall do; pracāra--preaching.

TRANSLATION

"I have appeared in this incarnation to kill the demons [pāṇḍits] and, after killing them, to preach the cult of devotional service."

PURPORT

Lord Caitanya's mission is the same as that of Lord Kṛṣṇa, as He states in the Bhagavad-gītā (4.7-8):

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyyutthānād adharmasya
tadātmānaṁ sṛjāmy aham

paritrāṇaṁ sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthirānāṁ
dsambhāvāṁ yuge yuge

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion--at that time I descend Myself. In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium"

As explained here, the real purpose of an incarnation of Godhead is to kill the atheists and maintain the devotees. He does not say, like so many rascal incarnations, that both atheists and devotees are on the same platform. Śrī Caitanya Mahāprabhu, or Lord Śrī Kṛṣṇa, the real Personality of Godhead, does not advocate such an idea.

Atheists are punishable, whereas devotees are to be protected. To maintain this principle is the mission of all avatāras, or incarnations. One must therefore identify an incarnation by His activities, not by popular votes or mental concoctions. Śrī Caitanya Mahāprabhu gave protection to devotees and killed many demons in the course of His preaching work. He specifically mentioned that the Māyāvādī philosophers are the greatest demons. Therefore He warned all others not to hear the Māyāvāda philosophy. Māyāvādi-bhāṣya śunile
haya sarva-nāśa. Simply by hearing the Māyāvāda interpretation of the śāstras, one is doomed (Cc. Madhya 6.169).

TEXT 54

TEXT

etal bali' gelā prabhu karite gaṅgā-snāna
sei pāpī duḥkha bhoge, nā yāya parāṇa

SYNONYMS

etal bali'-saying this; gelā--went away; prabhu--the Lord; karite--to take; gaṅgā-snāna--a bath in the Ganges; sei--that; pāpī--sinful man; duḥkha--pains; bhoge--suffers; nā--not; yāya--go away; parāṇa--the life.

TRANSLATION

After saying this, the Lord left to take His bath in the Ganges, and that sinful man did not give up his life but continued to suffer.

PURPORT

It appears that an offender to a Vaiṣṇava continues to suffer and does not give up his life. We have actually seen that a great vaiṣṇava-aparādhī is continuously suffering so much that it is difficult for him to move, and yet he does not die.

TEXTS 55-56

TEXT

sannyāsa kariyā yabe prabhu nīlācale gelā
tathā haite yabe kuliya grāme āilā
tabe sei pāpī prabhura la-ila śaraṇa
hitā upadeśā kaila ha-iyā karuṇa

SYNONYMS

sannyāsa kariyā--after accepting the renounced order of life; yabe--when; prabhu--Lord Caitanya Mahāprabhu; nīlācale--to Jagannātha Purī; gelā--went; tathā haite--from there; yabe--when; kuliya--of the name Kuliya; grāme--to the village; āilā--came back; tabe--at that time; sei--that; pāpī--sinful man; prabhura--of the Lord; la-ila--took; śaraṇa--shelter; hita--beneficial; upadeśa--advice; kaila--gave; ha-iyā--becoming; karuṇa--merciful.

TRANSLATION

When Śrī Caitanya, after accepting the renounced order of life, went to Jagannātha Purī and then came back to the village of Kuliya, upon His return that sinful man took shelter at the Lord's lotus feet. The Lord, being merciful to him, gave him instructions for his benefit.

PURPORT
Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, in his Anubhāṣya, has given the following note in connection with the village Kuliyā. The village originally known as Kuliyā has developed into what is now the city of Navadvīpa. In various authorized books like Bhakti-ratnakara, Caitanya-carita-mahākāvyā, Caitanya-candrodaya-nāṭaka and Caitanya-bhāgavata it is mentioned that the village Kuliyā is on the western side of the Ganges. Even now, within the area known as Koladvīpa, there is a place known as kuliāra gaṇja and a place called kuliāra dāha, both within the jurisdiction of the present municipality of Navadvīpa. In the time of Lord Caitanya Mahāprabhu there were two villages, named Kuliyā and Pāhādapura, on the western side of the Ganges, both belonging to the jurisdiction of Bāhiradvīpa. At that time the place on the eastern side of the Ganges now known as Antardvīpa was known as Navadvīpa. At Śrī Māyāpur that place is still known as Dvīpera Māṭha. There is another place of the name Kuliyā near Kāṇcaḍāpāḍā, but it is not the same Kuliyā mentioned here. It cannot be accepted as aparādha-bhājanera pāṭa, or the place where the offense was excused, for that occurred in the above-mentioned Kuliyā on the western side of the Ganges. For business reasons many envious persons oppose excavation of the real place, and sometimes they advertise unauthorized places as the authorized one.

TEXTS 57-58

TEXT

śrīvāsa paṇḍitera sthāne āche aparādha
tathā yāha, teḥno yadi kareṇa prasāda

tabe tora habe ei pāpa-vimocana
yadi punaḥ aiche nāhi kara ācaraṇa

SYNONYMS

śrīvāsa paṇḍitera--of Śrīvāsa Ṭhākura; sthāne--at the lotus feet; āche--there is; aparādha--offense; tathā--there; yāha--go; teḥno--he; yadi--if; kareṇa--does; prasāda--blessings; tabe--then; tora--your; habe--there will be; ei--this; pāpa-vimocana--immunity from sinful reaction; yadi--if; punaḥ--again; aiche--such; nāhi kara--you do not commit; ācaraṇa--behavior.

TRANSLATION

"You have committed an offense at the lotus feet of Śrīvāsa Ṭhākura," the Lord said. "First you must go there and beg for his mercy, and then if he gives you his blessings and you do not commit such sins again, you will be freed from these reactions."

TEXT 59

TEXT

tabe vipra la-ila āsi śrīvāsa śaraṇa
tānhāra kṛpāya haila pāpa-vimocana

SYNONYMS
tabe--after that; vipra--the brähmaṇa (Gopāla Cāpāla); la-ila--took shelter; āsi--coming; śrīvāsa--Śrīvāsa Ṭhākura; saraṇa--shelter of his lotus feet; tānhāra kṛpāya--by his mercy; haila--became; pāpa-vimocana--free from all sinful reaction.

TRANSLATION

Then the brähmaṇa, Gopāla Cāpāla, went to Śrīvāsa Ṭhākura and took shelter of his lotus feet, and by Śrīvāsa Ṭhākura's mercy he was freed from all sinful reactions.

TEXT 60

TEXT
ära eka vipra āila kīrtana dekhite
dvāre kapāta,----nā pāila bhitare yāite

SYNONYMS
ära--another; eka--one; vipra--brähmaṇa; āila--came; kīrtana--chanting of the Hare Kṛṣṇa mantra; dekhite--to see; dvāre--in the gateway; kapāta--the door (being closed); nā pāila--did not get; bhitare--inside; yāite--to go.

TRANSLATION

Another brähmaṇa also came to see the kīrtana performance, but the door was closed, and he could not enter the hall.

TEXT 61

TEXT
phiri' gela vipra ghare mane duḥkha pāṇā
āra dina prabhuke kahe gaṅgāya lāga pāṇā

SYNONYMS
phiri' gela--went back; vipra--the brähmaṇa; ghare--to his home; mane--within his mind; duḥkha--unhappiness; pāṇā--getting; āra dina--the next day; prabhuke--unto the Lord; kahe--says; gaṅgāya--on the bank of the Ganges; lāga--touch; pāṇā--getting.

TRANSLATION

He returned home with an unhappy mind, but on the next day he met Lord Caitanya on the bank of the Ganges and spoke to Him.

TEXT 62

TEXT
śāpiba tomāre muṇi, pāṇāchi mano-duḥkha
paitā chiṇḍiyā śāpe pracaṇḍa durmukha
SYNONYMS

śapiba--I shall curse; tomāre--You; muñi--I; pānāchi--I have; manaḥ-duḥkha--mentally very much aggrieved; paitā--sacred thread; chāndīyā--breaking; śāpe--cursing; pracāṇḍa--fiercely; durmukha--one who speaks harshly.

TRANSLATION

That brāhmaṇa was expert in talking harshly and cursing others. Thus he broke his sacred thread and declared, "I shall now curse You, for Your behavior has greatly aggrieved me."

TEXT 63

TEXT

saṁsāra-sukha tomāra ha-uka vināśa
śāpa śuni' prabhura citte ha-ila ullāsa

SYNONYMS

saṁsāra-sukha--material happiness; tomāra--Your; ha-uka--may it become; vināśa--all vanquished; śāpa śuni'--hearing this curse; prabhura--of the Lord; citte--within His mind; ha-ila--there was; ullāsa--jubilation.

TRANSLATION

The brāhmaṇa cursed the Lord, "You shall be bereft of all material happiness!" When the Lord heard this, He felt great jubilation within Himself.

TEXT 64

TEXT

prabhura śāpa-vārtā yei śune śraddhāvān
brahma-śāpa haite tāra haya paritrāṇa

SYNONYMS

prabhura--of the Lord; śāpa-vārtā--the incident of the curse; yei--anyone who; śune--hears; śraddhāvān--with affection; brahma-śāpa--cursing by a brāhmaṇa; haite--from; tāra--his; haya--becomes; paritrāṇa--deliverance.

TRANSLATION

Any faithful person who hears of this brāhmaṇa's cursing Lord Caitanya is delivered from all brahminical curses.

PURPORT

One should know with firm conviction that the Lord, being transcendental, is never subject to any curse or benediction. Only ordinary living entities are subjected to curses and the punishments of Yamarāja. As the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu is beyond such punishments and benedictions. When one understands this fact with faith and love, he
personally becomes free from all curses uttered by brāhmaṇas or anyone else. This incident is not mentioned in the Caitanya-bhāgavata.

TEXT 65

TEXT

mukunda-dattere kaila danda-parasāda
khaṇḍila tāhāra cittera saba avasāda

SYNONYMS

mukunda-dattere--unto Mukunda Datta; kaila--did; danda--punishment; parasāda--benediction; khaṇḍila--vanquished; tāhāra--his; cittera--of the mind; saba--all kinds of; avasāda--depressions.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu blessed Mukunda Datta with punishment and in that way vanquished all his mental depression.

PURPORT

Mukunda Datta was once forbidden to enter the association of Śrī Caitanya Mahāprabhu because of his mixing with the Māyāvādī impersonalists. When Lord Caitanya manifested His mahā-prakāśa, He called all the devotees one after another and blessed them, while Mukunda Datta stood outside the door. The devotees informed the Lord that Mukunda Datta was waiting outside, but the Lord replied, "I shall not soon be pleased with Mukunda Datta, for he explains devotional service among devotees, but then he goes to Māyāvādīs to hear from them the Yoga-vāsiṣṭha-rāmāyaṇa, which is full of Māyāvāda philosophy. For this I am greatly displeased with him." Hearing the Lord speak in that way, Mukunda Datta, standing outside, was exceedingly glad that the Lord would at some time be pleased with him, although He was not pleased at that moment. But when the Lord understood that Mukunda Datta was going to give up the association of the Māyāvādīs for good, He was pleased, and He at once called to see Mukunda. Thus He delivered him from the association of the Māyāvādīs and gave him the association of pure devotees.

TEXT 66

TEXT

ācārya-gosānire prabhu kare guru-bhakti
tāhāte ācārya baḍa haya duḥkha-mati

SYNONYMS

ācārya-gosānire--unto Advaita Ācārya; prabhu--the Lord; kare--does; guru-bhakti--offering respects like a spiritual master; tāhāte--in that way; ācārya--Advaita Ācārya; baḍa--very; haya--becomes; duḥkha-mati--aggrieved.

TRANSLATION
Lord Caitanya respected Advaita Ācārya as His spiritual master, but Advaita Ācārya Prabhu was greatly aggrieved by such behavior.

TEXT 67

TEXT

bhaṅgī kari' jñāna-mārga karila vyākhyāna
krodhāveṣe prabhu tāre kaila avajñāna

SYNONYMS

bhaṅgī kari'--doing it in fun; jñāna-mārga--the path of philosophical speculation; karila--did; vyākhyāna--explanation; krodhāveṣe--in the mood of anger; prabhu--the Lord; tāre--to Him; kaila--did; avajñāna--disrespect.

TRANSLATION

Thus He whimsically began to explain the path of philosophical speculation, and the Lord, in His anger, seemingly disrespected Him.

TEXT 68

TEXT

tabe ācārya-gosāñira ānanda ha-ila
lajjita ha-iya prabhu prasāda karila

SYNONYMS

tabe--at that time; ācārya-gosāñira--of Advaita Ācārya; ānanda--pleasure; ha-ila--aroused; lajjita--ashamed; ha-iya--becoming; prabhu--the Lord; prasāda--benediction; karila--offered.

TRANSLATION

At that time Advaita Ācārya was greatly pleased. The Lord understood this, and He was somewhat ashamed, but He offered Advaita Ācārya His benediction.

PURPORT

Advaita Ācārya was a disciple of Mādhavendra Purī,Īśvara Purī's spiritual master. Therefore Īśvara Purī, the spiritual master of Śrī Caitanya Mahāprabhu, was Advaita Ācārya's Godbrother. As such, Śrī Caitanya Mahāprabhu treated Advaita Ācārya as His spiritual master, but Śrī Advaita Ācārya did not like this behavior of Lord Caitanya, for He wanted to be treated as His eternal servant. Advaita Prabhu's aspiration was to be a servant of the Lord, not His spiritual master. He therefore devised a plan to antagonize the Lord. He began to explain the path of philosophical speculation in the midst of some unfortunate Māyāvādīs, and when Lord Caitanya Mahāprabhu heard about this, He immediately went there and in a very angry mood began to beat Advaita Ācārya. At that time, Advaita Ācārya, greatly pleased, began to dance, saying, "Just see how My desire has now been fulfilled! Lord Caitanya Mahāprabhu used to treat Me honorably for so long, but now He is treating Me neglectfully. This is My reward. His affection for Me is so great that He wanted to save Me from
the hands of the Māyāvādīs.” Hearing this statement, Lord Caitanya Mahāprabhu was somewhat ashamed, but He was very much pleased with Advaita Ācārya.

TEXT 69

TEXT

murāri-gupta-mukhe śuni' rāma-guṇa-grāma
lalāte likhila tānra 'rāmadāsa' nāma

SYNONYMS

murāri-gupta--of Murāri Gupta; mukhe--from the mouth; śuni'--hearing; rāma--of Lord Rāmacandra; guṇa-grāma--glories; lalāte--on the forehead; likhila--wrote; tānra--of Murāri Gupta; rāma-dāsa--the eternal servant of Lord Rāmacandra; nāma--the name.

TRANSLATION

Murāri Gupta was a great devotee of Lord Rāmacandra. When Lord Caitanya heard Lord Rāmacandra's glories from his mouth, He immediately wrote on his forehead "rāmadāsa" [the eternal servant of Lord Rāmacandra].

TEXT 70

TEXT

śrīdhharera lauha-pātre kaila jala-pāna
samasta bhaktere dila iṣṭa vara-dāna

SYNONYMS

śrīdhharera--of Śrīdhara; lauha-pātre--from the iron pot; kaila--did; jala-pāna--drinking of water; samasta--all; bhaktere--to the devotees; dila--gave; iṣṭa--desired; vara-dāna--benediction.

TRANSLATION

Once Lord Caitanya Mahāprabhu went to the house of Śrīdhara after kīrtana and drank water from his damaged iron pot. Then He bestowed His benediction upon all the devotees according to their desires.

PURPORT

After the mass nagara-saṅkīrtana in protest against the magistrate Chand Kazi, the Kazi was converted to a devotee. Then Śrī Caitanya Mahāprabhu returned with His saṅkīrtana party to the house of Śrīdhara, and Chand Kazi followed Him. All the devotees rested there for some time and drank water from Śrīdhara’s damaged iron pot. The Lord accepted the water because the pot belonged to a devotee. Chand Kazi then returned home. The place where they rested is still situated on the northeastern side of Māyāpur, and it is known as kīrtana-viśrāma-sthāna, "the resting place of the kīrtana party."
haridāsa ṭhākurere karila prasāda
ācārya-sthāne mātāra khanḍāila aparādha

SYNONYMS

haridāsa ṭhākurere--unto Haridāsa Ṭhākura; karila--did; prasāda--benediction; ācārya-sthāne--in the home of Advaita Ācārya; mātāra--of Śacīmātā; khanḍāila--vanquished; aparādha--the offense.

TRANSLATION

After this incident the Lord blessed Haridāsa Ṭhākura and vanquished the offense of His mother at the home of Advaita Ācārya.

PURPORT

On the mahā-prakāśa day, Lord Caitanya Mahāprabhu embraced Haridāsa Ṭhākura and informed him that he was none other than an incarnation of Prahlāda Mahārāja. When Viśvarūpa took sannyāsa, Śacīmātā thought that Advaita Ācārya had persuaded Him to do so. Therefore she accused Him of this, which was an offense at Advaita Ācārya's lotus feet. Later Lord Caitanya induced His mother to take the dust of Advaita Ācārya's lotus feet, and thus her vaiṣṇava-aparādha was nullified.

TEXT 72

TEXT

bhakta-gaṇe prabhu nāma-mahimā kahila
śuniyā paḍuyā tāhān artha-vāda kaila

SYNONYMS

bhakta-gaṇe--unto the devotees; prabhu--the Lord; nāma-mahimā--glories of the holy name; kahila--explained; śuniyā--hearing; paḍuyā--the students; tāhān--there; artha-vāda--interpretation; kaila--did.

TRANSLATION

Once the Lord explained the glories of the holy nāme to the devotees, but some ordinary students who heard Him fashioned their own interpretation.

TEXT 73

TEXT

name stuti-vāda śuni' prabhura haila duḥkha
sabāre niṣedhila,----ihāra nā dekhiha mukha

SYNONYMS

nāme--in the holy name of the Lord; stuti-vāda--exaggeration; śuni'--hearing; prabhura--of the Lord; haila--became; duḥkha--aggrieved; sabāre--unto
everyone; niṣedhila--warned; ihāra--of him; nā--do not; dekhiha--see; mukha--face.

TRANSLATION

When a student interpreted the glories of the holy name as a prayer of exaggeration, Śrī Caitanya Mahāprabhu, greatly unhappy, immediately warned everyone not to see the student's face henceforward.

PURPORT

When Śrī Caitanya Mahāprabhu explained the glories of the transcendental potency of the Lord's holy name, the Hare Kṛṣṇa mahā-mantra, one unfortunate student said that such glorification of the holy name was an exaggeration in the śāstras to induce people to take to it. In this way the student interpreted the glories of the holy name. This is called artha-vāda, and it is one of the ten offenses at the lotus feet of the holy name of the Lord. There are many kinds of offenses, but the offense known as nāma-aparādha, an offense at the lotus feet of the holy name, is extremely dangerous. The Lord therefore warned everyone not to see the face of the offender. He immediately took a bath in the Ganges with all His clothes to teach everyone to avoid such a nāma-aparādha. The holy name is identical with the Supreme Personality of Godhead. There is no difference between the person God and His holy name. This is the absolute position of the Supreme Personality of Godhead. Therefore one who distinguishes between the Lord and His name is called a pāśaṇḍī, or nonbeliever, an atheistic demon. Glorification of the holy name is glorification of the Supreme Personality of Godhead. One should never attempt to distinguish between the Lord and His name or interpret the glories of the holy name as mere exaggerations.

TEXT 74

TEXT

sagāne sacele giyā kaila gaṅgā-śnāna
bhaktira mahimā tāhāṅ karila vyākhyāna

SYNONYMS

sa-gaṇe--with His followers; sa-cele--without leaving the clothes; giyā--going; kaila--did; gaṅgā-śnāna--bathing in the Ganges; bhaktira--of devotional service; mahimā--glories; tāhāṅ--there; karila--did; vyākhyāna--explanation.

TRANSLATION

Without even changing His garments, Lord Caitanya took a bath in the Ganges with His companions. There He explained the glories of devotional service.

TEXT 75

TEXT

jñāna-karma-yoga-dharme nahe kṛṣṇa vaśa
kṛṣṇa-vaśa-hetu eka----prema-bhakti-rasa
SYNONYMS

jñāna--the path of speculative knowledge; karma--fruitive activities; yoga--the process of controlling the senses; dharma--in the activities, in such an occupation; nahe--is not; kṛṣṇa--Lord Kṛṣṇa; vaśa--pleased; kṛṣṇa--of Lord Kṛṣṇa; vaśa--for the pleasure; hetu--reason; eka--one; prema--love; bhakti--devotional service; rasa--such a mellow.

TRANSLATION

"By following the paths of speculative philosophical knowledge, fruitive activity or mystic yoga to control the senses, one cannot satisfy Kṛṣṇa, the Supreme Lord. Unalloyed devotional love for Kṛṣṇa is the only cause for the Lord's satisfaction.

TEXT 76

TEXT

na sādhayati mām yogo
na sāṅkhyāṁ dharma uddhava
na svādhyāyas tapas tyāgo
yathā bhaktiṁ mamorjitā

SYNONYMS

na--never; sādhayati--causes to remain satisfied; mām--Me; yogāḥ--the process of control; na--nor; sāṅkhyam--the process of gaining philosophical knowledge about the Absolute Truth; dharmaḥ--such an occupation; uddhavaḥ--My dear Uddhava; na--nor; svādhyaḥ--study of the Vedas; tapah--austerities; tyāgaḥ--renunciation, acceptance of sannyāsa, or charity; yathā--as much as; bhaktiḥ--devotional service; mām--unto Me; ãrjitā--developed.

TRANSLATION

"[The Supreme Personality of Godhead, Kṛṣṇa, said:] 'My dear Uddhava, neither through aṣṭāṅga-yoga [the mystic yoga system to control the senses], nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through practice of austerities, nor through charity, nor through acceptance of sannyāsa can one satisfy Me as much as one can by developing unalloyed devotional service unto Me.'"

PURPORT

Karmīs, jñānīs, yogīs, tapasvīs and students of Vedic literature who do not have Kṛṣṇa consciousness simply beat around the bush and do not get any final profit because they have no clear knowledge of the Supreme Personality of Godhead. Nor do they have faith in approaching Him by discharging devotional service, although everywhere such service is repeatedly emphasized, as it is in this verse from Śrīmad-Bhāgavatam (11.14.20). The Bhagavad-gītā (Bg. 18.55) also declares, bhaktiyā mām abhijānāti yāvān yaś cāsmi tattvataḥ: "One can understand the Supreme Personality as He is only by devotional service." If one wants to understand the Supreme Personality factually, he must take to the path of devotional service and not waste time in profitless philosophical speculation, fruitive activity, mystic yogic practice or severe austerity and
Penance. Elsewhere in the Bhagavad-gītā (12.5) the Lord confirms, kleśo 'dhitatakas teṣām avyaktāsakta-cetasām: "For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome." People who are attached to the impersonal feature of the Lord are obliged to take great trouble, yet nevertheless they cannot understand the Absolute Truth. As explained in Śrīmad-Bhāgavatam (1.2.11), brahmeti paramātmeti bhagavān iti śabdyate. Unless one understands the Supreme Personality of Godhead, the original source of both Brahmā and Paramātma, one is still in darkness about the Absolute Truth.

TEXT 77

TEXT

murāri ke kha tumī krṣṇa vaśa kailā
śuniyā murāri śloka kahite lāgilā

SYNONYMS

murāri--unto Murāri; kha--says; tumī--you; krṣṇa--Lord Kṛṣṇa; vaśa--satisfied; kaila--made; śuniyā--hearing; murāri--of the name Murāri; śloka--verse; kahite--to speak; lāgilā--began.

TRANSLATION

Lord Caitanya then praised Murāri Gupta, saying, "You have satisfied Lord Kṛṣṇa." Hearing this, Murāri Gupta quoted a verse from Śrīmad-Bhāgavatam.

TEXT 78

TEXT

kvāham daridraḥ pāpīyān
kva krṣṇah śrī-ṇiketanah
brahma-bandhur iti smāhaṁ
bāhubhyāṁ parirambhitaḥ

SYNONYMS

kvā--whereas; aham--I (am); daridraḥ--very poor; pāpīyān--sinful; kva--whereas; krṣṇaḥ--the Supreme Personality of Godhead; śrī-ṇiketanah--the shelter of the goddess of fortune; brahma-bandhuḥ--a caste brāhmaṇa without brahmīcical qualifications; iti--thus; smā--certainly; aham--I (am); bāhubhyāṁ--by the arms; parirambhitaḥ--embraced.

TRANSLATION

" 'Since I am but a poor, sinful brahma-bandhu, not brahmīcically qualified although born in a brāhmaṇa family, and You, Lord Kṛṣṇa, are the shelter of the goddess of fortune, it is simply wonderful, my dear Lord Kṛṣṇa, that You have embraced me with Your arms.' "

PURPORT
This is a verse from Śrīmad-Bhāgavatam (10.81.16) spoken by Sudāmā Vipra in the presence of Lord Śrī Kṛṣṇa. This and the previous verse quoted from Śrīmad-Bhāgavatam clearly indicate that although Kṛṣṇa is so great that it is not possible for anyone to satisfy Him, He exhibits His greatness by being personally satisfied even with one who is disqualified from so many angles of vision. Sudāmā Vipra was born in a family of brahmanas, and he was a learned scholar and a class friend of Kṛṣṇa's, yet he considered himself unfit to be strictly called a brāhmaṇa. He called himself a brahma-bandhu, meaning "one born in a brāhmaṇa family but not brahminically qualified." Because of His great respect for brāhmaṇas, however, Kṛṣṇa embraced Sudāmā Vipra, although he was not a regular brāhmaṇa but a brahma-bandhu, or friend of a brāhmaṇa family. Murāri Gupta could not be called even a brahma-bandhu because he was born of a vaidya family and according to the social structure was therefore considered a śūdra. But Kṛṣṇa bestowed special mercy upon Murāri Gupta because he was a beloved devotee of the Lord, as stated by Śrī Caitanya Mahāprabhu. The purport of Śrī Bhaktisiddhānta Sarasvatī Ṭhākura's elaborate discussion of this subject is that no qualification in this material world can satisfy the Supreme Personality of Godhead, Kṛṣṇa, yet everything becomes successful simply through development of devotional service to the Lord.

The members of the International Society for Krishna Consciousness cannot even call themselves brahma-bandhus. Therefore our only means for satisfying Kṛṣṇa is to pursue the injunctions of Lord Śrī Caitanya Mahāprabhu, who says:

"Whomever you meet, instruct him on the teachings of Kṛṣṇa. In this way, on My order, become a spiritual master and deliver the people of this country." (Cc. Madhya 7.128) Simply trying to follow the orders of Śrī Caitanya Mahāprabhu, we speak to the people of the world about Bhagavad-gītā As It Is. This will make us qualified to satisfy the Supreme Personality of Godhead, Kṛṣṇa.

**TEXT 79**

**TEXT**

eka-dina prabhu saba bhakta-gaṇa laṅā
saṅkīrtana kari' vaise śrama-yukta haṅā
eka-dina--one day; prabhu--the Lord; saba--all; bhakta-gaṇa--devotees; laṅā--taking into company; saṅkīrtana--chanting the Hare Kṛṣṇa mantra; kari'--doing so; vaise--sat; śrama-yukta--feeling fatigued; haṅā--thus being.

**SYNONYMS**

**TRANSLATION**

One day the Lord performed saṅkīrtana with all His devotees, and when they were greatly fatigued they sat down.

**TEXT 80**

**TEXT**
eka āmra-bīja prabhu aṅgane ropila
tat-kṣaṇe jāmila vṛkṣa bāḍite lāgila

SYNONYMS

eka--one; āmra-bīja--seed of a mango; prabhu--the Lord; aṅgane--in the yard; ropila--sowed; tat-kṣaṇe--immediately; jāmila--fructified; vṛkṣa--a tree; bāḍite--to grow; lāgila--began.

TRANSLATION

The Lord then sowed a mango seed in the yard, and immediately the seed fructified into a tree and began to grow.

TEXT 81

TEXT

dekhite dekhite vṛkṣa ha-ila phalita
pākila aneka phala, sabei vismita

SYNONYMS

dekhite dekhite--as people were seeing; vṛkṣa--the tree; ha-ila--became; phalita--fully grown with fruits; pākila--ripened; aneka--many; phala--fruits; sabei--every one of them; vismita--struck with wonder.

TRANSLATION

As people looked on, the tree became fully grown, with fruits that fully ripened. Thus everyone was struck with wonder.

TEXT 82

TEXT

śata dui phala prabhu śīghra pāḍāila
prakṣālana kari' kṛṣṇe bhoga lāgāila

SYNONYMS

śata--hundred; dui--two; phala--fruits; prabhu--the Lord; śīghra--very soon; pāḍāila--caused to be picked up; prakṣālana--washing; kari'--doing; kṛṣṇe--to Lord Kṛṣṇa; bhoga--offering; lāgāila--made it so.

TRANSLATION

The Lord immediately picked about two hundred fruits, and after washing them He offered them to Kṛṣṇa to eat.

TEXT 83

TEXT

rakta-pīta-varṇa,----nāhi aṣṭhi-valkala
eka janera peṭa bhare khāile eka phala

SYNONYMS
rakta-pīta-varṇa--the mangoes were red and yellow in color; nāhi--there was none; aṣṭhi--seed; valkala--or skin; eka--one; janera--man's; peṭa--belly; bhare--filled up; khāile--if he would eat; eka--one; phala--fruit.

TRANSLATION
The fruits were all red and yellow, with no seed inside and no skin outside, and eating one fruit would immediately fill a man's belly.

PURPORT
In India a mango is considered best when it is red and yellow, its seed is very small, its skin is very thin, and it is so palatable that if a person eats one fruit he will be satisfied. The mango is considered the king of all fruits.

TEXT 84

TEXT
dekhiyā santuṣṭa hailā śacīra nandana
sabāke khāoyāla āge kariyā bhakṣaṇa

SYNONYMS
dekhiyā--seeing this; santuṣṭa--satisfied; hailā--became; śacīra--of mother Śacī; nandana--son; sabāke--everyone; khāoyāla--made to eat; āge--in the beginning; kariyā--doing; bhakṣaṇa--eating Himself.

TRANSLATION
Seeing the quality of the mangoes, the Lord was greatly satisfied, and thus after eating first, He fed all the other devotees.

TEXT 85

TEXT
aṣṭhi-valkala nāhi,----amṛta-rasamaya
eka phala khāile rase udara pūraya

SYNONYMS
aṣṭhi--seed; valkala--skin; nāhi--there is none; amṛta--nectar; rasa-maya--full of juice; eka--one; phala--fruit; khāile--if one eats; rase--with the juice; udara--belly; pūraya--fulfilled.

TRANSLATION
The fruits had no seeds or skins. They were full of nectarful juice and were so sweet that a man would be fully satisfied by eating only one.
In this way, fruits grew on the tree every day throughout the twelve months of the year, and the Vaiṣṇavas used to eat them, to the Lord's great satisfaction.

These are confidential pastimes of the son of Śaṅkara. Other than devotees, no one knows of this incident.

Nondevotees cannot believe this incident, yet the place where the tree grew still exists in Māyāpur. It is called Āmra-ghāṭa or Āma-ghāṭa.

In this way, fruits grew on the tree every day throughout the twelve months of the year, and the Vaiṣṇavas used to eat them, to the Lord's great satisfaction.

Nondevotees cannot believe this incident, yet the place where the tree grew still exists in Māyāpur. It is called Āmra-ghāṭa or Āma-ghāṭa.
TRANSLATION

In this way the Lord Performed saṅkīrtana every day, and at the end of saṅkīrtana there was a mango-eating festival every day for twelve months.

PURPORT

On principle, Lord Caitanya Mahāprabhu would distribute prasāda at the end of kīrtana performances. Similarly, the members of the Kṛṣṇa consciousness movement must distribute some prasāda to the audience after performing kīrtana.

TEXT 89

TEXT

kīrtana karite prabhu āila megha-gaṇa
āpana-ičchāya kaila megha nivāraṇa

SYNONYMS

kīrtana--saṅkīrtana; karite--performing; prabhu--the Lord; āila--there was; megha-gaṇa--bunches of clouds; āpana-ičchāya--by self-will; kaila--made; megha--of the clouds; nivāraṇa--stopping.

TRANSLATION

Once while Caitanya Mahāprabhu was performing kīrtana, clouds assembled in the sky, and the Lord, by His own will, immediately stopped them from pouring rain.

PURPORT

In this connection Śrīla Bhaktivinoda Ṭhākura says that once when Lord Caitanya was performing saṅkīrtana a short way from the village, some clouds appeared overhead. By the supreme will of the Lord, the clouds were asked to disperse, and they did. Because of this incident, that place is still known as Meghera-cara. Since the course of the Ganges has now changed, the village of the name Belapukhuriyā, which was formerly situated in a different place, called Tāraṇavāsa, has now become known as the Meghera-cara. The Madhya-khaṇḍa of the Caitanya-maṅgala also relates that once at the end of the day, when evening clouds assembled overhead and thundered threateningly, all the Vaishnavas were very much afraid. But the Lord took His karatālas in His hands and personally began chanting the Hare Kṛṣṇa mantra, looking up towards the sky as if to direct the demigods in the higher planets. Thus all the assembled clouds dispersed, and as the sky became clear, with the moon rising, the Lord began dancing very happily with His jubilant and satisfied devotees.

TEXT 90

TEXT

eka-dina prabhu śrīvāsere ājñā dila
'bṛhat sahasra-nāma' paḍa, śunite mana haila
SYNONYMS

eka-dina--one day; prabhu--the Lord; śrīvāsere--unto Śrīvāsa Thākura; ājñā--order; dila--gave; bṛhat--great; sahasra-nāma--one thousand names; paḍa--read; śunite--to hear; mana--mind; haila--wanted.

TRANSLATION

One day the Lord ordered Śrīvāsa Thākura to read the Bṛhat-sahasra-nāma [the thousand names of Lord Viṣṇu], for He wanted to hear them at that time.

TEXT 91

TEXT

paḍite āilā stave nṛsiṁhera nāma
śuniyā āviṣṭa haila prabhu gauradhāma

SYNONYMS

paḍite--while reading; āilā--came; stave--in the prayer; nṛsiṁhera--of Lord Nṛsiṁha; nāma--the holy name; śuniyā--hearing; āviṣṭa--absorbed; hailā--became; prabhu--Lord; gaura-dhāma--Śrī Caitanya Mahāprabhu.

TRANSLATION

As he read the thousand names of the Lord, in due course the holy name of Lord Nṛsiṁha appeared. When Caitanya Mahāprabhu heard the holy name of Lord Nṛsiṁha, He became fully absorbed in thought.

PURPORT

The Caitanya-maṅgala, Madhya-khaṇḍa, describes this incident as follows: Śrīvāsa Paṇḍita was performing the śrāddha ceremony of his father, and as is customary, he was hearing the thousand names of Lord Viṣṇu. At that time Gaurahari (Lord Caitanya) appeared on the scene, and He also began to hear the thousand names of Viṣṇu with full satisfaction. When He thus heard the holy name of Lord Nṛsiṁha, Lord Caitanya became absorbed in thought, and He became angry like Nṛsiṁha Prabhu in His angry mood. His eyes became red, His hairs stood on end, all the parts of His body trembled, and He made a thundering sound. All of a sudden He took up a club, and people became greatly afraid, thinking, "We do not know what kind of offense we have now committed!" But then Śrī Caitanya Mahāprabhu adjusted His thoughts and sat down on His seat.
In the mood of Lord Nṛsiṁhadeva, Lord Caitanya ran through the city streets, club in hand, ready to kill all the atheists.

**SYNONYMS**

nṛsiṁha-āveśa--the ecstasy of Lord Nṛsiṁha; dekhi'--seeing; mahā-tejomaya--very fierce; patha chādi'--giving up the road; bhāge--run away; loka--all people; pānā--getting; baḍa--very; bhaya--afraid.

**TRANSLATION**

Seeing Him appearing very fierce in the ecstasy of Lord Nṛsiṁha, people ran from the street and fled here and there, afraid of His anger.

**SYNONYMS**

loka-bhaya dekhi' prabhura bāhya ha-ila
śrīvāsa-ghrete giyā gadā phelāila

**TRANSLATION**

Seeing the people so afraid, the Lord came to His external senses and thus returned to the house of Śrīvāsa Paṇḍita and threw away the club.

**SYNONYMS**

śrīvāse kahena prabhu kariyā viṣāda
loka bhaya pāya,----mora haya aparādha
The Lord became morose and said to Śrīvāsa Ṭhākura, "When I adopted the mood of Lord Nṛsiṁhadeva, people were greatly afraid. Therefore I stopped, since causing fear among people is an offense."

TEXT 96

TEXT

śrīvāsa balena,----ye tomāra nāma laya
tāra koṭi aparādha saba haya kṣaya

SYNONYMS

śrīvāsa balena--Śrīvāsa Paṇḍita said; ye--anyone who; tomāra--Your; nāma--holy name; laya--takes; tāra--his; koṭi--ten million; aparādha--offenses; saba--all; haya--become; kṣaya--vanquished.

TRANSLATION

Śrīvāsa Ṭhākura replied, "Anyone who takes Your holy name vanquishes ten million of his offenses immediately."

TEXT 97

TEXT

aparādha nāhi, kaile lokera nistāra
ye tomā' dekhila, tāra chuṭila saṃsāra

SYNONYMS

aparādha--offense; nāhi--did not; kaile--committed; lokera--of the people; nistāra--liberation; ye--anyone who; tomā'--You; dekhila--saw; tāra--his; chuṭila--became free; saṃsāra--material bondage.

TRANSLATION

"There was no offense in Your appearing as Nṛsiṁhadeva. Rather, any man who saw You in that mood was immediately liberated from the bondage of material existence."

TEXT 98

TEXT

eta bali' śrīvāsa karila sevana
tuṣṭā hañā prabhu āilā āpana-bhavana

SYNONYMS

śrīvāse--unto Śrīvāsa Ṭhākura; kahena--says; prabhu--the Lord; kariyā--becoming; viṣāda--morose; loka--people; bhaya pāya--become afraid; mora--My; haya--there is; aparādha--offense.
eta bali'-saying this; śrīvāsa-Śrīvāsa Ṭhākura; karila--did; sevana--worship; tuṣṭa--satisfied; hañā--becoming; prabhu--the Lord; āilā--came back; āpana-bhavana--to His own home.

TRANSLATION

After saying this, Śrīvāsa Ṭhākura worshiped the Lord, who was then greatly satisfied and returned to His own home.

TEXT 99

TEXT

āra dina śiva-bhakta śiva-guṇa gāya prabhura aṅgane nāce, ḍamaru bājāya

SYNONYMS

āra dina--another day; śiva-bhakta--a devotee of Lord Śiva; śiva-guṇa--the qualities of Lord Śiva; gāya--chants; prabhura--of Lord Caitanya; aṅgane--in the courtyard; nāce--dances; ḍamaru--a kind of musical instrument; bājāya--plays on it.

TRANSLATION

On another day a great devotee of Lord Śiva, chanting of Lord Śiva's qualities, came to Lord Caitanya's house, where he began dancing in the courtyard and playing his ḍamaru [a musical instrument].

TEXT 100

TEXT

maheśa-āveśa hailā śacīra nandana tāra skandhe caḍi nṛtya kaila bahu-kṣaṇa

SYNONYMS

maheśa-āveśa--in the mood of Lord Śiva; hailā--became; śacīra--of mother Śacī; nandana--son; tāra skandhe--on his shoulder; caḍi--getting on; nṛtya--dance; kaila--did; bahu-kṣaṇa--for a long time.

TRANSLATION

Then Lord Caitanya, adopting the mood of Lord Śiva, got on the man's shoulders, and thus they danced together for a long time.

PURPORT

Lord Caitanya Mahāprabhu adopted the mood of Lord Śiva, for He is Śiva also. According to the philosophy of acintya-bhedābheda-tattva, Lord Śiva is not different from Lord Viṣṇu, but still Lord Śiva is not Lord Viṣṇu, just as yogurt is nothing but milk and yet is not milk nevertheless. One cannot get the benefit of milk by drinking yogurt. Similarly, one cannot get salvation by
worshiping Lord Śiva. If one wants salvation, one must worship Lord Viṣṇu. This is confirmed in the Bhagavad-gītā (9.4): mat-sthāni sarva-bhūtāni na cāham teṣv avasthitāḥ. Everything is resting on the Lord, for everything is His potential energy, yet He is not everywhere. Lord Caitanya’s adopting the mood of Lord Śiva is not extraordinary, but one should not therefore think that by worshiping Lord Śiva one is worshiping Lord Caitanya. That would be a mistake.

TEXT 101

TEXT

āra dina eka bhikṣuka āilā māgite prabhura nṛtya dekhi nṛtya lāgila karite

SYNONYMS

āra--another; dina--day; eka--one; bhikṣuka--beggar; āilā--came; māgite--to beg; prabhura--of the Lord; nṛtya--dancing; dekhi--seeing; nṛtya--dancing; lāgila--began; karite--to perform.

TRANSLATION

On another day a mendicant came to beg alms from the Lord’s house, but when he saw the Lord dancing, he also began to dance.

TEXT 102

TEXT

prabhu-saṅge nṛtya kare parama ullāse prabhu tāre prema dila, prema-rase bhāse

SYNONYMS

prabhu-saṅge--along with the Lord; nṛtya kare--was dancing; parama--very; ullāse--in satisfaction; prabhu--the Lord; tāre--him; prema--love of Godhead; dila--delivered; prema-rase--in the mellows of love of God; bhāse--began to float.

TRANSLATION

He danced with the Lord because he was favored by love of Kṛṣṇa. Thus he flowed in the mellows of love of Godhead.

TEXT 103

TEXT

āra dine jyotiṣa sarva-jña eka āila tāhāre sammāna kari’ prabhu praśna kaila

SYNONYMS
āra dine--some other day; jyotiṣa--an astrologer; sarva-jña--who knows everything; eka--one; āila--came there; tāhāre--unto him; sammāna kari'--giving all honor; prabhu--the Lord; praśna--question; kaila--put.

TRANSLATION

On another day an astrologer came who was supposed to know everything--past, present and future. Thus Śrī Caitanya Mahāprabhu received him with all honor and put this question before him.

PURPORT

Brāhmaṇas generally used to become astrologers, Āyur-vedic physicians, teachers and priests. Although highly learned and respectable, such brāhmaṇas went from door to door to distribute their knowledge. A brāhmaṇa would first go to a householder's home to give information about the functions to be performed on a particular tithi, or date, but if there were sickness in the family, the family members would consult the brāhmaṇa as a physician, and the brāhmaṇa would give instruction and some medicine. Often, since the brāhmaṇas were expert in astrology, people would also be greatly inquisitive about their past, present and future.

Although the brāhmaṇa appeared at Lord Caitanya's house as a beggar, Lord Caitanya Mahāprabhu received him with great respect because he was a qualified brāhmaṇa who knew the astrological science perfectly. Although brāhmaṇas would go door to door just like beggars, they were honored as very respectable guests. This was the system in Hindu society five hundred years ago, during the time of Caitanya Mahāprabhu. This system was current even one hundred years ago; even fifty or sixty years ago, when we were children, such brāhmaṇas would visit householders like humble beggars, and people would derive great benefit from the mercy of such brāhmaṇas. The greatest benefit was that a householder could save a great deal of money from being spent on doctor bills because the brāhmaṇas, aside from explaining the past, present and future, could ordinarily cure all kinds of diseases simply by giving instructions and some medicine. Thus no one was bereft of the benefit of a first-class physician, astrologer and priest. The important members of ISKCON should give careful attention to our Dallas school, where children are being taught Sanskrit and English to become perfect brāhmaṇas. If they are actually trained as perfect brāhmaṇas, they can save society from rogues and ruffians; indeed, people can live happily under the protection of qualified brāhmaṇas. Therefore the Bhagavad-gītā (4.13) gives special stress to the division of society (cātur-varṇyaṁ mayā sṛṣṭam guṇa-karma-vibhāgaṁ). Unfortunately some people are now claiming to be brāhmaṇas simply by birthright, with no qualifications. Therefore the entire society is in chaos.

TEXT 104

TEXT

ke āchiluṇ āmi pūrva janme kaha gaṇi'

ganite lägilā sarva-jña prabhu-vākya śuni'

SYNONYMS

ke āchiluṇ āmi--who I was; pūrva janme--in My previous birth; kaha--please say; gaṇi'--by your astrological calculation; ganite--to calculate; lägilā--
began; sarva-jña--a man who knows past, present and future; prabhu-vākya--the words of Lord Caitanya; śuni'--hearing.

TRANSLATION

"Please tell Me who I was in My previous birth," the Lord said. "Please tell Me by your astrological computations." Hearing the words of the Lord, the astrologer immediately began to calculate.

PURPORT

Through astrology one can know past, present and future. Modern Western astrologers have no knowledge of the past or future, nor can they perfectly say anything about the present. Herein we find, however, that after hearing Ṣrī Caitanya Mahāprabhu's order, the astrologer immediately began his calculations. This was not a facade; he actually knew how to ascertain one's past life through astrology. A still-existing treatise called the Bṛhu-saṁhitā describes a system by which anyone can immediately get information about what he was in the past and what he is going to be in the future. The brāhmaṇas who went door to door as if beggars had perfect command of such vast knowledge. Thus the highest knowledge was easily available even to the poorest man in society. The poorest man could inquire from an astrologer about his past, present and future, with no need for business agreements or exorbitant payments. The brāhmaṇa would give him all the benefit of his knowledge without asking remuneration, and the poor man, in return, would offer a handful of rice, or anything he had in his possession, to satisfy the brāhmaṇa. In a perfect human society, perfect knowledge in any science--medical, astrological, ecclesiastical and so on--is available even to the poorest man, with no anxiety over payment. In the present day, however, no one can get justice, medical treatment, astrological help or ecclesiastical enlightenment without money, and since people are generally poor, they are bereft of the benefits of all these great sciences.

TEXT 105

TEXT

gañi' dhyāne dekhe sarva-jña,----mahā-jyotirmaya
ananta vaikuṇṭha-brahmāṇḍa----sabāra āśraya

SYNONYMS

gañi'--by calculation; dhyāne--by meditation; dekhe--sees; sarva-jña--knower of everything; mahā-jyotir-maya--highly effulgent body; ananta--unlimited; vaikuṇṭha--spiritual world; brahmāṇḍa--planets; sabāra--of all of them; āśraya--shelter.

TRANSLATION

Through calculation and meditation, the all-knowing astrologer saw the greatly effulgent body of the Lord, which is the resting place of all the unlimited Vaikuṇṭha planets.

PURPORT
Here we get some information of the Vaikuṇṭha world, or spiritual world. Vaikuṇṭha means "without anxiety." In the material world, everyone is full of anxiety, but another world, where there is no anxiety, is described in the Bhagavad-gītā (8.20):

\[
\text{paras tasmāt tu bhāvo 'ryo 'vyakto 'vyaktāt sanātanaḥ yah sa sarvesu bhūteṣu naśyatsu na vinaśyati}
\]

"Yet there is another unmanifest nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is."

As there are many planets within the material world, there are many millions of planets, called Vaikuṇṭhalokas, in the spiritual world. All these Vaikuṇṭhalokas, or superior planets, rest on the effulgence of the Supreme Personality of Godhead. As stated in the Brahma-saṁhitā (yasya prabhā prabhavato jagad-āṇḍa-koṭi-), the Brahman effulgence emanating from the body of the Supreme Lord creates innumerous planets in both the spiritual and material worlds; thus these planets are creations of the Supreme Personality of Godhead. The astrologer saw Śrī Caitanya Mahāprabhu to be the very same Personality of Godhead. We can just imagine how learned he was, yet he was traveling door to door, just like an ordinary beggar, for the highest benefit of human society.

TEXT 106

TEXT

\[
\text{parama-tattva, para-brahma, parama-Īśvara dekhi' prabhura mūrti sarva-$jña ha-ila phāṇphara}
\]

SYNONYMS

parama-tattva--the Supreme Truth; para-brahma--the Supreme Brahman; parama-Īśvara--the Supreme Lord; dekhi'--seeing; prabhura--of the Lord; mūrti--form; sarva-$jña--the all-knowing astrologer; ha-ila--became; phāṇphara--confused.

TRANSLATION

Seeing Lord Caitanya Mahāprabhu to be the same Absolute Truth, the Supreme Brahman, the Personality of Godhead, the astrologer was confused.

PURPORT

Herein it is clearly indicated that the Absolute Truth, the Supreme Brahman, is, in the ultimate issue, the Supreme Personality of Godhead. Therefore a person is the beginning of all things. As confirmed in the Bhagavad-gītā (10.8), mattaḥ sarvaṁ pravartate: everything begins from the Supreme Personality of Godhead. The Supreme Lord is the supreme living entity. Therefore whatever exists, whether matter or spirit, is all but an emanation from the Supreme Person, or supreme life. The modern scientists' theory that life begins from matter is nonsense. Both matter and life begin from life.
Unfortunately the scientists do not know this scientific fact; they are drifting in the darkness of their so-called knowledge.

TEXT 107

TEXT

balite nā pāre kichu, mauna ha-ila
prabhu punah praśna kaila, kahite lāgila

SYNONYMS

balite--to say; nā pāre--is not able; kichu--anything; mauna--silent; ha-ila--became; prabhu--the Lord; punah--again; praśna--question; kaila--put; kahite--to speak; lāgila--began.

Struck with wonder, the astrologer remained silent, unable to speak. But when the Lord again put the question before him, he replied as follows.

TEXT 108

TEXT

pūrva janme chilā tumi jagat-āśraya
paripūrṇa bhagavān----sarvaiśvaryamaya

SYNONYMS

pūrva janme--in the previous birth; chilā--were; tumi--You; jagat--universe; āśraya--shelter; paripūrṇa--with full potencies; bhagavān--the Supreme Personality of Godhead; sarva-aiśvarya-maya--full of all opulences.

TRANSLATION

"My dear sir, in Your previous birth You were the shelter of all creation, the Supreme Personality of Godhead, full of all opulences.

TEXT 109

TEXT

pūrve yaiche chilā tumi ebeha se-rūpa
durvijñeya nityānanda----tomāra svarūpa

SYNONYMS

pūrve--in the past; yaiche--as much as; chilā--You were; tumi--You; ebeha--now also; se-rūpa--the same thing; durvijñeya--inconceivable; nityānanda--eternal happiness; tomāra--Your; svarūpa--identity.

TRANSLATION

"You are now the same Personality of Godhead that You were in Your previous birth. Your identity is inconceivable eternal happiness."

PURPORT
By the power of astrological science one can even ascertain the position of the Supreme Personality of Godhead. Everything is to be identified by its symptoms. The Supreme Personality of Godhead is identified by the symptoms mentioned in the śāstras. It is not that anyone and everyone can become God without proof from śāstras.

TEXT 110

TEXT

prabhu hāsi' kailā,----tumi kichu nā jānilā
pūrve āmi āchilān jātite goyālā

SYNONYMS

prabhu--the Lord; hāsi'--smiling; kailā--said; tumi--you; kichu--anything; nā--not; jānilā--know; pūrve--in the past; āmi--I; āchilān--was; jātite--by caste; goyālā--cowherd.

TRANSLATION

When the astrologer was speaking so highly of Him, Śrī Caitanya Mahāprabhu stopped him and began to smile. "My dear sir," He said, "I think you do not know very clearly what I was, for I know that in My previous birth I was a cowherd boy.

TEXT 111

TEXT

gopa-grhe janma chila, gābhīra rākhāla
sei puṇye hailān ebe brāhmaṇa-chāoyāla

SYNONYMS

gopa-grhe--in the house of a cowherd; janma--birth; chila--there was; gābhīra--of the cows; rākhāla--protector; sei puṇye--by those pious activities; hailān--became; ebe--now; brāhmaṇa--of a brāhmaṇa; chāoyāla--son.

TRANSLATION

"In My last birth I was born in the family of cowherd men, and I gave protection to the calves and cows. Because of such pious activities, I have now become the son of a brāhmaṇa."

PURPORT

The words of Lord Caitanya Mahāprabhu, the greatest authority, herein clearly indicate that one becomes pious simply by keeping cows and protecting them. Unfortunately, people have become such rascals that they do not even care about the words of an authority. People generally consider cowherd men lowly members of society, but herein Caitanya Mahāprabhu confirms that they are so pious that in their next lives they are going to be brāhmaṇas. The caste system has a specific purpose. If this scientific system is followed,
human society will get the greatest benefit. Heeding this instruction by the Lord, people should serve cows and calves and in return get ample quantities of milk. There is no loss in serving the cows and calves, but modern human society has become so degraded that instead of giving protection to the cows and serving them, people are killing them. How can they expect peace and prosperity in human society while committing such sinful activities? It is impossible.

TEXT 112

TEXT

sarva-jña kahe āmi tāhā dhyāne dekhilān
tāhāte aiśvarya dekhi' phāṇphara ha-ilān

SYNONYMS

sarva-jña--the all-knowing astrologer; kahe--says; āmi--I; tāhā--that; dhyāne--in meditation; dekhilān--saw; tāhāte--there; aiśvarya--opulence; dekhi'--by seeing; phāṇphara--confused; ha-ilān--became.

TRANSLATION

The astrologer said, "What I saw in meditation was full of opulence, and therefore I was confused.

PURPORT

It appears that the astrologer not only was a knower of past, present and future through astrological calculation, but was a great meditator as well. Therefore he was a great devotee and could see Lord Caitanya Mahāprabhu to be the same personality as Kṛṣṇa. He was puzzled, however, about whether Kṛṣṇa and Śrī Caitanya Mahāprabhu were actually the same person.

TEXT 113

TEXT

sei-rūpe ei-rūpe dekhi ekākāra
kabhu bheda dekhi, ei māyāya tomāra

SYNONYMS

sei-rūpe--in that form; ei-rūpe--in this form; dekhi--I see; eka-ākāra--one form; kabhu--sometimes; bheda--difference; dekhi--I see; ei--this; māyāya tomāra--Your māyā.

TRANSLATION

"I am certain that Your form and the form I saw in my meditation are one and the same. If I see any difference, this is an act of Your illusory energy."

PURPORT
Śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya: in the vision of a perfect devotee, Lord Caitanya Mahāprabhu is a combination of Rādhā and Kṛṣṇa. One who sees Lord Caitanya to be different from Kṛṣṇa is under the illusory energy of the Lord. It appears that the astrologer was already an advanced devotee, and when he came into the presence of the Supreme Lord Śrī Caitanya Mahāprabhu, he became perfectly self-realized and could see that the Supreme Personality of Godhead Kṛṣṇa and Śrī Caitanya Mahāprabhu are one and the same Supreme Person.

TEXT 114

TEXT

ye hao, se hao tumi, tomāke namaskāra
prabhu tāre prema diyā kaila puraskāra

SYNONYMS

ye hao--whatever You are; se hao tumi--whatever You may be; tomāke--unto You; namaskāra--my obeisances; prabhu--the Lord; tāre--unto him; prema--love of Godhead; diyā--delivered; kaila--did; puraskāra--honor.

TRANSLATION

The all-knowing astrologer concluded, "Whatever You may be or whoever You may be, I offer my respectful obeisances unto You!" By His causeless mercy, the Lord then gave him love of Godhead, thus rewarding him for his service.

PURPORT

The incident of Lord Caitanya's meeting the all-knowing astrologer is not mentioned in the Caitanya-bhāgavata, but we cannot therefore say that it did not take place. On the contrary, we must accept the statement of Kṛṣṇadāsa Kavirāja Gosvāmī that whatever the Caitanya-bhāgavata did not mention he has especially mentioned in Caitanya-caritāmṛta.

TEXT 115

TEXT

eka dina prabhu viṣṇu-maṇḍape vasiyā
'madhu āna', 'madhu āna' balena ḍākiyā

SYNONYMS

eka dina--one day; prabhu--the Lord; viṣṇu-maṇḍape--in the corridor of a Viṣṇu temple; vasiyā--sitting; madhu āna--bring honey; madhu āna--bring honey; balena--says; ḍākiyā--calling loudly.

TRANSLATION

One day the Lord sat down in the corridor of a Viṣṇu temple and began calling very loudly, "Bring some honey! Bring some honey!"
TEXT
nityānanda-gosāñī prabhura āveśa jānila
gāṅgā-jala-pātra āni' sammukhe dharila

SYNONYMS
nityānanda-gosāñī--Lord Nityānanda Prabhu; prabhura--of the Lord; āveśa--ecstasy; jānila--could understand; gāṅgā-jala--Ganges water; pātra--pot; āni'--bringing; sammukhe--in front; dharila--placed it.

TRANSLATION
Nityānanda Prabhu Gosāñī, understanding the ecstatic mood of Śrī Caitanya Mahāprabhu, brought a pot of Ganges water as a token and put it before Him.

TEXT 117

TEXT
jala pāna kariyā nāce haṅṅā vihvala
yamunākarṣaṇa-līlā dekhaye sakala

SYNONYMS
jala--water; pāna kariyā--after drinking; nāce--dances; haṅṅā--becoming; vihvala--ecstatic; yamunā-ākarṣaṇa--attracting the river Yamunā; līlā--pastimes; dekhaye--sees; sakala--everyone.

TRANSLATION
After drinking the water, Lord Caitanya became so ecstatic that He began to dance. Thus everyone saw the pastime of attracting the river Yamunā.

PURPORT
Yamunākarṣaṇa-līlā is the pastime of attracting Yamunā. One day, Śrī Baladeva wanted the Yamunā River to come before Him, and when the river Yamunā refused, He took His plow, wanting to dig a canal so that Yamunā would be obliged to come there. Since Śrī Caitanya Mahāprabhu is the original form of Baladeva, in His ecstasy He asked everyone to bring honey. In this way, all the devotees standing there saw the yamunākarṣaṇa-līlā. In this līlā, Baladeva was accompanied by His girlfriends. After drinking a honey beverage called Vāruṇī, He wanted to jump into the Yamunā and swim with the girls. It is stated in Śrīmad-Bhāgavatam (10.65.25--30, 33) that Lord Baladeva asked Yamunā to come near, and when the river disobeyed the order of the Lord, He became angry and thus wanted to snatch her near to Him with His plow. Yamunā, however, very much afraid of Lord Balarāma's anger, immediately came and surrendered unto Him, praying to the Lord, the Supreme Personality of Godhead, and admitting her fault. She was then excused. This is the sum and substance of the yamunākarṣaṇa-līlā. The incident is also described in the prayer of Jayadeva Gosvāmī concerning the ten incarnations:

vahasi vapuṣi viśade vasanaṁ jalaśaṅham
halahati-bhīti-milita-yamunābham
keśava dhṛta-haladhara-rūpa jaya jagad-Īśa hare

TEXT 118

TEXT
mada-matta-gati baladeva-anukāra
ācārya śekhara tānre dekhe rāmākāra

SYNONYMS
mada-matta--being intoxicated by drinking Vāruṇī; gati--movement; baladeva--Lord Baladeva; anukāra--imitating; ācārya--Advaita Ācārya; śekhara--at the head; tānre--Him; dekhe--sees; rāma-ākāra--in the form of Balarāma.

TRANSLATION
When the Lord, in His ecstasy of Baladeva, was moving as if intoxicated by the beverage, Advaita Ācārya, the chief of the ācāryas [ācārya śekhara], saw Him in the form of Balarāma.

TEXT 119

TEXT
vanamālī ācārya dekhe soṇāra lāṅgala
sabe mili' nṛtya kare āveše vihvala

SYNONYMS
vanamālī ācārya--of the name Vanamālī Ācārya; dekhe--sees; soṇāra--made of gold; lāṅgala--plow; sabe--all; mili'--meeting together; nṛtya--dance; kare--perform; āveše--in ecstasy; vihvala--overwhelmed.

TRANSLATION
Vanamālī Ācārya saw a golden plow in the hand of Balarāma, and the devotees all assembled together and danced, overwhelmed by ecstasy.

TEXT 120

TEXT
ei-mata nṛtya ha-ila cāri prahara
sandhyāya gaṅgā-snāna kari' sabe gelā ghara

SYNONYMS
ei-mata--in this way; nṛtya--dancing; ha-ila--was performed; cāri--four; prahara--a period of time lasting three hours; sandhyāya--in the evening; gaṅgā-snāna--taking bath in the Ganges; kari'--finishing; sabe--all; gelā--returned; ghara--home.

TRANSLATION
In this way they danced continuously for twelve hours, and in the evening they all took bath in the Ganges and then returned to their homes.

TEXT 121

TEXT

nagariyā loke prabhu yabe ājñā dilā ghare ghare saṅkīrtana karite lāgilā

SYNONYMS

nagariyā--citizens; loke--all the people; prabhu--the Lord; yabe--when; ājñā--order; dilā--gave; ghare ghare--in each and every home; saṅkīrtana--chanting of the Hare Kṛṣṇa mantra; karite--to perform; lāgilā--began.

TRANSLATION

The Lord ordered all the citizens of Navadvīpa to chant the Hare Kṛṣṇa mantra, and in each and every home they began performing saṅkīrtana regularly.

TEXT 122

TEXT

'haraye namaḥ, kṛṣṇa yādavāya namaḥ gopāla govinda rāma śrī-madhusūdana'

SYNONYMS

haraye namaḥ--I offer my respectful obeisances to Lord Hari; kṛṣṇa--O Kṛṣṇa; yādavāya--unto the descendant of the Yadu dynasty; namaḥ--all obeisances; gopāla--of the name Gopāla; govinda--of the name Govinda; rāma--of the name Rāma; śrī-madhusūdana--of the name Śrī Madhusūdana.

TRANSLATION

[All the devotees sang this popular song along with the Hare Kṛṣṇa mahā-mantra.] "Haraye namaḥ, kṛṣṇa yādavāya namaḥ. gopāla govinda rāma śrī-madhusūdana."

TEXT 123

TEXT

mṛdaṅga-karatāla saṅkīrtana-mahādhvani 'hari' 'hari'----dhvani vinā anya nāhi śuni

SYNONYMS

mṛdaṅga--drum; kartāla--hand bells; saṅkīrtana--chanting of the holy name of the Lord; mahā-dhvani--great vibration; hari--the Lord; hari--the Lord; dhvani--sound; vinā--except; anya--another; nāhi--not; śuni--one can hear.

TRANSLATION
When the saṅkīrtana movement thus started, no one in Navadvīpa could hear any sound other than the words "Hari! Hari!" and the beating of the mrdaṅga and clashing of hand bells.

PURPORT

The International Society for Krishna Consciousness now has its world center in Navadvīpa, Māyāpur. The managers of this center should see that twenty-four hours a day there is chanting of the holy names of the Hare Kṛṣṇa mahā-mantra, with the addition of haraye namaḥ, kṛṣṇa yādavāya namaḥ, for this song was a favorite of Śrī Caitanya Mahāprabhu's. But all such saṅkīrtana must be preceded by the chanting of the holy names of the five tattvas--śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. We are already accustomed to chant these two mantras--śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda and Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Now, after these, the other two lines--namely, haraye namaḥ, kṛṣṇa yādavāya namaḥ. gopāla govinda rāma śrī-madhusūdana--should be added, especially in Māyāpur. Chanting of these six lines should go on so perfectly well that no one there hears any vibration other than the chanting of the holy names of the Lord. That will make the center spiritually all-perfect.

TEXT 124

TEXT

śuniyā ye kruddha haila sakala yavana
ekājī-pāse āsi' sabe kaila nivedana

SYNONYMS

śuniyā--by hearing; ye--that; kruddha--angry; haila--became; sakala--all; yavana--Muslims; kājī-pāse--in the court of the Kazi, or magistrate; āsi'--coming; sabe--all; kaila--made; nivedana--petition.

TRANSLATION

Hearing the resounding vibration of the Hare Kṛṣṇa mantra, the local Muslims, greatly angry, submitted a complaint to the Kazi.

PURPORT

The phaujadarā, or city magistrate, was called the kājī (Kazi). The jamidāras (Zamindars), or landholders (maṇḍalerās), levied taxes on the land, but keeping law and order and punishing criminals was the duty entrusted to the Kazi. Both the Kazi and the landholders were under the control of the governor of Bengal, which at that time was known as Subā-bāṅgālā. The districts of Nadia, Islāmpura and Bāgoyāna were all under the Zamindar named Hari Hoḍā or his descendant known as Kṛṣṇadāsa Hoḍā. It is said that Chand Kazi was the spiritual master of Nawab Hussain Shah. According to one opinion his name was Maulānā Sirājudīnā, and according to another his name was Habibara Rahamānā. Descendants of Chand Kazi are still living in the vicinity of Māyāpur. People still go see the tomb of Chand Kazi, which is underneath a campaka tree and is known as Chand Kazi's samādhi.
TEXT 125

TEXT

krodhe sandhyā-kāle kājī eka ghare āila
mṛdaṅga bhāṅgiyā loke kahite lāgilā

SYNONYMS

krodhe—in anger; sandhyā-kāle—in the evening; kājī—the Chand Kazi; eka
ghare—in one home; āila—came; mṛdaṅga—drum; bhāṅgiyā—breaking; loke—unto
the people; kahite—to speak; lāgilā—began.

TRANSLATION

Chand Kazi angrily came to one home in the evening, and when he saw kīrtana
going on, he broke a mṛdaṅga and spoke as follows.

TEXT 126

TEXT

eta-kāla keha nāhi kaila hinduyāni
ebe ye udyama cālāo kāra bala jāni'

SYNONYMS

eta-kāla—so long; keha—anyone; nāhi—not; kaila—performed; hinduyāni—
regulative principles of the Hindus; ebe—now; ye—that; udyama—endeavor;
cālāo—you propagate; kāra—whose; bala—strength; jāni'—I want to know.

TRANSLATION

"For so long you did not follow the regulative principles of the Hindu
religion, but now you are following them with great enthusiasm. May I know by
whose strength you are doing so?

PURPORT

It appears that from the aggression of Baktiyār Khilji in Bengal until the
time of Chand Kazi, Hindus, or the followers of the Vedic principles, were
greatly suppressed. Like the Hindus in present-day Pakistan, practically no
one could execute the Hindu religious principles freely. Chand Kazi referred
to this condition of Hindu society. Formerly the Hindus had not been
straightforward in executing their Hindu principles, but now they were freely
chanting the Hare Kṛṣṇa mahā-mantra. Therefore it must have been by the
strength of someone else that they were so daring.

Actually, that was the fact. Although the members of the so-called Hindu
society had followed the social customs and formulas, they had practically
forgotten to execute their religious principles strictly. But with the
presence of Śrī Caitanya Mahāprabhu they actually began following the
regulative principles according to His order. That order is still existing,
and anywhere and everywhere, in all parts of the world, one can execute it.
That order is to become a spiritual master under the direction of Śrī Caitanya

Mahāprabhu by following the regulative principles, chanting daily at least sixteen rounds of the Hare Kṛṣṇa mahā-mantra, and preaching the cult of Kṛṣṇa consciousness all over the world. If we adhere to the order of Śrī Caitanya Mahāprabhu, we shall get spiritual strength without a doubt, and we shall be free to preach this cult of the Hare Kṛṣṇa movement and not be hampered by anyone.

TEXT 127
TEXT

 keha kīrtana nā kariha sakala nagare
āji āmi kṣamā kari' yāitechoṅ ghare

SYNONYMS

 keha--anyone; kīrtana--chanting of the Hare Kṛṣṇa mahā-mantra; nā--do not; kariha--perform; sakala nagare--in the whole town; āji--today; āmi--I; kṣamā kari'--excusing; yāitechoṅ--am returning; ghare--home.

TRANSLATION

"No one should perform saṅkīrtana on the streets of the city. Today I am excusing the offense and returning home.

PURPORT

Such orders stopping saṅkīrtana in the streets of the world's great cities have been imposed upon members of the Hare Kṛṣṇa movement. We have hundreds of centers all over the world, and we have been specifically persecuted in Australia. In most cities of the Western world we have been arrested many times by the police, but we are nevertheless executing the order of Śrī Caitanya Mahāprabhu by chanting on the streets of all the important cities, like New York, London, Chicago, Sydney, Melbourne, Paris and Hamburg. We must remember that such incidents took place in the past, five hundred years ago, and the fact that they are still going on indicates that our saṅkīrtana movement is really authorized, for if saṅkīrtana were an insignificant material affair, demons would not object to it. The demons of the time tried to obstruct the saṅkīrtana movement started by Śrī Caitanya Mahāprabhu. Similar demons are trying to obstruct the saṅkīrtana movement we are executing all over the world, and this proves that our saṅkīrtana movement is still pure and genuine, following in the footsteps of Śrī Caitanya Mahāprabhu.

TEXT 128
TEXT

āra yadi kīrtana karite lāga pāimu
sarvasva daṇḍiyā tāra jāti ye la-imu

SYNONYMS

āra--again; yadi--if; kīrtana--chanting of the Hare Kṛṣṇa mahā-mantra; karite--to do; lāga--contact; pāimu--I shall take; sarva-sva--all possessions; daṇḍiyā--chastising; tāra--his; jāti--caste; ye--that; la-imu--I shall take.
"The next time I see someone performing such saṅkīrtana, I shall certainly chastise him by not only confiscating all his property but also converting him into a Muslim."

PURPORT

To convert a Hindu into a Muslim was an easy affair in those days. If a Muslim simply sprinkled water on the body of a Hindu, it was supposed that the Hindu had already become a Muslim. During the transition of the British in Bangladesh during the last Hindu-Muslim riots, many Hindus were converted into Muslims by having cows' flesh forcibly pushed into their mouths. Hindu society was so rigid at the time of Lord Caitanya that if a Hindu were converted into a Muslim, there was no chance of his being reformed. In this way the Muslim population in India increased. None of the Muslims came from outside; social customs somehow or other forced Hindus to become Muslims, with no chance of returning to Hindu society. Emperor Aurangzeb also inaugurated a tax that Hindus had to pay because of their being Hindus. Thus all the poor Hindus of the lower class voluntarily became Muslims to avoid the tax. In this way the Muslim population in India increased. Chand Kazi threatened to convert the people into Muslims by the simple process of sprinkling water on their bodies.

TEXT 129

TEXT

eta bali' kājī gela,----nagariyā loka
prabhu-sthāne nivedila pānā baḍa śoka

SYNONYMS

eta bali'--thus saying; kājī--the magistrate; gela--returned; nagariyā loka--the citizens in general; prabhu-sthāne--before the Lord; nivedila--submitted; pānā--getting; baḍa--very; śoka--shock.

TRANSLATION

After saying this, the Kazi returned home, and the devotees, greatly shocked that they were forbidden to chant Hare Kṛṣṇa, submitted their grief to Lord Caitanya Mahāprabhu.

TEXT 130

TEXT

prabhu ājñā dila---yāha karaha kīrtana
muṇi saṁhārimu āji sakala yavana

SYNONYMS

prabhu--the Lord; ājñā dila--ordered; yāha--go; karaha--and perform; kīrtana--saṅkīrtana, chanting of the Hare Kṛṣṇa mahā-mantra; muṇi--I; saṁhārimu--shall kill; āji--today; sakala--all; yavana--the Muslims.
TRANSLATION

Lord Caitanya ordered, "Go perform saṅkīrtana! Today I shall kill all the Muslims!"

PURPORT

Gandhi is known for having started the movement of nonviolent civil disobedience in India, but about five hundred years before him, Śrī Caitanya Mahāprabhu started His movement of nonviolent civil disobedience to the order of Chand Kazi. It is not necessary to commit violence to stop the opposition from hindering a movement, for one can kill their demoniac behavior with reason and argument. Following in the footsteps of Lord Caitanya Mahāprabhu, whenever there are obstacles the Hare Kṛṣṇa movement should kill the opposition with reason and argument and thus stop their demoniac behavior. If we became violent in every case, it would be difficult for us to manage our affairs. We should therefore follow in the footsteps of Lord Caitanya Mahāprabhu, who disobeyed the order of Chand Kazi but subdued him with reason and argument.

TEXT 131

TEXT

ghare giyā saba loka karaye kīrtana  
    kājīra bhaye svacchanda nahe, camakita mana

SYNONYMS

ghare giyā--returning home; saba--all; loka--citizens; karaye--performed;  
kīrtana--saṅkīrtana; kājīra--of the Kazi; bhaye--from fear; svacchanda--  
carefree; nahe--not; camakita--always full of anxieties; mana--the mind.

TRANSLATION

Returning home, all the citizens began performing saṅkīrtāna, but because of the order of the Kazi, they were not carefree but always full of anxiety.

TEXT 132

TEXT

tā-sabhāra antare bhaya prabhu mane jāni  
    kahite lāgilā loke śīghra đāki' āni'

SYNONYMS

tā-sabhāra--of all of them; antare--in the mind; bhaya--fear; prabhu--the  
Lord; mane--in the mind; jāni--understanding; kahite--to speak; lāgilā--began;  
loke--to the people; śīghra--very soon; đāki'--calling; āni'--bringing them.

TRANSLATION
Understanding the anxiety within the people's minds, the Lord called them together and spoke to them as follows.

TEXT 133

TEXT

nagare nagare āji karimu kīrtana
sandhyā-kāle kara sabhe nagara-maṇḍana

SYNONYMS

nagare--from town; nagare--to town; āji--today; karimu--I shall perform; kīrtana--chanting of the Hare Kṛṣṇa mahā-mantra; sandhyā-kāle--in the evening; kara--do; sabhe--all; nagara--of the city; maṇḍana--decoration.

TRANSLATION

"In the evening I shall perform saṅkīrtana in each and every town. Therefore you should all decorate the city in the evening.

PURPORT

At that time, Navadvīpa was composed of nine small cities, so the words nagare nagare are significant. Śrī Caitanya Mahāprabhu wanted to perform kīrtana in each of these neighboring towns. He ordered the city decorated for the function.

TEXT 134

TEXT

sandhyāte deuṭi sabe jvāla ghare ghare
dekha, kona kājī āsi' more mānā kare

SYNONYMS

sandhyāte--in the evening; deuṭi--lamps; sabe--everyone; jvāla--light up; ghare ghare--in each and every home; dekha--just wait and see; kona--which kind; kājī--magistrate; āsi'--coming; more--unto Me; mānā kare--orders Me to stop.

TRANSLATION

"In the evening, burn torchlights in every home. I shall give protection to everyone. Let us see what kind of Kazi comes to stop our kīrtana."

TEXT 135

TEXT

eta kahi' sandhyā-kale cāle gaurarāya
kīrtanera kaila prabhu tina sampradāya

SYNONYMS
eta kahi'--saying this; sandhyā-kāle--in the evening; cale--went out; gaura-rāya--Gaurasundara; kīrtanera--of performing saṅkīrtana; kaila--made; prabhu--the Lord; tina--three; sampradāya--parties.

TRANSLATION

In the evening Lord Gaurasundara went out and formed three parties to perform kīrtana.

PURPORT

This is a scheme for performing kīrtana in a procession. During Śrī Caitanya Mahāprabhu’s time, one party was composed of twenty-one men: four people playing mrđaṅgas, one leading the chanting, and sixteen others striking karatālas, responding to the leading chanter. If many men join the saṅkīrtana movement, they may follow in the footsteps of Śrī Caitanya Mahāprabhu and form different parties according to the time and the number of men available.

TEXT 136

TEXT

āge sampradāye nṛtya kare haridāsa
madhye nāce ācārya-gosāṇi parama ullāsa

SYNONYMS

āge--in front; sampradāye--in the party; nṛtya--dancing; kare--does; haridāsa--Thai kura Haridāsa; madhye--in the middle; nāce--dances; ācārya-gosāṇi--Śrī Advaita Ācārya; parama--very; ullāsa--happy.

TRANSLATION

In the front party danced Thai kura Haridāsa, and in the middle party danced Advaita Ācārya with great jubilation.

TEXT 137

TEXT

pāche sampradāye nṛtya kare gauracandra
tānra saṅge nāci' bule prabhu nityānanda

SYNONYMS

pāche--at the rear; sampradāye--in the party; nṛtya--dancing; kare--does; gauracandra--Lord Gaurāṅga; tānra--His; saṅge--along with; nāci'--dancing; bule--moves; prabhu--Lord; nityānanda--of the name Nityānanda.

TRANSLATION

Lord Gaurasundara Himself danced in the rear party, and Śrī Nityānanda Prabhu moved with Lord Caitanya’s dancing.
TEXT 138
TEXT
vṛndāvana-dāsa ihā 'caitanya-maṅgale'
vistāri' varṇiyāchenā, prabhu-kṛpā-bale
SYNONYMS
vṛndāvana-dāsa—Vṛndāvana dāsa Ṭhākura; ihā—this; caitanya-maṅgale—in his
book named Caitanya-maṅgala; vistāri’—elaborately; varṇiyāchenā—has
described; prabhu—of the Lord; kṛpā-bale—by the strength of mercy.
TRANSLATION
By the grace of the Lord, Śrīla Vṛndāvana dāsa Ṭhākura has elaborately
described this incident in his Caitanya-maṅgala.

TEXT 139
TEXT
ei mata kīrtana kari' nagare bhramilā
bhramite bhramite sabhe kājī-dvāre gelā
SYNONYMS
ei mata—in this way; kīrtana—congregational chanting; kari’—executing;
nagare—in the city; bhramilā—circumambulated; bhramite bhramite—while thus
moving; sabhe—all of them; kājī-dvāre—at the door of the Kazi; gelā—
reached.
TRANSLATION
Performing kīrtana in this way, circumambulating through every nook and
corner of the city, they finilly reached the door of the Kazi.

TEXT 140
TEXT
tarja-garja kare loka, kare kolāhala
gauracandra-bale loka praśraya-pāgala
SYNONYMS
tarja-garja—murmuring in anger; kare—do; loka—the people; kare—do;
kolāhala—roaring; gauracandra—of Lord Śrī Caitanya Mahāprabhu; bale—by the
power; loka—people; praśraya-pāgala—became mad by such indulgence.
TRANSLATION
Murmuring in anger and making a roaring sound, the people, under the
protection of Lord Caitanya, became mad through such indulgence.
The Kazi had issued an order not to perform kīrtana, congregational chanting of the holy name of the Lord. But when this was brought up to Lord Caitanya Mahāprabhu, He ordered civil disobedience to the Kazi's order. Lord Caitanya and all His devotees, naturally enthusiastic although agitated, must have made a great noise with their loud cries.

 PURPORT

The Kazi's order not to perform saṅkīrtana could stand only as long as there was no civil disobedience. Under the leadership of the Supreme Lord, Śrī Caitanya Mahāprabhu, the chanters, increasing in number, disobeyed the order of the Kazi. Thousands assembled together and formed parties, chanting the Hare Kṛṣṇa mahā-mantra and making a tumultuous sound of protest. Thus the Kazi was very much afraid, as naturally one should be under such circumstances.

In the present day also, people all over the world may join together in the Kṛṣṇa consciousness movement and protest against the present degraded governments of the world's godless societies, which are based on all kinds of sinful activities. Śrīmad-Bhāgavatam states that in the Age of Kali, thieves, rogues and fourth-class people who have neither education nor culture capture the seats of governments to exploit the citizens. This is a symptom of Kali-yuga that has already appeared. People cannot feel secure about their lives and property, yet the so-called governments continue, and government ministers get fat salaries, although they are unable to do anything good for society. The only remedy for such conditions is to enhance the saṅkīrtana movement under the banner of Kṛṣṇa consciousness and protest against the sinful activities of all the world's governments.

The Kṛṣṇa consciousness movement is not a sentimental religious movement; it is a movement for the reformation of all the anomalies of human society. If people take to it seriously, discharging this duty scientifically, as ordered by Śrī Caitanya Mahāprabhu, the world will see peace and prosperity instead of being confused and hopeless under useless governments. There are always rogues and thieves in human society, and as soon as a weak government is unable to
execute its duties, these rogues and thieves come out to do their business. Thus the entire society becomes a hell unfit for gentlemen to live in. There is an immediate need for a good government—a government by the people, with Kṛṣṇa consciousness. Unless the masses of people become Kṛṣṇa conscious, they cannot be good men. The Kṛṣṇa consciousness movement that Śrī Caitanya Mahāprabhu started by chanting the Hare Kṛṣṇa mahā-mantra still has its potency. Therefore people should understand it seriously and scientifically and spread it all over the world.

The saṅkīrtana movement started by Śrī Caitanya Mahāprabhu is described in the Caitanya-bhāgavata, Madhya-kaṇḍa, Twenty-third Chapter, beginning with verse 241, which states, "My dear Lord, let my mind be fixed at Your lotus feet." Following Lord Caitanya's chanting, all the devotees reproduced the same sound He chanted. In this way the Lord proceeded, leading the entire party on the strand roads by the bank of the Ganges. When the Lord came to His own ghāṭa, or bathing place, He danced more and more. Then He proceeded to Mādhāi's ghāṭa. In this way Śrī Caitanya Mahāprabhu, the Supreme Lord, who was known as Viśvambhara, danced all over the banks of the Ganges. Then He proceeded to Bārakono-ghāṭa, the Nāgariyā-ghāṭa, and, traveling through Gaṅgānagara, reached Simuliyā, a quarter at one end of the town. All these places surround Śrī Māyāpur. After reaching Simuliyā, the Lord proceeded towards the Kazi's house, and in this way He reached the door of Chand Kazi.

TEXT 142

TEXT

uddhata loka bhāṅge kājīra ghara-puṣpavana
vistāri' varṇilā ihā dāsa-वर्णदावana

SYNONYMS
uddhata--agitated; loka--persons; bhāṅge--break; kājīra--of the Kazi; ghara--house; puṣpa-vana--flower garden; vistāri'--elaborately; varṇilā--described; ihā--this; dāsa-वर्णदावana--Śrīla Vṛndāvana dāsa Ṭhākura.

TRANSLATION
Naturally some of the people who were very much agitated began to retaliate the Kazi's actions by wrecking his house and flower garden. Śrīla Vṛndāvana dāsa Ṭhākura has elaborately described this incident.

TEXT 143

TEXT

tabe mahāprabhu tāra dvārete vasilā
bhavya-loka pāṭhāiyā kājīre bolāilā

SYNONYMS
tabe--thereafter; mahāprabhu--Śrī Caitanya Mahāprabhu; tāra dvārete--at the Kazi's door; vasilā--sat down; bhavya-loka--respectable persons; pāṭhāiyā--sending; kājīre--unto the Kazi; bolāilā--had them call.

TRANSLATION
Thereafter, when Śrī Caitanya Mahāprabhu reached the Kazi's house, He sat down by the doorway and sent some respectable persons to call for the Kazi.

**TEXT 144**

**TEXT**

dūra ha-ite āilā kājī māthā noyāiyā
dūra ha-ite--from a distant place; āilā--came; kājī--the Kazi; māthā--head;

**SYNONYMS**

noyāiyā--bowed down; kājīre--unto the Kazi; vasāilā--gave a seat; prabhu--the

**TRANSLATION**

When the Kazi came, his head bowed down, the Lord gave him proper respect and a seat.

**PURPORT**

Some of the men in Śrī Caitanya Mahāprabhu's civil disobedience movement were agitated because they could not control their minds. But the Lord was thoroughly peaceful, sober and unagitated. Therefore when the Kazi came down to see Him, the Lord offered him proper respect and a seat because he was a respectable government officer. Thus the Lord taught us by His personal behavior. In pushing on our saṅkīrtana movement of Kṛṣṇa consciousness, we might have to face difficult days, but we should always follow in the footsteps of Śrī Caitanya Mahāprabhu and do the needful according to the time and circumstances.

**TEXT 145**

**TEXT**

prabhu balena,----āmi tomāra āilāma abhyaṅgata
prabhu balena--the Lord said; āmi--I; tomāra--your; āilāma--have come;

**SYNONYMS**

abhyaṅgata--guest; āmi--Me; dekhi'--seeing; lukāilā--you disappeared; e-dharma kemata--what kind of etiquette is this.

**TRANSLATION**

In a friendly way, the Lord said, "Sir, I have come to your house as your guest, but upon seeing Me you hid yourself in your room. What kind of etiquette is this?"
The Kazi replied, "You have come to my house in a very angry mood. To pacify You, I did not come before You immediately but kept myself hidden.

Now that You have become pacified, I have come to You. It is my good fortune to receive a guest like Your Honor.

"In our village relationship, Nīlāmbara Cakravartī Ṭhākura was my uncle. Such a relationship is stronger than a bodily relationship."
In India, even in the interior villages, all the Hindu and Muslim communities used to live very peacefully by establishing a relationship between them. The young men called the elderly members of the village by the name cācā or kākā, "uncle," and men of the same age called each other dādā, "brother." The relationship was very friendly. There were even invitations from Muslim houses to Hindu houses and from Hindu houses to Muslim houses. Both the Hindus and the Muslims accepted the invitations to go to one another's houses to attend ceremonial functions. Even until fifty or sixty years ago, the relationship between Hindus and Muslims was very friendly, and there were no disturbances. We do not find any Hindu-Muslim riots in the history of India, even during the days of the Muslims' rule over the country. Conflict between Hindus and Muslims was created by polluted politicians, especially foreign rulers, and thus the situation gradually became so degraded that India was divided into Hindustan and Pakistan. Fortunately, the remedy to unite not only the Hindus and Muslims but all communities and all nations can still be implemented by the Hare Kṛṣṇa movement on the strong basic platform of love of Godhead.

TEXT 149

TEXT

nīlāmbara cakravartī haya tomāra nānā
se-sambandhe hao tumī āmāra bhāginā

SYNONYMS

nīlāmbara cakravartī--of the name Nīlāmbara Cakravartī; haya--becomes; tomāra--Your; nānā--maternal grandfather; se-sambandhe--by such a relationship; hao--become; tumī--You; āmāra--my; bhāginā--nephew (the son of my sister).

TRANSLATION

"Nīlāmbara Cakravartī is Your maternal grandfather, and by this relationship You are thus my nephew.

TEXT 150

TEXT

bhāgināra krodha māmā avaśya sahaya
mātulera aparādha bhāginā nā laya

SYNONYMS

bhāgināra--of the nephew; krodha--anger; māmā--maternal uncle; avaśya--certainly; sahaya--tolerates; mātulera--of the maternal uncle; aparādha--offense; bhāginā--the nephew; nā--does not; laya--accept.

TRANSLATION

"When a nephew is very angry, his maternal uncle is tolerant, and when the maternal uncle commits an offense, the nephew does not take it very seriously."
TEXT 151

TEXT

ei mata duñhāra kathā haya ṭhāre-ṭhore
bhitarera artha keha bujhite nā pāre

SYNONYMS

ei mata—in this way; duñhāra—of both of them; kathā—conversation; haya—
took place; ṭhāre-ṭhore—with different indications; bhitarera—inner; artha—
meaning; keha—anyone; bujhite—to understand; nā pāre—is not able.

TRANSLATION

In this way the Kazi and the Lord talked with each other with various
indications, but no outsider could understand the inner meaning of their
conversation.

TEXT 152

TEXT

prabhu kahe,—praśna lāgi' āilāma tomāra sthāne
kājī kahe,—ājñā kara, ye tomāra mane

SYNONYMS

prabhu kahe—the Lord said; praśna lāgi'—just to inquire from you; āilāma—
—I have come; tomāra sthāne—at your place; kājī kahe—the Kazi replied; ājñā
kara—just order me; ye—whatever; tomāra mane—(is) in Your mind.

TRANSLATION

The Lord said, "My dear uncle, I have come to your home just to ask you
some questions."
"Yes," the Kazi replied, "You are welcome. Just tell me what is in Your
mind."

TEXT 153

TEXT

prabhu kahe,—go-dugdhā khāo, gābhī tomāra mātā
vrṣa anna upajāya, tāte teṅho pitā

SYNONYMS

prabhu kahe—the Lord said; go-dugdhā khāo—you drink cows' milk; gābhī—
the cow (is); tomāra—your; mātā—mother; vrṣa—the bull; anna—grains;
upajaya—produces; tāte—therefore; teṅho—he; pitā—(is) your father.

TRANSLATION
The Lord said, "You drink cows' milk; therefore the cow is your mother. And the bull produces grains for your maintenance; therefore he is your father.

TEXT 154

TEXT

pitā-mātā māri' khāo----ebā kon dharma
kon bale kara tumi e-mata vikarma

SYNONYMS

pitā-mātā--father and mother; māri'--killing; khāo--you eat; ebā--this; kon--what kind of; dharma--religion; kon bale--on what strength; kara--do; tumi--you; e-mata--such; vikarma--sinful activities.

TRANSLATION

"Since the bull and cow are your father and mother, how can you kill and eat them? What kind of religious principle is this? On what strength are you so daring that you commit such sinful activities?"

PURPORT

Everyone can understand that we drink the milk of cows and take the help of bulls in producing agricultural products. Therefore, since our real father gives us food grains and our mother gives us milk with which to live, the cow and bull are considered our father and mother. According to Vedic civilization, there are seven mothers, of which the cow is one. Therefore Śrī Caitanya Mahāprabhu challenged the Muslim Kazi, "What kind of religious principle do you follow by killing your father and mother to eat them?" In any civilized human society, no one would dare kill his father and mother for the purpose of eating them. Therefore Śrī Caitanya Mahāprabhu challenged the system of Muslim religion as patricide and matricide. In the Christian religion also, a principal commandment is "Thou shalt not kill." Nevertheless, Christians violate this rule; they are very expert in killing and in opening slaughterhouses. In our Kṛṣṇa consciousness movement, our first provision is that no one should be allowed to eat any kind of flesh. It does not matter whether it is cows' flesh or goats' flesh, but we especially stress the prohibition against cows' flesh because according to śāstra the cow is our mother. Thus the Muslims' cow-killing was challenged by Śrī Caitanya Mahāprabhu.

TEXT 155

TEXT

kājī kahe,----tomāra yaiche veda-purāṇa
taiche āmāra śāstra----ketāva 'korāna'

SYNONYMS

kājī kahe--the Kazi replied; tomāra--Your; yaiche--as much as; veda-purāṇa--the Vedas and Purāṇas; taiche--similarly; āmāra--our; śāstra--scripture; ketāva--the holy book; korāna--the Koran.
TRANSLATION

The Kazi replied, "As You have Your scriptures called the Vedas and Purāṇas, we have our scripture, known as the holy Koran.

PURPORT

Chand Kazi agreed to talk with Śrī Caitanya Mahāprabhu on the strength of the scriptures. According to the Vedic scripture, if one can support his position by quoting from the Vedas, his argument is perfect. Similarly, when the Muslims support their position with quotations from the Koran, their arguments are also authorized. When Lord Śrī Caitanya Mahāprabhu raised the question of the Muslims' cow-killing and bull-killing, Chand Kazi came to the standard of understanding from his scriptures.

TEXT 156

TEXT

sei śāstre kahe,----pravṛtti-nivṛtti-mārga-bheda
nivṛtti-mārga jīva-mātra-vadhera niśedha

SYNONYMS

sei śāstre--in the scripture (the Koran); kahe--it is ordered; pravṛtti--of attachment; nivṛtti--of detachment; mārga--ways; bheda--difference; nivṛtti--of detachment; mārga--on the path; jīva-mātra--of any living entity; vadhera--of killing; niśedha--prohibition.

TRANSLATION

"According to the Koran, there are two ways of advancement--through increasing the propensity to enjoy and decreasing the propensity to enjoy. On the path of decreasing attachment [nivṛtti-mārga], the killing of animals is prohibited.

TEXT 157

TEXT

pravṛtti-mārga go-vadha karite vidhi haya
śāstra-ājñāya vadha kaile nāhi pāpa-bhaya

SYNONYMS

pravṛtti-mārga--on the path of attachment; go-vadha--the killing of cows; karite--to execute; vidhi--regulative principles; haya--there are; śāstra-ājñāya--on the order of the scripture; vadha--killing; kaile--if one commits; nāhi--there is no; pāpa-bhaya--fear of sinful activities.

TRANSLATION

"On the path of material activities, there is regulation for killing cows. If such killing is done under the guidance of scripture, there is no sin."
PURPORT

The word śāstra is derived from the dhātu, or verbal root, śas. Śas-dhātu pertains to controlling or ruling. A government's ruling through force or weapons is called śāstra. Thus whenever there is ruling, either by weapons or by injunctions, the śas-dhatu is the basic principle. Between śastra (ruling through weapons) and śāstra (ruling through the injunctions of the scriptures), the better is śāstra. Our Vedic scriptures are not ordinary lawbooks of human common sense; they are the statements of factually liberated persons unaffected by the imperfection of the senses.

Śāstra must be correct always, not sometimes correct and sometimes incorrect. In the Vedic scriptures, the cow is described as a mother. Therefore she is a mother for all time; it is not, as some rascals say, that in the Vedic age she was a mother but she is not in this age. If śāstra is an authority, the cow is a mother always; she was a mother in the Vedic age, and she is a mother in this age also.

If one acts according to the injunctions of śāstra, he is freed from the reactions of sinful activity. For example, the propensities for eating flesh, drinking wine and enjoying sex life are all natural to the conditioned soul. The path of such enjoyment is called pravṛtti-marga. The śāstra says, pravṛttir eṣāṁ bhūtānāṁ nivruttis tu mahā-phalā: one should not be carried away by the propensities of defective conditioned life; one should be guided by the principles of the śāstras. A child's propensity is to play all day long, but it is the injunction of the śāstras that the parents should take care to educate him. The śāstras are there just to guide the activities of human society. But because people do not refer to the instructions of śāstras, which are free from defects and imperfections, they are therefore misguided by so-called educated teachers and leaders who are full of the deficiencies of conditioned life.

TEXT 158

TEXT

tomāra vedete āche go-vadhera vāṇī
atæva go-vadha kare baḍa baḍa muni

SYNONYMS

tomāra vedete--in Your Vedic literature; āche--there is; go-vadhera--for cow-killing; vāṇī--injunction; atæva--therefore; go-vadha--cow-killing; kare--does; baḍa baḍa--very, very great; muni--sages.

TRANSLATION

As a learned scholar, the Kazi challenged Caitanya Mahāprabhu, "In Your Vedic scriptures there is an injunction for killing a cow. On the strength of this injunction, great sages performed sacrifices involving cow-killing."

TEXT 159

TEXT

prabhu kahe,----vede kahe go-vadha niṣedha
ataeva hindu-mātra nā kare go-vadha

SYNONYMS

prabhu kahe--the Lord replied; vede--in the Vedas; kahe--is enjoined; go-vadha--cow-killing; niṣedha--prohibition; ataeva--therefore; hindu--Hindu; mātra--any; nā--does not; kare--execute; go-vadha--cow-killing.

TRANSLATION

Refuting the Kazi's statement, the Lord immediately replied, "The Vedas clearly enjoin that cows should not be killed. Therefore every Hindu, whoever he may be, avoids indulging in cow-killing.

PURPORT

In the Vedic scriptures there are concessions for meat-eaters. It is said that if one wants to eat meat, he should kill a goat before the goddess Kāli and then eat its meat. Meat-eaters are not allowed to purchase meat or flesh from a market or slaughterhouse. There are no sanctions for maintaining regular slaughterhouses to satisfy the tongues of meat-eaters. As far as cow-killing is concerned, it is completely forbidden. Since the cow is considered a mother, how could the Vedas allow cow-killing? Śrī Caitanya Mahāprabhu pointed out that the Kazi's statement was faulty. In the Bhagavad-gītā (18.44) there is a clear injunction that cows should be protected: kṛṣi-gorakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam. "The duty of vaiśyas is to produce agricultural products, trade and give protection to cows." Therefore it is a false statement that the Vedic scriptures contain injunctions permitting cow-killing.

TEXT 160

TEXT

jiyāite pāre yadi, tabe māre prāṇī
veda-purāṇe āche hena ājñā-vāni

SYNONYMS

jiyāite--to rejuvenate; pāre--one is able; yadi--if; tabe--then; māre--can kill; prāṇī--living being; veda-purāṇe--in the Vedas and Purāṇas; āche--there are; hena--such; ājñā-vāni--orders and injunctions.

TRANSLATION

"In the Vedas and Purāṇas there are injunctions declaring that if one can revive a living being, he can kill it for experimental purposes.

TEXT 161

TEXT

ataeva jarad-gava māre muni-gaṇa
veda-mantre siddha kare tāhāra jīvana
SYNONYMS

ataeva--therefore; jarad-gava--old cows; māre--killed; muni-gaṇa--sages; veda-mantre--by the power of Vedic hymns; siddha--rejuvenated; kare--makes; tāhāra--his; jīvana--life.

TRANSLATION

"Therefore the great sages sometimes killed old cows, and by chanting Vedic hymns they again brought them to life for perfection.

TEXT 162

TEXT

jarad-gava haṇā yuvā haya āra-vāra
tāte tāra vadha nahe, haya upakāra

SYNONYMS

jarad-gava--old, invalid cows; haṇā--becoming; yuvā--young; haya--become; āra-vāra--again; tāte--in that action; tāra--his; vadha--killing; nahe--is not; haya--there is; upakāra--benefit.

TRANSLATION

"The killing and rejuvenation of such old and invalid cows was not truly killing but an act of great benefit.

TEXT 163

TEXT

kali-kāle taiche śakti nāhika brāhmaṇe
ataeva go-vadha keha nā kare ekhane

SYNONYMS

kali-kāle--in the Age of Kali; taiche--such; śakti--power; nāhika--there is none; brāhmaṇe--in the brāhmaṇas; ataeva--therefore; go-vadha--killing of cows; keha--anyone; nā--does not; kare--execute; ekhane--at the present.

TRANSLATION

"Formerly there were powerful brāhmaṇas who could make such experiments using Vedic hymns, but now, because of the Kali-yuga, brāhmaṇas are not so powerful. Therefore the killing of cows and bulls for rejuvenation is forbidden.

TEXT 164

TEXT

aśvamedhāḥ gavālambham
sannyāsāṁ pala-paitṛkam
devareṇa sutotpattim
kalau paṇca vivarjayet

SYNONYMS

aśva-medham--a sacrifice offering a horse; gava-ālambham--a sacrifice of cows; sannyāsam--the renounced order of life; pala-paitṛkam--an offering of oblations of flesh to the forefathers; devareṇa--by a husband's brother; sutautpattim--begetting children; kalau--in the Age of Kali; paṇca--five; vivarjayet--one must give up.

TRANSLATION

"'In this Age of Kali, five acts are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of sannyāsa, the offering of oblations of flesh to the forefathers, and a man's begetting children in his brother's wife.'"

PURPORT

This is a quotation from the Brahma-vaivarta Purāṇa (Kṛṣṇa-janma-khaṇḍa 185.180).

TEXT 165

TEXT
tomarā jīyāite nāra,----vadha-mātra sāra
naraka ha-ite tomāra nāhika nistāra

SYNONYMS
tomarā--you Muslims; jīyāite--bring to life; nāra--cannot; vadha-mātra--killing only; sāra--the essence; naraka ha-ite--from hell; tomāra--your; nāhika--there is not; nistāra--deliverance.

TRANSLATION

"Since you Muslims cannot bring killed animals back to life, you are responsible for killing them. Therefore you are going to hell; there is no way for your deliverance.

TEXT 166

TEXT
go-aṅge yata loma, tata sahasra vatsara
go-vadhī raurava-madhye pace nirantara

SYNONYMS
go-aṅge--on the body of the cow; yata--as many; loma--hairs; tata--so many; sahasra--a thousand; vatsara--years; go-vadhī--the killer of a cow; raurava-madhye--in a hellish condition of life; pace--decomposes; nirantara--always.
TRANSLATION

"Cow-killers are condemned to rot in hellish life for as many thousands of years as there are hairs on the body of the cow.

TEXT 167

TEXT

tomā-sabāra śāstra-kartā----seha bhrānta haila
nā jāni' śāstrera marma aiche ājñā dila

SYNONYMS

tomā-sabāra--of all of you; śāstra-kartā--compilers of scripture; seha--they also; bhrānta--mistaken; haila--became; nā jāni'--without knowing; śāstrera marma--the essence of scriptures; aiche--such; ājñā--order; dila--gave.

TRANSLATION

"There are many mistakes and illusions in your scriptures. Their compilers, not knowing the essence of knowledge, gave orders that were against reason and argument."

TEXT 168

TEXT

śuni' stabdha haila kājī, nāhi sphure vānī
vicāriyā kahe kājī parābhava māni'

SYNONYMS

śuni'--by hearing; stabdha--stunned; haila--became; kājī--the Kazi; nāhi--does not; sphure--utter; vānī--words; vicāriyā--after due consideration; kahe--said; kājī--the Kazi; parābhava--defeat; māni'--accepting.

TRANSLATION

After hearing these statements by Śrī Caitanya Mahāprabhu, the Kazi, his arguments stunned, could not put forward any more words. Thus, after due consideration, the Kazi accepted defeat and spoke as follows.

PURPORT

In our practical preaching work we meet many Christians who talk about statements of the Bible. When we question whether God is limited or unlimited, Christian priests say that God is unlimited. But when we question why the unlimited God should have only one son and not unlimited sons, they are unable to answer. Similarly, from a scientific point of view, the answers of the Old Testament, New Testament and Koran to many questions have changed. But a śāstra cannot change at a person's whim. All śāstras must be free from the four defects of human nature. The statements of śāstras must be correct for all time.
TEXT 169

TEXT

tumi ye kahile, paṇḍita, sei satya haya
ādhunikā āmāra śāstra, vicāra-saha naya

SYNONYMS

tumi--You; ye--whatever; kahile--have said; paṇḍita--O Nimai Paṇḍita; sei--that; satya--truth; haya--is certainly; ādhunika--of modern days; āmāra--our; śāstra--scripture; vicāra--logic; saha--with; naya--they are not.

TRANSLATION

"My dear Nimai Paṇḍita, what You have said is all true. Our scriptures have developed only recently, and they are certainly not logical and philosophical.

PURPORT

The śāstras of the yavanas, or meat-eaters, are not eternal scriptures. They have been fashioned recently, and sometimes they contradict one another. The scriptures of the yavanas are three: the Old Testament, the New Testament and the Koran. Their compilation has a history; they are not eternal like the Vedic knowledge. Therefore although they have their arguments and reasonings, they are not very sound and transcendental. As such, modern people advanced in science and philosophy deem these scriptures unacceptable.

Sometimes Christian priests come to us inquiring, "Why are our followers neglecting our scriptures and accepting yours?" But when we ask them, "Your Bible says, 'Do not kill.' Why then are you killing so many animals daily?" they cannot answer. Some of them imperfectly answer that the animals have no souls. But then we ask them, "How do you know that animals have no souls? Animals and children are of the same nature. Does this mean that the children of human society also have no souls?" According to the Vedic scriptures, within the body is the owner of the body, the soul. In the Bhagavad-gītā (2.13) it is said:

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jārā
tathā dehāntara-prāptir
dhīras tatra na muhyati

"As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change."

Because the soul is within the body, the body changes through so many forms. There is a soul within the body of every living entity, whether animal, tree, bird or human being, and the soul is transmigrating from one type of body to another. When the scriptures of the yavanas--namely, the Old Testament, New Testament and Koran--cannot properly answer inquisitive followers, naturally those advanced in scientific knowledge and philosophy lose faith in such scriptures. The Kazi admitted this while talking with Śrī Caitanya Mahāprabhu. The Kazi was a very intelligent person. He had full knowledge of his position, as stated in the following verse.
TEXT 170

TEXT

kalpita āmāra śāstra,----āmi saba jāni
jāti-anurodhe tabu sei śāstra māni

SYNONYMS

kalpita--imagined; āmāra--our; śāstra--scripture; āmi--I; saba--everything;
jāni--know; jāti--by community; anurodhe--being obliged; tabu--still; sei--
that; śāstra--scripture; māni--I accept.

TRANSLATION

"I know that our scriptures are full of imagination and mistaken ideas, yet
because I am a Muslim I accept them for the sake of my community, despite
their insufficient support.

TEXT 171

TEXT

sahaje yavana-śāstre adṛḍha vicāra
hāsi' tāhe mahāprabhu puchena āra-vāra

SYNONYMS

sahaje--naturally; yavana-śāstre--in the scriptures of the meat-eaters;
adṛḍha--unsound; vicāra--judgment; hāsi'--smiling; tāhe--from him; mahāprabhu-
-Caitanya Mahāprabhu; puchena--inquired; āra-vāra--again.

TRANSLATION

"The reasoning and arguments in the scriptures of the meat-eaters are not
very sound," the Kazi concluded. Upon hearing this statement, Śrī Caitanya
Mahāprabhu smiled and inquired from him as follows.

TEXT 172

TEXT

āra eka praśna kari, śuna, tumi māmā
yathārtha kahibe, chale nā vañchibe āmā'

SYNONYMS

āra eka--one more; praśna--inquiry; kari--am putting; śuna--hear; tumi--
you; māmā--maternal uncle; yathā-artha--as it is true; kahibe--you should
speak; chale--by tricks; na vañchibe--you should not cheat; āmā'--Me.

TRANSLATION
"My dear maternal uncle, I wish to ask you another question. Please tell Me the truth. Do not try to cheat Me with tricks.

TEXT 173

TEXT

tomāra naṅgare haya sadā saṅkīrtana
vāḍya-gīta-kolāhala, saṅgīta, nartana

SYNONYMS

tomāra naṅgare--in your city; haya--there is; sadā--always; saṅkīrtana--chanting of the holy name of the Lord; vāḍya--musical sounds; gīta--song; kolāhala--tumultuous roaring; saṅgīta--singing; nartana--dancing.

TRANSLATION

"In your city there is always congregational chanting of the holy name. A tumultuous uproar of music, singing and dancing is always going on.

TEXT 174

TEXT

tumi kājī----hindu-dharma-virodhe adhikārī
ebe ye nā kara mānā bujhite nā pāri

SYNONYMS

tumi--you; kājī--the magistrate; hindu-dharma--the religious principles of the Hindus; virodhe--in opposing; adhikārī--have the right; ebe--now; ye--that; nā kara mānā--you do not forbid; bujhite--to understand; nā pāri--I am not able.

TRANSLATION

"As a Muslim magistrate, you have the right to oppose the performance of Hindu ceremonies, but now you do not forbid them. I cannot understand the reason why."

TEXT 175

TEXT

kājī bale----sabhe tomāya bale 'gaurahari'
sei nāme āmi tomāya sambodhana kari

SYNONYMS

kājī bale--the Kazi said; sabhe--all; tomāya--You; bale--address; gaurahari--by the name Gaurahari; sei name--by that name; āmi--I; tomāya--You; sambodhana--address; kari--do.

TRANSLATION
The Kazi said, "Everyone calls You Gaurahari. Please let me address You by that name.

TEXT 176

TEXT

śuna, gaurahari, ei praśnera kāraṇa
nibhṛta hao yadi, tabe kari nivedana

SYNONYMS

śuna--kindly hear; gaurahari--O Gaurahari; ei praśnera--of this question; kāraṇa--reason; nibhṛta--solitary; hao--You become; yadi--if; tabe--then; kari--I shall make; nivedana--submission.

TRANSLATION

"Kindly listen, O Gaurahari! If You come to a private place, I shall then explain the reason."

TEXT 177

TEXT

prabhu bale,----e loka āmāra antaraṅga haya
sphuṭa kari' kaha tumi, nā kariha bhaya

SYNONYMS

prabhu bale--the Lord said; e loka--all these men; āmāra--My; antaraṅga--confidential associates; haya--are; sphuṭa kari'--making it clear; kaha--speak; tumi--you; nā--do not; kariha bhaya--be afraid.

TRANSLATION

The Lord replied, "All these men are My confidential associates. You may speak frankly. There is no reason to be afraid of them."

TEXTS 178-179

TEXT

kājī kahe,----yabe āmi hindura ghare giyā
kīrtana kariluṅ mānā mṛdaṅga bhāṅgiyā
sei rātre eka simha mahā-bhayaṅkara
nara-deha, simha-mukha, garjaye vistara

SYNONYMS

kājī kahe--the Kazi replied; yabe--when; āmi--I; hindura--of a Hindu; ghare--in the house; giyā--going there; kīrtana--chanting of the holy name; kariluṅ--made; mānā--prohibition; mṛdaṅga--the drum; bhāṅgiyā--breaking; sei
rātre--on that night; eka--one; simha--lion; mahā-bhayaṅ-kara--very fearful; nara-deha--having a body like a human being's; simha-mukha--having a face like a lion's; garjaye--was roaring; vistara--very loudly.

TRANSLATION

The Kazi said, "When I went to the Hindu's house, broke the drum and forbade the performance of congregational chanting, in my dreams that very night I saw a greatly fearful lion, roaring very loudly, His body like a human being's and His face like a lion's.

TEXT 180

TEXT

śayane āmāra upara lāpha diyā caḍī'
āṭṭa aṭṭa hāse, kare danta-kadamaḍi

SYNONYMS

śayane--in a sleeping condition; āmāra--me; upara--upon; lāpha diyā--jumping; caḍī'--mounting; aṭṭa aṭṭa--rough and hard; hāse--laughs; kare--does; danta--teeth; kadamaḍi--gnashing.

TRANSLATION

"While I was asleep, the lion jumped on my chest, laughing fiercely and gnashing His teeth.

TEXT 181

TEXT

mora buke nakha diyā ghora-svare bale
phādimu tomāra buka mṛdaṅga badale

SYNONYMS

mora--my; buke--on the chest; nakha--nails; diyā--placing; ghora--roaring; svare--in a voice; bale--says; phādimu--I shall bifurcate; tomāra--your; buka--chest; mṛdaṅga--for the drum; badale--in exchange.

TRANSLATION

"Placing its nails on my chest, the lion said in a grave voice, 'I shall immediately bifurcate your chest as you broke the mṛdaṅga drum!"

TEXT 182

TEXT

mora kīrtana mānā karis, karimu tora kṣaya
āṅkhi mudi' kāṇpi āmi pāṅā baḍa bhaya

SYNONYMS
mora--My; kīrtana--congregational chanting; mānā karis--you are forbidding; karimu--I shall do; tora--your; kṣaya--destruction; āṅkhi--eyes; mudī'--closing; kāñpi--I was trembling; āmi--I; pānā--getting; baḍa--very great; bhaya--fear.

TRANSLATION

"'You have forbidden the performance of My congregational chanting. Therefore I must destroy you!' Being much afraid of Him, I closed my eyes and trembled.

TEXT 183

TEXT

bhīta dekhi' simha bale ha-iyā sadaya
tore sīkṣā dite kailu tora parājaya

SYNONYMS

bhīta dekhi'--seeing me so afraid; simha--the lion; bale--says; ha-iyā--becoming; sa-daya--merciful; tore--unto you; sīkṣā--lesson; dite--to give; kailu--I have done; tora--your; parājaya--defeat.

TRANSLATION

"Seeing me so afraid, the lion said, 'I have defeated you just to teach you a lesson, but I must be merciful to you."

TEXT 184

TEXT

se dina bahuta nāhi kaili utpāta
teni kṣamā kari' nā karinu prāñāghāta

SYNONYMS

se dina--on that day; bahuta--very much; nāhi--not; kaili--you did; utpāta--disturbance; teni--therefore; kṣamā kari'--forgiving; nā karinu--I did not execute; prāṇa-āghāta--the taking of your life.

TRANSLATION

"'On that day you did not create a very great disturbance. Therefore I have excused you and not taken your life."

TEXT 185

TEXT

aiche yadi punaḥ kara, tabe nā sahīmu
savaṃše tomāre māri yavana nāśimu
SYNONYMS

aiche--similarly; yadi--if; punah--again; kara--you do; tabe--then; nā
sa himu--I shall not tolerate; sa-vanśe--along with your family; tomāre--you;
māri--killing; yavana--the meat-eaters; nāsimu--I shall vanquish.

TRANSLATION

" 'But if you perform such activities again, I shall not be tolerant. At
that time I shall kill you, your entire family and all the meat-eaters.'

TEXT 186

TEXT

eta kahi' simha gela, āmāra haila bhaya
ei dekha, nakha-cihna amora hṛdaya

SYNONYMS

eta--thus; kahi'--saying; simha--the lion; gela--returned; āmāra--my;
haila--there was; bhaya--fear; ei dekha--just see this; nakha-cihna--the nail
marks; amora hṛdaya--on my heart.

TRANSLATION

"After saying this, the lion left, but I was very afraid of Him. Just see
the marks of His nails on my heart!"

TEXT 187

TEXT

eta bali' kājī nija-buka dekhāila
šuni' dekhi' sarva-loka āscarya mānila

SYNONYMS

eta bali'--saying this; kājī--the Kazi; nija-buka--his chest; dekhāila--
showed; šuni'--hearing; dekhi'--seeing; sarva-loka--everyone; āscarya--
wonderful incident; mānila--accepted.

TRANSLATION

After this description, the Kazi showed his chest. Having heard him and
seen the marks, all the people there accepted the wonderful incident.

TEXT 188

TEXT

kājī kahe,----ihā āmi kāre nā kahila
sei dina āmāra eka piyādā āila

SYNONYMS
The Kazi continued, "I did not speak to anyone about this incident, but on that very day one of my orderlies came to see me.

"After coming to me, the orderly said, 'When I went to stop the congregational chanting, suddenly flames struck my face.'

"My beard was burned, and there were blisters on my cheeks.' Every orderly who went gave the same description."
tāhā dekhi'--seeing that; rahinu--remained; muñi--I; mahā-bhaya--great fear; pāñā--getting; kīrtana--the congregational chanting; nā--not; varjiha--stop; ghare--at home; rahon--remain; ta'--certainly; vasiyā--sitting.

TRANSLATION

"After seeing this, I was very afraid. I asked them not to stop the congregational chanting but to go sit down at home.

TEXT 192

TEXT

tabe ta' nagare ha-ibe svacchande kīrtana āsi' saba mleccha āsi' kaila nivedana

SYNONYMS

tabe ta'--thereafter; nagare--in the city; ha-ibe--there would be; svacchande--without disturbance or anxiety; kīrtana--congregational chanting; āsi',--hearing this; saba--all; mleccha--meat-eaters; āsi'--coming; kaila--submitted; nivedana--petition.

TRANSLATION

"Then all the meat-eaters, hearing that there would be unrestricted congregational chanting in the city, came to submit a petition.

TEXT 193

TEXT

nagare hindura dharma bādila apāra 'hari' 'hari' dhvani ba-i nāhi āra

SYNONYMS

nagare--in the city; hindura--of the Hindus; dharma--religion; bādila--has increased; apāra--unlimitedly; hari hari--of the Lord's name, Hari, Hari; dhvani--the vibration; ba-i--except; nāhi--do not; āra--we hear; āra--anything else.

TRANSLATION

"'The religion of the Hindus has increased unlimitedly. There are always vibrations of "Hari! Hari!" We do not hear anything but this.'

TEXT 194

TEXT

āra mleccha kahe,----hindu 'kṛṣṇa kṛṣṇa' bali hāse, kānde, nāce, gāya, gaḍi yāya dhūli

SYNONYMS
"One meat-eater said, 'The Hindus say, "Krṣṇa, Krṣṇa," and they laugh, cry, dance, chant and fall on the ground, smearing their bodies with dirt.

TRANSLATION

"Vibrating "Hari, Hari," the Hindus make a tumultuous sound. If the king [pātāśāha] hears it, certainly he will punish you.'

PURPORT

Pātāśāha refers to the king. Nawab Hussain Shah, whose full name was Ālā Uddīn Saiyad Husen Sā, was at that time (A.D. 1498-1521) the independent King of Bengal. Formerly he was the servant of the cruel Nawab of the Hābsī dynasty named Mujahphara Khān, but somehow or other he assassinated his master and became the King. After gaining the throne of Bengal (technically called Masnada), he declared himself Saiyad Husen Ālā Uddīn Seriph Mukkā. There is a book called Riyāja Us-salātina, whose author, Golām Husen, says that Nawab Hussain Shah belonged to the family of Mukkā Seriph. To keep his family's glory, he took the name Seriph Mukkā. Generally, however, he is known as Nawab Hussain Shah. After his death, his eldest son, Nasaratsā, became King of Bengal (A.D. 1521-1533). This King also was very cruel. He committed many atrocities against the Vaiṣṇavas. As a result of his sinful activities, one of his servants from the Khojā group killed him while he was praying in the mosque.
I then inquired from these yavanas, 'I know that these Hindus by nature chant "Hari, Hari."

"The Hindus chant the name Hari because that is the name of their God. But you are Muslim meat-eaters. Why do you chant the name of the Hindus' God?"

"The meat-eater replied, 'Sometimes I joke with the Hindus. Some of them are called Kṛṣṇadāsa, and some are called Rāmadāsa."
Some of them are called Haridāsa. They always chant "Hari, Hari," and thus I thought they would steal the riches from someone's house.

Another meaning of "Hari, Hari" is "I am stealing. I am stealing."

"Since that time, my tongue also always vibrates the sound "Hari, Hari." I have no desire to say it, but still my tongue says it. I do not know what to do.'

Sometimes demoniac nonbelievers, not understanding the potency of the holy name, make fun of the Vaiṣṇavas when the Vaiṣṇavas chant the Hare Kṛṣṇa mahā-mantra. This joking is also beneficial for such persons. Śrīmad-Bhāgavatam, Sixth Canto, Second Chapter, verse 14, indicates that the chanting of the Hare Kṛṣṇa mahā-mantra, even in joking, in the course of ordinary discussion, in indicating something extraneous, or in negligence, is called nāmābhāsa, which is chanting that is almost on the transcendental stage. This nāmābhāsa stage is better than nāma-parādha. Nāmābhāsa awakens the supreme remembrance of Lord Viṣṇu. When one remembers Lord Viṣṇu, he becomes free from material enjoyment. Thus he gradually comes forward toward the transcendental service of the Lord and becomes eligible to chant the holy name of the Lord in the transcendental position.

"Some of them are called Haridāsa. They always chant "Hari, Hari," and thus I thought they would steal the riches from someone's house.

Another meaning of "Hari, Hari" is "I am stealing. I am stealing."

"Since that time, my tongue also always vibrates the sound "Hari, Hari." I have no desire to say it, but still my tongue says it. I do not know what to do.'

Sometimes demoniac nonbelievers, not understanding the potency of the holy name, make fun of the Vaiṣṇavas when the Vaiṣṇavas chant the Hare Kṛṣṇa mahā-mantra. This joking is also beneficial for such persons. Śrīmad-Bhāgavatam, Sixth Canto, Second Chapter, verse 14, indicates that the chanting of the Hare Kṛṣṇa mahā-mantra, even in joking, in the course of ordinary discussion, in indicating something extraneous, or in negligence, is called nāmābhāsa, which is chanting that is almost on the transcendental stage. This nāmābhāsa stage is better than nāma-parādha. Nāmābhāsa awakens the supreme remembrance of Lord Viṣṇu. When one remembers Lord Viṣṇu, he becomes free from material enjoyment. Thus he gradually comes forward toward the transcendental service of the Lord and becomes eligible to chant the holy name of the Lord in the transcendental position.
nā jāni, ki mantrauṣadhi jāne hindu-gaṇa

SYNONYMS
āra--another; mleccha--meat-eater; kahe--said; śuna--please hear; āmi--I; ta'--certainly; ei-mate--in this way; hinduke--to a Hindu; parihāsa--joking; kainu--did; se--that; dina--day; ha-ite--from; jihvā--the tongue; kṛṣṇa-nāma--the holy name of Lord Kṛṣṇa; kare--chants; nā--does not; māne--accept; varjana--renunciation; nā--not; jāni--I know; ki--what; mantra-auṣadhi--hymns and herbs; jāne--know; hindu-gaṇa--the Hindus.

TRANSLATION

"Another meat-eater said, 'Sir, please hear me. Since the day I joked with some Hindus in this way, my tongue chants the Hare Kṛṣṇa hymn and cannot give it up. I do not know what mystic hymns and herbal potions these Hindus know.'"

TEXT 203

TEXT
eta śuni' tā'-sabhāre ghare pāṭhāila
hena-kāle pāṣaṇḍī hindu pāńca-sāta āila

SYNONYMS
eta śuni'--after hearing all this; tā'-sabhāre--all of them; ghare--back home; pāṭhāila--sent; hena-kāle--at that time; pāṣaṇḍī--nonbeliever; hindu--Hindus; pāńca-sāta--five or seven; āila--came.

TRANSLATION

"After hearing all this, I sent all the mlecchas back to their homes. Five or seven nonbelieving Hindus then approached me.

PURPORT

The word pāṣaṇḍī refers to nonbelievers engaged in fruitive activities and to idolatrous worshipers of many demigods. Pāṣaṇḍīs do not believe in one God, the Supreme Personality, Lord Viṣṇu; they think that all the demigods have the same potency as Him. The definition of a pāṣaṇḍī is given in the tantra-śāstra:

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva viṣṇeta sa
pāṣaṇḍī bhaved dhruvam

"A pāṣaṇḍī is one who considers the great demigods such as Lord Brahmā and Lord Śiva equal to the Supreme Personality of Godhead, Nārāyaṇa." (Hari-bhakti-vilāsa 1.17)

The Supreme Personality of Godhead is asamaurdhva; in other words, no one can be equal to or greater than Him. But pāṣaṇḍīs do not believe this. They worship any kind of demigod, thinking it all right to accept whomever they please as the Supreme Lord. The pāṣaṇḍīs were against the Hare Kṛṣṇa movement
of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, and now we see practically that they also do not like our humble attempts to spread Kṛṣṇa consciousness all over the world. On the contrary, these pāṣaṇḍīs say that we are spoiling the Hindu religion because people all over the world are accepting Lord Kṛṣṇa as the Supreme Personality of Godhead according to the version of Bhagavad-gītā As It Is. The pāṣaṇḍīs condemn this movement, and sometimes they accuse Vaiṣṇavas from foreign countries of being not bona fide. Even so-called Vaiṣṇavas--pseudo followers of the Vaiṣṇava cult--do not agree with our activities in making Vaiṣṇavas in the Western countries. Such pāṣaṇḍīs existed even during the time of Lord Śrī Caitanya Mahāprabhu, and they still continue to exist. Despite all the activities of these pāṣaṇḍīs, however, the prediction of Lord Caitanya Mahāprabhu will triumph: prthivīte āche yata nagaṇādi grāma. sarvatra pracāra haibe mora nāma. "In every town and village, the chanting of My name will be heard." No one can check the spread of the Kṛṣṇa consciousness movement because upon this movement is the benediction of the Supreme Personality of Godhead, Lord Caitanya Mahāprabhu.

TEXT 204

TEXT

āsi' kahe,----hindura dharma bhāṅgila nimāi ye kīrtana pravartāila, kabhu śuni nāi

SYNONYMS

āsi'--coming there; kahe--they said; hindura--of the Hindus; dharma--religious principles; bhāṅgila--has broken; nimāi--Nimāi Paṇḍita; ye--that; kīrtana--congregational chanting; pravartāila--has introduced; kabhu--at any time; śuni--we heard; nāi--never.

TRANSLATION

"Coming to me, the Hindus complained, 'Nimāi Paṇḍita has broken the Hindu religious principles. He has introduced the saṅkīrtana system, which we never heard from any scripture.

TEXT 205

TEXT

maṅgalacandī viṣahari kari' jāgaraṇa tā'te vādya, nṛtya, gītā,----yogya ācaraṇa

SYNONYMS

maṅgala-candī--of the religious performance for worship of Maṅgalacandī; viṣahari--of the religious performance for worship of Viṣahari; kari'--observing; jāgaraṇa--night vigil; tā'te--in that ceremony; vādya--musical performance; nṛtya--dancing; gītā--chanting; yogya--suitable; ācaraṇa--custom.

TRANSLATION

"Coming to me, the Hindus complained, 'Nimāi Paṇḍita has broken the Hindu religious principles. He has introduced the saṅkīrtana system, which we never heard from any scripture.
"When we keep a nightlong vigil to observe religious performances for the
worship of Maṅgalacandrī and Viṣahari, playing on musical instruments, dancing
and chanting are certainly fitting customs.

TEXT 206

TEXT

pūrve bhāla chila ei nimāi paṇḍita
gayā haite āsiyā cālāya viparīta

SYNONYMS

pūrve—before this; bhāla—very good; chila—was; ei—this; nimāi paṇḍita—
of the name Nimāi Paṇḍita; gayā—Gayā (a place of pilgrimage); haite—from;
āsiyā—coming; cālāya—conducts; viparīta—just the opposite.

TRANSLATION

"Nimāi Paṇḍita was previously a very good boy, but since He has returned
from Gayā He conducts Himself differently.

TEXT 207

TEXT

ucca kari' gāya gīta, deya karatāli
mṛdaṅga-karatāla-śabde karṇe lāge tāli

SYNONYMS

ucca—loud; kari'—making; gāya—sings; gīta—songs; deya—practices;
karatāli—clapping; mṛdaṅga—mṛdaṅga drum; karatāla—hand cymbals; śabde—by
sounds; karṇe—in the ear; lāge—there is; tāli—blocking.

TRANSLATION

"Now He loudly sings all kinds of songs, clapping, playing drums and hand
cymbals, and making a tumultuous sound that deafens our ears.

TEXT 208

TEXT

nā jāni,----ki khāṅā matta haṅṅā nāce, gāya
hāse, kānde, paḍe, uṭhe, gaḍāgaḍī yāya

SYNONYMS

nā jāni—we do not know; ki—what; khāṅā—eating; matta—mad; haṅṅā—
becoming; nāce—He dances; gāya—chants; hāse—laughs; kānde—cries; paḍe—
falls down; uṭhe—gets up; gaḍāgaḍī yāya—goes rolling on the ground.

TRANSLATION
"We do not know what He eats that makes Him become mad, dancing, singing, sometimes laughing, crying, falling down, jumping up and rolling on the ground.

TEXT 209

TEXT

nagariyāke pāgala kaila sadā saṅkīrtana
rātre nidrā nāhi yāi, kari jāgaraṇa

SYNONYMS

nagariyāke—all the citizens; pāgala—mad; kaila—He has made; sadā—always; saṅkīrtana—congregational chanting; rātre—at night; nidrā—sleep; nāhi yāi—we do not get; kari—observe; jāgaraṇa—wakefulness.

TRANSLATION

"He has made all the people practically mad by always performing congregational chanting. At night we cannot get any sleep; we are always kept awake.

TEXT 210

TEXT

'nimāni' nāma chāḍi' ebe bolāya 'gaurahari'
hindura dharma naṣṭa kaila pāṣaṇḍa saṅcāri'

SYNONYMS

nimāni—Nimāi; nāma—the name; chāḍi’—giving up; ebe—now; bolāya—calls; gaurahari—Gaurahari; hindura—of the Hindus; dharma—the religious principles; naṣṭa kaila—spoiled; pāṣaṇḍa—irreligion; saṅcāri’—introducing.

TRANSLATION

"Now He has given up His own name Nimāi and introduced Himself by the name Gaurahari. He has spoiled the Hindu religious principles and introduced the irreligion of nonbelievers.

TEXT 211

TEXT

kṛṣṇera kīrtana kare nīca bāḍa bāḍa
ei pāpe navadvīpa ha-ibe ujāda

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; kīrtana—chanting; kare—does; nīca—lower class; bāḍa bāḍa—again and again; ei pāpe—by this sin; navadvīpa—the whole city of Navadvīpa; ha-ibe—will become; ujāda—deserted.
"Now the lower classes are chanting the Hare Kṛṣṇa mahā-mantra again and again. For this sinful activity, the entire city of Navadvīpa will become deserted.

TRANSLATION

"According to Hindu scripture, God's name is the most powerful hymn. If everyone hears the chanting of the name, the potency of the hymn will be lost.

PURPORT

In the list of offenses in the chanting of the holy name of the Lord, it is said, dharma-vrata-tyāga-hutāḍi-sarva-śubha-kriyā-sāmyam api pramādah: to consider the chanting of the holy name of the Lord equal to the execution of some auspicious religious ceremony is an offense. According to the materialistic point of view, observing a religious ceremony invokes an auspicious atmosphere for the material benefit of the entire world. Materialists therefore manufacture religious principles to live comfortably and without disturbance in executing their material activities. Since they do not believe in the existence of God, they have manufactured the idea that God is impersonal and that to have some conception of God one may imagine any form. Thus they respect the many forms of the demigods as different representations or manifestations of the Lord. They are called bahv-Īśvara-vādīs, or followers of thousands and thousands of gods. They consider the chanting of the names of the demigods an auspicious activity. Great so-called svāmīs have written books saying that one may chant any name--Durgā, Kālī, Śiva, Kṛṣṇa, Rāma, and so on--because any name is all right for invoking an auspicious atmosphere in society. Thus they are called pāṣaṇḍīs--unbelievers or faithless demons.

Such pāṣaṇḍīs do not know the actual value of the chanting of the holy name of Lord Kṛṣṇa. Foolishly proud of their material birth as brāhmaṇas and their consequently higher position in the social order, they think of the other classes--namely, the kṣatriyas, vaiṣyas and śūdras--as lower classes. According to them, no one but the brāhmaṇas can chant the holy name of Kṛṣṇa, for if others chanted the holy name, its potency would be reduced. They are unaware of the potency of Lord Kṛṣṇa's name. The Brhad-nāradīya Purāṇa recommends:

harer nāma harer nāma
"For spiritual progress in this age of Kali, there is no alternative, no alternative, no alternative to the holy name, the holy name, the holy name of the Lord." The pāṣaṇḍīs do not accept that the potency of the holy name of Kṛṣṇa is so great that one can be delivered simply by chanting the holy name, although this is confirmed in Śrīmad-Bhāgavatam (12.3.51): kīrtanād eva kṛṣṇasya mukta-saṅgha param vrajet. Any man from any part of the world who practices chanting of the holy name of Kṛṣṇa can be liberated and after death go back home, back to Godhead. The rascal pāṣaṇḍīs think that if anyone but a brāhmaṇa chants the holy name, the potency of the holy name is vanquished.

According to their judgment, instead of delivering the fallen souls, the potency of the holy name is reduced. Believing in the existence of many gods and considering the chanting of the holy name of Kṛṣṇa no better than other hymns, these pāṣaṇḍīs do not believe in the words of the śāstra (harer nāma harer nāma harer nāma kevalam). But Śrī Caitanya Mahāprabhu confirms in His Śikṣāśṭaka, kīrtanīyāḥ sādā hariḥ: one must chant the holy name of the Lord always, twenty-four hours a day. The pāṣaṇḍīs, however, are so fallen and falsely proud of having taken birth in brāhmaṇa families that they think that instead of delivering all the fallen souls, the holy name becomes impotent when constantly chanted by lower-class men.

Significant in verse 211 are the words kṛṣṇera kīrtana kare nīca bāda bāda, indicating that anyone can join in the saṅkīrtana movement. This is confirmed in Śrīmad-Bhāgavatam (2.4.18): kirāta-hūnāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ. This is a list of the names of caṇḍālas. The pāṣaṇḍīs say that when these lower-class men are allowed to chant, their influence is enhanced. They do not like the idea that others should also develop spiritual qualities, because this would curb their false pride in having taken birth in families of the elevated brāhmaṇa caste, with a monopoly on spiritual activities. But despite all protests from so-called Hindus and members of the brāhmaṇa caste, we are propagating the Kṛṣṇa consciousness movement all over the world, according to the injunctions of the śāstras and the order of Śrī Caitanya Mahāprabhu. Thus we are sure that we are delivering many fallen souls, making them bona fide candidates for going back home, back to Godhead.

TEXT

grāmera śhākura tumī, saba toṁa jana
nimāi bolāiyā tāre karaha varjana

SYNONYMS

grāmera--of this town; śhākura--the ruler; tumī--you; saba--all; toṁa--your; jana--people; nimāi--Nimāi Paṇḍita; bolāiyā--calling; tāre--unto Him; karaha--do; varjana--the punishment of making Him leave the town.

TRANSLATION

"Sir, you are the ruler of this town. Whether Hindu or Muslim, everyone is under your protection. Therefore please call Nimāi Paṇḍita and make Him leave the town."
PURPORT

The word ākura has two meanings. One meaning is "God" or "a godly person," and another meaning is "kṣatriya." Here the pāṣaṇḍī brāhmaṇas address the Kazi as ākura, considering him the ruler of the town. There are different names by which to address the members of different castes. The brāhmaṇas are addressed as mahārāja, the kṣatriyas as ākura, the vaiśyas as śetha or mahājana, and the śūdras as caudhurī. This etiquette is still followed in northern India, where the kṣatriyas are addressed as Īkura Sāhab. The pāṣaṇḍīs went so far as to request the magistrate, or Kazi, to have Śrī Caitanya Mahāprabhu expelled from the town because of His introducing hari-nāma-saṅkīrtana. Fortunately our Hare Kṛṣṇa movement all over the world, especially in the civilized world of Europe and America, has become very popular. Generally no one complains against us to have us removed from a city. Although such an attempt was indeed made in Melbourne, Australia, the attempt failed. Thus we are now introducing this Hare Kṛṣṇa movement in great cities of the world like New York, London, Paris, Tokyo, Sydney, Melbourne and Auckland, and by the grace of Lord Caitanya Mahāprabhu everything is going on nicely. People are happy to accept the principle of chanting the Hare Kṛṣṇa mantra, and the result is most satisfactory.

TEXT 214

TEXT
tabe āmi prīti-vākya kahila sabāre
sabe ghare yāha, āmi niṣedhiba tāre

SYNONYMS
tabe--thereafter; āmi--I; prīti-vākya--sweet words; kahila--said; sabāre--unto all of them; sabe--all of you; ghare--back home; yāha--go; āmi--I; niṣedhiba--shall prohibit; tāre--Him (Nimāi Paṇḍita).

TRANSLATION

"After hearing their complaints, in sweet words I told them, 'Please go back home. I shall certainly prohibit Nimāi Paṇḍita from continuing His Hare Kṛṣṇa movement.'"

TEXT 215

TEXT
hindura Īśvara ba đa yei nārāyaṇa
sei tumī hao,----hena laya mora mana

SYNONYMS
hindura--of the Hindus; Īśvara--God; ba đa--the topmost; yei--who; nārāyaṇa--Lord Nārāyaṇa; sei--He; tumī--You; hao--are; hena--such; laya--takes; mora--my; mana--mind.

TRANSLATION
"I know that Nārāyaṇa is the Supreme God of the Hindus, and I think that
You are the same Nārāyaṇa. This I feel within my mind."

TEXT 216

TEXT

eta śuni' mahāprabhu hāsiyā hāsiyā
kahite lāgilā kichu kājire chuṇiyā

SYNONYMS

eta--this; śuni'--hearing; mahāprabhu--Śrī Caitanya Mahāprabhu; hāsiyā
hāsiya--smiling; kahite--to speak; lāgilā--began; kichu--something; kājire--
unto the Kazi; chuṇiyā--touching.

TRANSLATION

After hearing the Kazi speak so nicely, Śrī Caitanya Mahāprabhu touched him
and smilingly spoke as follows.

TEXT 217

TEXT

tomāra mukhe kṛṣṇa-nāma,----e ba'a vicitra
pāpa-kṣaya gela, hailā parama pavitra

SYNONYMS

tomāra mukhe--in your mouth; kṛṣṇa-nāma--chanting of the holy name of
Kṛṣṇa; e--this; ba'a--very; vicitra--wonderful; pāpa-kṣaya--nullifying of
sinful activities; gela--has become a fact; hailā--have become; parama--
topmost; pavitra--purified.

TRANSLATION

"The chanting of the holy name of Kṛṣṇa from your mouth has performed a
wonder--it has nullified the reactions of all your sinful activities. Now you
have become supremely pure.

PURPORT

Confirming the potency of the saṅkīrtana movement, these words from the
very mouth of Lord Caitanya Mahāprabhu express how people can be purified
simply by chanting the holy name of Lord Kṛṣṇa. The Kazi was a Muslim mleccha,
or meat-eater, but because he several times uttered the holy name of Lord
Kṛṣṇa, automatically the reactions of his sinful life were vanquished and he
was fully purified of all material contamination. We do not know why the
pāśaṇḍīs of the present day protest that we are deteriorating the Hindu
religion by spreading Kṛṣṇa consciousness all over the world and claiming all
classes of men to the highest standard of Vaiṣṇavism. But these rascals
disagree with us so vehemently that some of them do not allow European and
American Vaiṣṇavas to enter into the temples of Viṣṇu. Thinking religion to be
meant for material benefit, these so-called Hindus have actually become vicious by worshiping the numerous forms of the demigods. In the next verse Śrī Caitanya Mahāprabhu confirms the Kazi’s purification.

TEXT 218

TEXT

'hari' 'kṛṣṇa' 'nārāyaṇa'----laile tina nāma
baḍa bhāgyavān tumi, baḍa puṇyavān

SYNONYMS

hari kṛṣṇa nārāyaṇa--the holy names of Lord Hari, Lord Kṛṣṇa and Lord Nārāyaṇa; laile--you have taken; tina--three; nāma--holy names; baḍa--very; bhāgyavān--fortunate; tumi--you are; baḍa--very; puṇyavān--pious.

TRANSLATION

"Because you have chanted three holy names of the Lord--Hari, Kṛṣṇa and Nārāyaṇa--you are undoubtedly the most fortunate and pious."

PURPORT

Here the Supreme Lord, Śrī Caitanya Mahāprabhu, confirms that anyone who chants the holy names Hari, Kṛṣṇa and Nārāyaṇa without offense is certainly extremely fortunate, and whether Indian or non-Indian, Hindu or non-Hindu, he immediately comes to the level of the most pious personality. We therefore do not care about the statements of pāśaṇḍīs who protest against our movement’s making the members of other cities or countries into Vaiṣṇavas. We have to follow in the footsteps of Lord Caitanya Mahāprabhu, executing our mission peacefully, or, if necessary, kicking the heads of such protesters.

TEXT 219

TEXT

eta śuni' kājīra dui cakṣe pade pāni
prabhura caraṇa chuṇī' bale priya-vāṇī

SYNONYMS

eta--this; śuni'--hearing; kājīra--of the Kazi; dui--two; cakṣe--in the eyes; paḍe--flow down; pāni--tears; prabhura--of the Lord; caraṇa--lotus feet; chuṇī'--touching; bale--says; priya-vāṇī--pleasing words.

TRANSLATION

After the Kazi heard this, tears flowed down from his eyes. He immediately touched the lotus feet of the Lord and spoke the following sweet words.
tomāra prasāde mora ghucila kumati  
iei kṛpā kara,----yena tomāte rahu bhakti

SYNONYMS

tomāra prasāde--by Your mercy; mora--my; ghucila--have gone away; kumati--
bad intentions; ei--this; kṛpā--mercy; kara--please do unto me; yena--so that;
tomāte--in You; rahu--may stay; bhakti--devotion.

TRANSLATION

"Only by Your mercy have my bad intentions vanished. Kindly favor me so
that my devotion may always be fixed upon You."

TEXT 221

TEXT

prabhu kahe,----eka dāna māgiye tomāya  
saṅkīrtana vāda yaiche nahe naḍīyāya

SYNONYMS

prabhu kahe--the Lord said; eka--one; dāna--charity; māgiye--I beg; tomāya--
from you; saṅkīrtana--chanting of the Hare Kṛṣṇa mantra; vāda--opposition;
yaiche--as it may be; nahe--not be; naḍīyāya--in the district of Nadia.

TRANSLATION

The Lord said, "I wish to beg you for one favor in charity. You must pledge
that this saṅkīrtana movement will not be checked, at least in the district of
Nadia."

TEXT 222

TEXT

kājī kahe,----mora vaṁše yata upajibe  
tāhāke 'tālāka' diba,----kīrtana nā bādhibe

SYNONYMS

kājī kahe--the Kazi said; mora--my; vaṁše--in the dynasty; yata--all
(descendants); upajibe--who will take birth; tāhāke--unto them; tālāka--grave
admonition; diba--I shall give; kīrtana--the saṅkīrtana movement; nā--never;
bādhibe--they will oppose.

TRANSLATION

The Kazi said, "To as many descendants as take birth in my dynasty in the
future, I give this grave admonition: No one should check the saṅkīrtana
movement."

PURPORT
As a result of this grave injunction by the Kazi, even at present the descendants of the Kazi's family do not oppose the saṅkīrtana movement under any circumstances. Even during the great Hindu-Muslim riots in neighboring places, the descendants of the Kazi honestly preserved the assurance given by their forefather.

TEXT 223

TEXT

śuni' prabhu 'hari' bali' uṭhilā āpani
uṭhila vaiṣṇava saba kari' hari-dhvani

SYNONYMS

śuni'--hearing; prabhu--the Lord; hari--the holy name of the Lord; bali'--chanting; uṭhilā--got up; āpani--personally; uṭhila--got up; vaiṣṇava--other devotees; saba--all; kari'--making; hari-dhvani--vibration of the holy name, "Hari Hari."

TRANSLATION

Hearing this, the Lord got up, chanting "Hari! Hari!" Following Him, all the other Vaiṣṇavas also got up, chanting the vibration of the holy name.

TEXT 224

TEXT

kīrtana karite prabhu karilā gamana
saṅge cali' āise kājī ullaśita mana

SYNONYMS

kīrtana--chanting; karite--to perform; prabhu--the Lord; karilā--made; gamana--departure; saṅge--accompanying Him; cali'--walking; āise--comes; kājī--the Kazi; ullaśita--jubilant; mana--mind.

TRANSLATION

Śrī Caitanya Mahāprabhu went back to perform kīrtana, and the Kazi, his mind jubilant, went with Him.

TEXT 225

TEXT

kājīre vidāya dila śacīra nandana
nācite nācite āilā āpana bhavana

SYNONYMS

kājīre--unto the Kazi; vidāya--farewell; dila--gave; śacīra--of mother Śacī; nandana--the son; nācite nācite--dancing and dancing; āilā--came back; āpana--own; bhavana--house.
The Lord asked the Kazi to go back home. Then the son of mother Śacī came back to His own home, dancing and dancing.

**TEXT 226**

**TEXT**

ei mate kājire prabhu karilā prasāda
ihā yei sune tāra khanḍe aparādha

**SYNONYMS**

ei mate—in this way; kājire—unto the Kazi; prabhu—the Lord; karilā—did; prasāda—mercy; ihā—this; yei—anyone who; sune—hears; tāra—his; khanḍe—vanquishes; aparādha—offenses.

**TRANSLATION**

This is the incident concerning the Kazi and the Lord's mercy upon him. Anyone who hears this is also freed from all offenses.

**TEXT 227**

**TEXT**

eka dina śrīvāsera mandire gosāṇi
nityānanda-saṅge nṛtya kare dui bhāi

**SYNONYMS**

eka dina—one day; śrīvāsera—of Śrīvāsa Ṭhākura; mandire—in the house; gosāṇi—Lord Caitanya Mahāprabhu; nityānanda—Lord Nityānanda; saṅge—accompanied by; nṛtya—dancing; kare—performed; dui—two; bhāi—brothers.

**TRANSLATION**

One day the two brothers Lord Nityānanda Prabhu and Śrī Caitanya Mahāprabhu were dancing in the holy house of Śrīvāsa Ṭhākura.

**TEXT 228**

**TEXT**

śrīvāsa-putrera tāhāṅ haila paraloka
tabu śrīvāsera citte nā janmila śoka

**SYNONYMS**

śrīvāsa—of Śrīvāsa Ṭhākura; putrera—of the son; tāhāṅ—there; haila—took place; paraloka—death; tabu—still; śrīvāsera—of Śrīvāsa Ṭhākura; citte—in the mind; nā—not; janmila—there was; śoka—lamentation.
TRANSLATION

At that time a calamity took place—Śrīvāsa Ṭhākura's son died. Yet Śrīvāsa Ṭhākura was not at all sorry.

TEXT 229

TEXT

mṛta-putra-mukhe kaila jñānera kathana
āpane dui bhāi hailā śrīvāsa-nandana

SYNONYMS

mṛta-putra—of the dead son; mukhe—in the mouth; kaila—did; jñānera—of knowledge; kathana—conversation; āpane—personally; dui—the two; bhāi—brothers; hailā—became; śrīvāsa-nandana—sons of Śrīvāsa Ṭhākura.

TRANSLATION

Śrī Caitanya Mahāprabhu caused the dead son to speak about knowledge, and then the two brothers personally became the sons of Śrīvāsa Ṭhākura.

PURPORT

This incident is described as follows by Śrīla Bhaktivinoda Ṭhākura in his Amṛta-pravāha-bhāṣya. One night while Śrī Caitanya Mahāprabhu was dancing with His devotees at the house of Śrīvāsa Ṭhākura, one of Śrīvāsa Ṭhākura's sons, who was suffering from some disease, died. Śrīvāsa Ṭhākura was so patient, however, that he did not allow anyone to express sorrow by crying, for he did not want the kīrtana going on at his house to be disturbed. Thus kīrtana continued without a sound of lamentation. But when the kīrtana was over, Caitanya Mahāprabhu, who could understand the incident, declared, "There must have been some calamity in this house." When He was then informed about the death of Śrīvāsa Ṭhākura's son, He expressed His regret, saying, "Why was this news not given to Me before?" He went to the place where the son was lying dead and asked him, "My dear boy, why are you leaving the house of Śrīvāsa Ṭhākura?" The dead son immediately replied, "I was living in this house as long as I was destined to live here. Now that the time is over, I am going elsewhere, according to Your direction. I am Your eternal servant, a dependent living being. I must act only according to Your desire. Beyond Your desire, I cannot do anything. I have no such power." Hearing these words of the dead son, all the members of Śrīvāsa Ṭhākura's family received transcendental knowledge. Thus there was no cause for lamentation. This transcendental knowledge is described in the Bhagavad-gītā (2.13): tathā dehāntara-prāptir dhīras tatra na muhyati. When someone dies, he accepts another body; therefore sober persons do not lament. After the discourse between the dead boy and Śrī Caitanya Mahāprabhu, funeral ceremonies were performed, and Lord Caitanya assured Śrīvāsa Ṭhākura, "You have lost one son, but Nityānanda Prabhu and I are your eternal sons. We shall never be able to give up your company." This is an instance of a transcendental relationship with Kṛṣṇa. We have eternal transcendental relationships with Kṛṣṇa as His servants, friends, fathers, sons or conjugal lovers. When the same relationships are pervertedly reflected in this material world, we have relationships as the sons, fathers, friends, lovers, masters or servants of others, but all these relationships are subject
to termination within a definite period. If we revive our relationship with Kṛṣṇa, however, by the grace of Śrī Caitanya Mahāprabhu our eternal relationship will never break to cause our lamentation.

TEXT 230

TEXT

tabe ta' karilā saba bhakte vara dāna
ucchiṣṭa diyā nārāyaṇīra karila sammāna

SYNONYMS

tabe--thereafter; ta'--certainly; karilā--did; saba bhakte--unto all devotees; vara--benediction; dāna--charity; ucchiṣṭa--food remnants; diyā--giving; nārāyaṇīra--of Nārāyaṇī; karila--did; sammāna--respect.

TRANSLATION

Thereafter the Lord charitably bestowed His benediction upon all His devotees. He gave the remnants of His food to Nārāyaṇī, showing her special respect.

PURPORT

Nārāyaṇī was a niece of Śrīvāsa Ṭhākura, and later she became the mother of Śrīla Vṛndāvana dāsa Ṭhākura. In this connection the sahajiyās cite a malicious story that after eating the remnants of Lord Caitanya's food Nārāyaṇī became pregnant and gave birth to Vṛndāvana dāsa Ṭhākura. The rascal sahajiyās may manufacture such false statements, but no one should believe them because they are motivated by enmity against the Vaiṣṇavas.

TEXT 231

TEXT

śrīvāsera vastra siṁye darajī yavana
prabhu tāre nija-rūpa karāila darśana

SYNONYMS

śrīvāsera--of Śrīvāsa Ṭhākura; vastra--cloth; siṁye--sewing; darajī--tailor; yavana--meat-eater; prabhu--the Lord; tāre--unto him; nija-rūpa--His own form; karāila--caused; darśana--vision.

TRANSLATION

There was a tailor who was a meat-eater but was sewing garments for Śrīvāsa Ṭhākura. The Lord, being merciful to him, showed him His own form.

TEXT 232

TEXT

'dekhinu' 'dekhinu' bali' ha-ilā pāgala
prême nṛtya kare, haila vaiṣṇava āgala

SYNONYMS

dekhinu--I have seen; dekhinu--I have seen; bali'--saying; ha-ila--became; pāgala--mad; preme--in the ecstasy of love; nṛtya--dancing; kare--does; haila--became; vaiṣṇava--devotee; āgala--first class.

TRANSLATION

Saying "I have seen! I have seen!" and dancing in ecstatic love as though mad, he became a first-class Vaiṣṇava.

PURPORT

There was a Muslim tailor near the house of Śrīvāsa Ṭhākura who used to sew the garments of the family. One day he was very much pleased with the dancing of Śrī Caitanya Mahāprabhu; indeed, he was enchanted. The Lord, understanding his attitude, showed him His original form as Kṛṣṇa. The tailor then began to dance, saying, "I have seen! I have seen!" He became absorbed in ecstatic love and began to dance with Lord Caitanya. Thus he became one of the foremost Vaiṣṇava adherents of Śrī Caitanya Mahāprabhu.

TEXT 233

TEXT

āveṣete śrīvāsa prabhu vaṃśi ta' māgila

śrīvāsa kahe,----vaṃśi tomāra gopī hari' nila

SYNONYMS

āveṣete--in ecstasy; śrīvāsa--unto Śrīvāsa; prabhu--the Lord; vaṃśi--a flute; ta'--certainly; māgila--asked; śrīvāsa--Śrīvāsa Ṭhākura; kahe--replied; vaṃśi--flute; tomāra--Your; gopī--the gopīs; hari--stealing; nila--took away.

TRANSLATION

In ecstasy the Lord asked Śrīvāsa Ṭhākura to deliver His flute, but Śrīvāsa Ṭhākura replied, "Your flute has been stolen away by the gopīs."

TEXT 234

TEXT

śuni' prabhu 'bala' 'bala' balena āveśe

śrīvāsa varṇena vṛndāvana-līlā-rase

SYNONYMS

śuni'--hearing; prabhu--the Lord; bala bala--go on speaking, go on speaking; balena--He says; āveśe--in ecstasy; śrīvāsa--Śrīvāsa Ṭhākura; varṇena--describes; vṛndāvana--of Vṛndāvana; līlā-rase--the transcendental mellow of the pastimes.
Hearing this reply, the Lord said in ecstasy, "Go on talking! Go on talking!" Thus Śrīvāsa described the transcendental mellow pastimes of Śrī Vṛndāvana.

**TEXT 235**

**TEXT**

prathamete vṛndāvana-mādhurya varṇila 
śuniyā prabhura citte ānanda bāḍila

**SYNONYMS**

prathamete—in the beginning; vṛndāvana-mādhurya—sweet pastimes of Vṛndāvana; varṇila—described; śuniyā—hearing; prabhura—of the Lord; citte—in the heart; ānanda—jubilation; bāḍila—increased.

**TRANSLATION**

In the beginning Śrīvāsa Ṭhākura described the transcendental sweetness of Vṛndāvana’s pastimes. Hearing this, the Lord felt great and increasing jubilation in His heart.

**TEXT 236**

**TEXT**

tabe 'bala' 'bala' prabhu bale vāra-vāra 
punaḥ punaḥ kahe śrīvāsa kariyā vistāra

**SYNONYMS**

tabe—thereafter; bala bala—go on speaking, go on speaking; prabhu—the Lord; bale—says; vāra-vāra—again, again; punaḥ punaḥ—again, again; kahe—speaks; śrīvāsa—Śrīvāsa Ṭhākura; kariyā—making; vistāra—expansion.

**TRANSLATION**

Thereafter the Lord again and again asked him, "Speak on! Speak on!" Thus Śrīvāsa again and again described the pastimes of Vṛndāvana, vividly expanding them.

**TEXT 237**

**TEXT**

vaṃśī-vādye gopī-gaṇera vane ākarṣaṇa 
tāṅ-sabāra saṅge yaiche vana-viharaṇa

**SYNONYMS**

vaṃśī-vādye—on hearing the sound of the flute; gopī-gaṇera—of all the gopīs; vane—in the forest; ākarṣaṇa—the attraction; tāṅ-sabāra—of all of
them; saṅge--in the company; yaiche--in what way; vana--in the forest; viharana--wandering.

TRANSLATION

Śrīvāsa Ṭhākura extensively explained how the gopīs were attracted to the forests of Vrindavana by the vibration of Kṛṣṇa's flute and how they wandered together in the forest.

TEXT 238

TEXT

tāhi madhye chaya-ṛtu līlāra varṇana
madhu-pāna, rāsotsava, jala-keli kathana

SYNONYMS

tāhi madhye--during that; chaya-ṛtu--the six seasons; līlāra--of the pastimes; varṇana--description; madhu-pāna--drinking of the honey; rāsa-utsava--dancing the rāsa-līlā; jala-keli--swimming in the Yamunā; kathana--narrations.

TRANSLATION

Śrīvāsa Paṇḍita narrated all the pastimes enacted during the six changing seasons. He described the drinking of honey, the celebration of the rāsa dance, the swimming in the Yamunā, and other such incidents.

TEXT 239

TEXT

'bala' 'bala' bale prabhu śunite ullāsa
śrīvāsa kahena tabe rāsa rasera vīlāsa

SYNONYMS

bala bala--go on speaking, go on speaking; bale--says; prabhu--the Lord; śunite--hearing; ullāsa--very jubilantly; śrīvāsa--Śrīvāsa Ṭhākura; kahena--says; tabe--then; rāsa--rāsa dance; rasera--filled with transcendental humors; vīlāsa--pastimes.

TRANSLATION

When the Lord, hearing with great pleasure, said, "Go on speaking! Go on speaking!" Śrīvāsa Ṭhākura described the rāsa-līlā dance, which is filled with transcendental mellow.

TEXT 240

TEXT

kahite, śunite aiche prātah-kāla haila
prabhu śrīvāsere toṣi' āliṅgana kaila
SYNONYMS
kahite--speaking; śunite--hearing; aiche--in that way; prātaḥ-kāla--morning; haila--appeared; prabhu--Lord Śrī Caitanya Mahāprabhu; śrīvāsere--unto Śrīvāsa Ṭhākura; toṣi'--satisfying; āliṅgana--embracing; kaila--did.

TRANSLATION
As the Lord thus requested and Śrīvāsa Ṭhākura spoke, the morning appeared, and the Lord embraced Śrīvāsa Ṭhākura and satisfied him.

TEXT 241

TEXT
tabe ācāryera ghare kṛṣṇa-līlā
rukminiś-svarūpa prabhu āpane ha-ilā

SYNONYMS
tabe--thereafter; ācāryera--of Advaita Ācārya; ghare--in the house; kaila--performed; kṛṣṇa-līlā--pastimes of Lord Kṛṣṇa; rukminiś--of Rukmini; svarūpa--form; prabhu--the Lord; āpane--personally; ha-ilā--became.

TRANSLATION
Thereafter a dramatization of Kṛṣṇa's pastimes was performed in the house of Advaita Ācārya. The Lord personally took the part of Rukmini, the foremost of Kṛṣṇa's queens.

TEXT 242

TEXT
kabhu durgā, lakṣmī haya, kabhu vā cit-¤akti
khāte vasi' bhakta-gaṇe dilā prema-bhakti

SYNONYMS
kabhu--sometimes; durgā--the part of Goddess Durgā; lakṣmī--the goddess of fortune; haya--is; kabhu--sometimes; vā--or; cit-¤akti--the spiritual potency; khāte--on a cot; vasi'--sitting; bhakta-gaṇe--unto the devotees; dilā--gave; prema-bhakti--love of Godhead.

TRANSLATION
The Lord sometimes took the part of Goddess Durgā, Lakṣmī [the goddess of fortune] or the chief potency, Yogamāyā. Sitting on a cot, He delivered love of Godhead to all the devotees present.

TEXT 243

TEXT
eka-dina mahāprabhura nṛtya-avasāne
eka brāhmaṇī āsi' dharila caraṇe

SYNONYMS

eka-dina--one day; mahāprabhura--of Lord Śrī Caitanya Mahāprabhu; nṛtya-avasāne--at the end of the dancing; eka--one; brāhmaṇī--wife of a brāhmaṇa; āsi'--coming; dharila--caught hold; caraṇe--of His lotus feet.

TRANSLATION

One day when Śrī Caitanya Mahāprabhu had finished His dancing, a woman, the wife of a brāhmaṇa, came there and caught hold of His lotus feet.

TEXT 244

TEXT
caraṇera dhūli sei laya vāra vāra
dekhiyā prabhura duḥkha ha-ila apāra

SYNONYMS
caraṇera--of His lotus feet; dhūli--the dust; sei--that woman; laya--takes; vāra vāra--again and again; dekhiyā--seeing this; prabhura--of the Lord; duḥkha--unhappiness; ha-ila--there was; apāra--unlimited.

TRANSLATION

As she took the dust of His lotus feet again and again, the Lord became unlimitedly unhappy.

PURPORT

This holding of a great personality's lotus feet is certainly very good for the person who takes the dust, but this example of Śrī Caitanya Mahāprabhu's unhappiness indicates that a Vaiṣṇava should not allow anyone to take dust from his feet.

One who takes the dust of a great personality's lotus feet transfers his sinful activities to that great personality. Unless the person whose dust is taken is very strong, he must suffer the sinful activities of the person who takes the dust. Therefore ordinarily it should not be allowed. Sometimes in big meetings people come to take the same advantage by touching our feet. On account of this, sometimes we have to suffer from some disease. As far as possible, no outsider should be allowed to touch one's feet to take dust from them. Śrī Caitanya Mahāprabhu personally showed this by His example, as explained in the next verse.

TEXT 245

TEXT
sei-kṣaṇe dhānā prabhu gaṅgāte paḍila
nityānanda-haridāsa dhari' uṭhāila
SYNONYMS

sei-kṣaṇe--immediately; dhānā--running; prabhu--the Lord; gaṅgāte--in the water of the Ganges; padīla--plunged; nityānanda--Lord Nityānanda; haridāsa--Haridāsa Ṭhākura; dhari'--catching Him; uṭṭhāila--raised Him.

TRANSLATION

Immediately He ran to the river Ganges and jumped in to counteract the sinful activities of that woman. Lord Nityānanda and Haridāsa Ṭhākura caught Him and raised Him from the river.

PURPORT

Śrī Caitanya Mahāprabhu is God Himself, but He was playing the part of a preacher. Every preacher should know that being allowed to touch a Vaiṣṇava's feet and take dust may be good for the person who takes it, but it is not good for the person who allows it to be taken. As far as possible, this practice should ordinarily be avoided. Only initiated disciples should be allowed to take this advantage, not others. Those who are full of sinful activities should generally be avoided.

TEXT 246

TEXT

vijaya ācāryera ghare se rātre rahilā
prātaḥ-kāle bhakta sabe ghare laṇā gelā

SYNONYMS

vijaya--named Vijaya; ācāryera--of the teacher; ghare--at the home; se--that; rātre--on the night; rahilā--remained; prātaḥ-kāle--in the morning; bhakta--the devotees; sabe--all; ghare--home; laṇā--taking them; gelā--went.

TRANSLATION

That night the Lord stayed at the house of Vijaya Ācārya. In the morning the Lord took all His devotees and returned home.

TEXT 247

TEXT

eka-dina gopī-bhāve gṛhete vasiyā
'gopī' 'gopī' nāma laya viṣaṇṇa haṇā

SYNONYMS

eka-dina--one day; gopī-bhāve--in the ecstasy of the gopīs; gṛhete--at home; vasiyā--sitting; gopī gopī--"Gopī, Gopī"; nāma--the name; laya--chants; viṣaṇṇa--morose; haṇā--becoming.

TRANSLATION
One day the Lord, in the ecstasy of the gopīs, was sitting in His house. Very morose in separation, He was calling, "Gopī! Gopī!"

TEXT 248

TEXT

eka paḍuyā āila prabhuke dekhite
'gopī' 'gopī' nāma suni' lāgila balite

SYNONYMS

eka paḍuyā--one student; āila--came there; prabhuke--the Lord; dekhite--to see; gopī gopī--"Gopī, Gopī"; nāma--the name; suni'--hearing; lāgila--began; balite--to say.

TRANSLATION

A student who came to see the Lord was astonished that the Lord was chanting "Gopī! Gopī!" Thus he spoke as follows.

TEXT 249

TEXT

kṛṣṇa-nāma nā lao kene, kṛṣṇa-nāma----dhanya
'gopī' 'gopī' balile vā kibā haya puṇya

SYNONYMS

kṛṣṇa-nāma--the holy name of Lord Kṛṣṇa; nā--not; lao--You take; kene--why; kṛṣṇa-nāma--the holy name of Lord Kṛṣṇa; dhanya--glorious; gopī gopī--the names "Gopī, Gopī"; balile--on saying; vā--or; kibā--what; haya--there is; puṇya--piety.

TRANSLATION

"Why are You chanting the names 'Gopī, Gopī' instead of the holy name of Lord Kṛṣṇa, which is so glorious? What pious result will You achieve by such chanting?"

PURPORT

It is said, vaiśṇavera kriyā-mudrā vijñēha nā bujhaya: no one can understand the activities of a pure devotee. A student or neophyte devotee could not possibly understand why Śrī Caitanya Mahāprabhu was chanting the name of the gopīs, nor should the student have asked the Lord about the potency of chanting "Gopī, Gopī." The neophyte student was certainly convinced of the piety in the chanting of Kṛṣṇa’s holy name, but this sort of attitude is also offensive. Dharma-vrata-tyāga-hutādi-sarva-śubha-kriyā-sāmyam api pramādāḥ: to chant the holy name of Kṛṣṇa in exchange for the achievement of piety is an offense. This, of course, was unknown to the student. Thus he innocently asked, "What piety is there in the chanting of the name Gopī?" He did not know that there is no question of piety or impiety. The chanting of the holy name of Kṛṣṇa or the holy name Gopī is on the transcendental platform
of loving affairs. Since he was not expert in understanding such transcendental activities, his question was merely impudent. Thus Śrī Caitanya Mahāprabhu, apparently greatly angry at him, reacted as follows.

TEXT 250

TEXT

śuni' prabhu krodhe kaila kṛṣṇe doṣodgāra
theṅgā laṅā uṭhilā prabhu paḍuyā māribāra

SYNONYMS

śuni'—hearing; prabhu—the Lord; krodhe—in anger; kaila—did; kṛṣṇe—unto Lord Kṛṣṇa; doṣa-udgāra—many accusations; theṅgā—stick; laṅā—taking; uṭhilā—got up; prabhu—the Lord; paḍuyā—the student; māribāra—to strike.

TRANSLATION

Hearing the foolish student, the Lord became greatly angry and rebuked Lord Kṛṣṇa in various ways. Taking up a stick, He rose to strike the student.

PURPORT

It is mentioned in Śrīmad-Bhāgavatam that when Uddhava came from Lord Kṛṣṇa with a message for the gopīs, all the gopīs, especially Śrīmatī Rādhārāṇī, denounced Kṛṣṇa in various ways. Such denunciations, however, reflect an exuberant loving attitude that an ordinary man cannot understand. When the foolish student questioned Lord Śrī Caitanya Mahāprabhu, Lord Caitanya similarly rebuked Lord Kṛṣṇa in loving exuberance. When Śrī Caitanya Mahāprabhu was in the mood of the gopīs and the student advocated the cause of Śrī Kṛṣṇa, Lord Caitanya was greatly angry. Seeing His anger, the foolish student, who was an ordinary atheistic smārta-brāhmaṇa, foolishly misjudged Him. Thus he and a party of students were ready to strike the Lord in retaliation. After this incident, Śrī Caitanya Mahāprabhu decided to take sannyāsa so that people would not commit offenses against Him, considering Him an ordinary householder, for in India even now a sannyāsī is naturally offered respect.

TEXT 251

TEXT

bhaye palāya paḍuyā, prabhu pāche pāche dhāya
āste vyaste bhakta-gaṇa prabhure rahāya

SYNONYMS

bhaye—out of fear; palāya—runs away; paḍuyā—the student; prabhu—the Lord; pāche pāche—after him; dhāya—runs; āste vyaste—somehow or other; bhakta-gaṇa—all the devotees; prabhure—the Lord; rahāya—checked.

TRANSLATION
The student ran away in fear, and the Lord followed him. But somehow or
other the devotees checked the Lord.

TEXT 252

TEXT

prabhure śānta kari' ānila nija ghare
paḍuyā palāyā gela paḍuyā-sabhāre

SYNONYMS

prabhure--the Lord; śānta kari'--pacifying; ānila--brought; nija--His own;
ghare--to the house; paḍuyā--the student; palāyā--running away; gela--went;
paḍuyā--of students; sabhāre--to the assembly.

TRANSLATION

The devotees pacified the Lord and brought Him home, and the student ran
away to an assembly of other students.

TEXT 253

TEXT

paḍuyā sahasra yāhān paḍe eka-ṭhāṇi
prabhura vṛttānta dvija kahe tāhān yāi

SYNONYMS

paḍuyā--students; sahasra--a thousand; yāhān--where; paḍe--they study; eka-
thāṇi--in one place; prabhura--of the Lord; vṛttānta--incident; dvija--the
brāhmaṇa; kahe--says; tāhān--there; yāi--he goes.

TRANSLATION

The brāhmaṇa student ran to a place where a thousand students were studying
together. There he described the incident to them.

PURPORT

In this verse we find the word dvija, indicating that the student was a
brāhmaṇa. Actually, in those days, only members of the brāhmaṇa class became
students of Vedic literature. Schooling is meant especially for brāhmaṇas;
previously there was no question of schooling for kṣatriyas, vaiṣyas or
śūdras. Kṣatriyas used to learn the technology of warfare, and vaiṣyas learned
business from their fathers or other businessmen; they were not meant to study
the Vedas. At present, however, everyone goes to school, and everyone is given
the same type of education, although no one knows what the result will be. The
result, however, is most unsatisfactory, as we have seen in the Western
countries especially. The United States has vast educational institutions
where everyone is allowed to receive an education, but the result is that most
students become like hippies.

Higher education is not meant for everyone. Only selected individuals
trained in brahminical culture should be allowed to pursue a higher education.
Educational institutions should not aim to teach technology, for a technologist cannot properly be called educated. A technologist is a śūdra; only one who studies the Vedas may properly be called a learned man (paññita). The duty of a brāhmaṇa is to become learned in the Vedic literature and teach the Vedic knowledge to other brāhmaṇas. In our Kṛṣṇa consciousness movement we are simply teaching our students to become fit brāhmaṇas and Vaiṣṇavas. In our school at Dallas, the students are learning English and Sanskrit, and through these two languages they are studying all our books, such as Śrīmad-Bhāgavatam, Bhagavad-gītā As It Is and The Nectar of Devotion. It is a mistake to educate every student as a technologist. There must be a group of students who become brāhmaṇas. Without brāhmaṇas who study the Vedic literature, human society will be entirely chaotic.

TEXT 254

TEXT

śuni' krodha kaila saba pañuyāra gaṇa
sabe meli' kare tabe prabhura nindana

SYNONYMS

śuni'--hearing; krodha--angry; kaila--became; saba--all; pañuyāra--of students; gaṇa--the groups; sabe--all; meli'--joining together; kare--do; tabe--then; prabhura--of the Lord; nindana--accusation.

TRANSLATION

Hearing of the incident, all the students became greatly angry and joined together in criticizing the Lord.

TEXT 255

TEXT

saba deśa bhraṣṭa kaila ekaḷā nimāṇi
brāhmaṇa mārite cāhe, dharma-bhaya nāi

SYNONYMS

saba--all; deśa--countries; bhraṣṭa--spoiled; kaila--has; ekaḷā--alone; nimāṇi--Nimāi Paṇḍita; brāhmaṇa--a caste brāhmaṇa; mārite--to strike; cāhe--He wants; dharma--of religious principles; bhaya--fear; nāi--there is not.

TRANSLATION

"Nimāi Paṇḍita alone has spoiled the entire country," they accused. "He wants to strike a caste brāhmaṇa. He has no fear of religious principles.

PURPORT

In those days also, the caste brāhmaṇas were very proud. They were not prepared to accept chastisement even from a teacher or spiritual master.

TEXT 256
TEXT

punaḥ yadi aiche kare māriba tāhare
kon vā mānuṣa haya, ki karite pāre

SYNONYMS

punaḥ--again; yadi--if; aiche--like that; kare--He does; māriba--we shall
strike; tāhare--Him; kon--who; vā--or; mānuṣa--the man; haya--is; ki--what;
karite--to do; pāre--He is able.

TRANSLATION

"If He again performs such an atrocious act, certainly we shall retaliate
and strike Him in turn. What kind of important person is He, that He can check
us in this way?"

TEXT 257

TEXT

prabhura nindāya sabāra buddhi haila nāśa
supaṭhitā vidyā kārao nā haya prakāśa

SYNONYMS

prabhura--of the Lord; nindāya--in accusation; sabāra--of everyone; buddhi--
the intelligence; haila--became; nāśa--spoiled; su-paṭhitā--well-studied;
vidyā--knowledge; kārao--everyone’s; nā--does not; haya--become; prakāśa--
manifest.

TRANSLATION

When all the students thus resolved, criticizing Śrī Caitanya Mahāprabhu,
their intelligence was spoiled. Thus although they were learned scholars,
because of this offense the essence of knowledge was not manifest in them.

PURPORT

In the Bhagavad-gītā it is said, māyayāpahṛta-jñānā āsuraṁ bhāvam āśritāḥ:
when one becomes inimical to the Supreme Personality of Godhead, adopting an
atheistic attitude (āsuraṁ bhāvam), even if one is a learned scholar the
essence of knowledge does not become manifest in him; in other words, the
essence of his knowledge is stolen by the illusory energy of the Lord. In this
connection Śrī Bhaktisiddhānta Sarasvatī Ṭhākura quotes a mantra from the
Śvetāsvatara Upaniṣad (6.23):

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

The purport of this verse is that one who is unflinchingly devoted to the
Supreme Personality of Godhead, Viṣṇu, and similarly devoted to the spiritual
master, with no ulterior motive, becomes a master of all knowledge. In the heart of such a devotee, the real essence of the Vedic knowledge becomes manifest. This essence is nothing but surrender unto the Supreme Personality of Godhead (vedaiś ca sarvair aham eva Vedah). Only unto one who fully surrenders to the spiritual master and the Supreme Lord does the essence of Vedic knowledge become manifest, not to anyone else. This same principle is emphasized by Śrī Prahlāda Mahārāja in Śrīmad-Bhāgavatam (7.5.24):

&textuml;iti puṁsārptā viṣṇau
bhāktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā
tan manye 'dhītam uttamam

"A person who directly applies these nine principles [hearing, chanting, remembering, etc.] in the service of the Lord is to be understood as a greatly learned man who has assimilated the Vedic literature very well, for the goal of studying the Vedic literature is to understand the supremacy of Lord Śrī Kṛṣṇa." Śrīdāra Svāmī confirms in his commentary that first one must surrender to the spiritual master; then the process of devotional service will develop. It is not a fact that only one who diligently pursues an academic career can become a devotee. Even with no academic career, if one has full faith in the spiritual master and the Supreme Personality of Godhead, he develops in spiritual life and real knowledge of the Vedas. The example of Mahārāja Khaṭvāṅga confirms this. One who surrenders is understood to have learned the subject matter of the Vedas very nicely. One who adopts this Vedic process of surrender learns devotional service and is certainly successful. One who is very much proud, however, is unable to surrender either to the spiritual master or to the Supreme Personality of Godhead. Thus he cannot understand the essence of any Vedic literature. Śrīmad-Bhāgavatam (Bhāg. 11.11.18) declares:

śabda-brahmaṇi niṣṇāto
na niṣṇāyaḥ pare yadi
śramas tasya śrama-phalo
hy adhenum iva rakṣataḥ

"If one is learned in Vedic literature but is not a devotee of Lord Viṣṇu, his work is a useless waste of labor, just like the keeping of a cow that does not give milk."

Anyone who does not follow the surrendering process but is simply interested in an academic career cannot make any advancement. His profit is only his labor for nothing. If one is expert in the study of the Vedas but does not surrender to a spiritual master or Viṣṇu, all his cultivation of knowledge is but a waste of time and labor.

TEXT 258

TEXT

tathāpi dāmbhika paḍuṭā namra nāhi haya
yāhaṁ tāhāṁ prabhura nindā hāsi' se karaya

SYNONYMS
tathāpi—still; dāmbhika—proud; paḍuyā—students; namra—submissive; nāhi—not; haya—become; yāhān—any where; tāhān—everywhere; prabhura—of the Lord; nindā—accusation; hāsi'—laughing; se—they; karaya—do.

**TRANSLATION**

But the proud student community did not become submissive. On the contrary, the students spoke of the incident anywhere and everywhere. In a laughing manner they criticized the Lord.

**TEXT 259**

**TEXT**

sarva-jña gosānī jānī' sabāra durgāti
ghare vasi' cinte tā'-sabāra avyāhati

**SYNONYMS**

sarva-jña—all-knowing; gosānī—Lord Caitanya Mahāprabhu; jānī'—knowing; sabāra—of all of them; durgāti—degradation; ghare—at home; vasi'—sitting; cinte—contemplates; tā'—of them; sabāra—of all; avyāhati—the rescue.

**TRANSLATION**

Lord Śrī Caitanya Mahāprabhu, being omniscient, could understand the degradation of these students. Thus He sat at home, contemplating how to rescue them.

**TEXT 260**

**TEXT**

yata adhyāpaka, āra tānra śiṣya-gaṇa
dharmī, karmī, tapo-niṣṭha, nindaka, durjana

**SYNONYMS**

yata—all; adhyāpaka—professors; āra—and; tānra—their; śiṣya-gaṇa—students; dharmī—followers of religious ritualistic ceremonies; karmī—performers of fruitive activities; tapaḥ-niṣṭha—performers of austerities; nindaka—blasphemers; durjana—rogues.

**TRANSLATION**

"All the so-called professors and scientists and their students generally follow the regulative principles of religion, fruitive activities and austerities," the Lord thought, "yet at the same time they are blasphemers and rogues.

**PURPORT**

Here is a depiction of materialists who have no knowledge of devotional service. They may be very religious and may work very systematically or perform austerities and penances, but if they blaspheme the Supreme
Personality of Godhead they are nothing but rogues. This is confirmed in the Hari-bhakti-sudhodaya (3.11):

\[ \begin{align*}
\text{bhagavad-bhakti-hīnasya} \\
\text{jātiḥ śāstraṁ japas tapaḥ} \\
\text{aprānasyaiva dehasya} \\
\text{maṇḍanaṁ loka-raṇjanam}
\end{align*} \]

If they are without knowledge of devotional service to the Lord, then great nationalism, fruitive, political or social work, science or philosophy are all simply like costly garments decorating a dead body. The only offense of persons adhering to these principles is that they are not devotees; they are always blasphemous toward the Supreme Personality of Godhead and His devotees.

TEXT 261

TEXT

\[ \text{ei saba mora nindā-aparādha haite} \]
\[ \text{āmi nā laoyāile bhakti, nā pāre la-ite} \]

SYNONYMS

\[ \text{ei saba--all of them; mora--of Me; nindā--blasphemy; aparādha--offense; haite--from; āmi--I; nā--not; laoyāile--if causing them to take; bhakti--devotional service; nā--not; pāre--able; la-ite--to take.} \]

TRANSLATION

"If I do not induce them to take to devotional service, because of committing the offense of blasphemy none of these people will be able to take to it.

TEXT 262

TEXT

\[ \text{nistārite āilāma āmi, haila viparīta} \]
\[ \text{e-saba durjanera kaiche ha-ibeka hita} \]

SYNONYMS

\[ \text{nistārite--to deliver; āilāma--have come; āmi--I; haila--it has become; viparīta--just the opposite; e-saba--all these; durjanera--of the rogues; kaiche--how; ha-ibeka--it will be; hita--the benefit.} \]

TRANSLATION

"I have come to deliver all the fallen souls, but now just the opposite has happened. How can these rogues be delivered? How may they be benefited? 

TEXT 263
ämāke praṇati kare, haya pāpa-kṣaya
tabe se ihāre bhakti laoyāile laya

SYNONYMS
ämāke--unto Me; praṇati--obeisances; kare--they offer; haya--becomes; pāpa-kṣaya--destruction of sinful reactions; tabe--then; se--they; ihāre--unto them; bhakti--devotional service; laoyāile--if causing to take; laya--will take.

TRANSLATION
"If these rogues offer Me obeisances, the reactions of their sinful activities will be nullified. Then, if I induce them, they will take to devotional service.

TEXT 264

TEXT

more nindā kare ye, nā kare namaskāra
e-saba jīvere avaśya kariba uddhāra

SYNONYMS
more--Me; nindā kare--blasphemes; ye--anyone who; nā--does not; kare--offer; namaskāra--obeisances; e-saba--all these; jīvere--living entities; avaśya--certainly; kariba--I shall do; uddhāra--deliverance.

TRANSLATION
"I must certainly deliver all these fallen souls who blaspheme Me and do not offer Me obeisances.

TEXT 265

TEXT

ataeva avaśya āmi sannyāsa kariba
sannyāsi-buddhye more praṇata ha-iba

SYNONYMS
ataeva--therefore; avaśya--certainly; āmi--I; sannyāsa--the renounced order of life; kariba--shall accept; sannyāsi-buddhye--by thinking of Me as a sannyāśi; more--unto Me; praṇata--bow down; ha-iba--they shall do.

TRANSLATION
"I shall accept the sannyāsa order of life, for thus people will offer Me their obeisances, thinking of Me as a member of the renounced order.

PURPORT
Among the members of the varṇāśrama institution's social orders (brāhmaṇa, kṣatriya, vaiśya and śūdra), the brāhmaṇa is considered the foremost, for he is the teacher and spiritual master of all the other varṇas. Similarly, among the spiritual orders (brahmacarya, gṛhaustha, vānaprastha and sannyāsa), the sannyāsa order is the most elevated. Therefore a sannyāsi is the spiritual master of all the varṇas and āśramas, and a brāhmaṇa is also expected to offer obeisances to a sannyāsi. Unfortunately, however, caste brāhmaṇas do not offer obeisances to a Vaiṣṇava sannyāsi. They are so proud that they do not offer obeisances even to Indian sannyāsīs, what to speak of European and American sannyāsīs. Śrī Caitanya Mahāprabhu, however, expected that even the caste brāhmaṇas would offer respectful obeisances to a sannyāsi because five hundred years ago the social custom was to offer obeisances immediately to any sannyāsi, known or unknown.

The sannyāsīs of the Kṛṣṇa consciousness movement are bona fide. All the students of the Kṛṣṇa consciousness movement have undergone the regular process of initiation. As enjoined in the Hari-bhakti-vilāsa by Sanātana Gosvāmī, tathā dīkṣā-vidhānena dvijatvām jāyate nṛṇām: by the regular process of initiation, any man can become a brāhmaṇa. Thus in the beginning the students of our Kṛṣṇa consciousness movement agree to live with devotees, and gradually, having given up four prohibited activities—illicit sex, gambling, meat-eating and intoxication—they become advanced in the activities of spiritual life. When one is found to be regularly following these principles, he is given the first initiation (hari-nāma), and he regularly chants at least sixteen rounds a day. Then, after six months or a year, he is initiated for the second time and given the sacred thread with the regular sacrifice and rituals. After some time, when he advances still further and is willing to give up this material world, he is given the sannyāsa order. At that time he receives the title svāmī or gosvāmī, both of which mean "master of the senses." Unfortunately, debauched so-called brāhmaṇas in India neither offer them respect nor accept them as bona fide sannyāsīs. Śrī Caitanya Mahāprabhu expected the so-called brāhmaṇas to offer respect to such Vaiṣṇava sannyāsīs. Nevertheless, it does not matter whether they offer respect or whether they accept these sannyāsīs as bona fide, for the śāstra describes punishment for such disobedient so-called brāhmaṇas. The śāstric injunction declares:

\[
\text{devatā-pratimāṃ drśtvā}
\text{yatiṁ caiva trīdaṇḍinam}
\text{namaskāraṁ na kuryād yaḥ}
\text{prāyaścitīyate naraḥ}
\]

"One who does not offer respect to the Supreme Personality of Godhead, to His Deity in the temple or to a trīdaṇḍī sannyāsi must undergo prāyaścitta [atonement]." If one does not offer obeisances to such a sannyāsi, the prescribed prāyaścitta is to fast for one day.

TEXT 266

TEXT

praṇatite habe ihāra aparādha kṣaya
nirmala hṛdaye bhakti karāiba udaya

SYNONYMS
"Offering obeisances will relieve them of all the reactions to their offenses. Then, by My grace, devotional service [bhakti] will awaken in their pure hearts.

PURPORT

According to Vedic injunctions, only a brähmaṇa may be offered sannyāsa. The Śaṅkara-sampradāya (ekadāṇḍa-sannyāsa-sampradāya) awards the sannyāsa order only to caste brähmaṇas, or born brähmaṇas, but in the Vaiṣṇava system even one not born in a brähmaṇa family may be made a brähmaṇa according to the direction of the Hari-bhakti-vilāsa (tathā dīkṣā-vidhānena dvijatvam jāyate nṛṇām). Any person from any part of the world may be made a brähmaṇa by the regular process of initiation, and when he follows brahminical behavior, observing the principle of abstaining from intoxication, illicit sex, meat-eating and gambling, he may be offered sannyāsa. All the sannyāsīs in the Kṛṣṇa consciousness movement, who are preaching all over the world, are regular brähmaṇa-sannyāsīs. Thus the so-called caste brähmaṇas should not object to offering them respectful obeisances. By offering such obeisances, as recommended by Śrī Caitanya Mahāprabhu, they will diminish their offenses and automatically awaken to their natural position of devotional service. As it is said, nitya-siddha kṛṣṇa-prema sādhya kabhu naya: kṛṣṇa-prema can be awakened in a purified heart. The more we offer obeisances to sannyāsīs, especially Vaiṣṇava sannyāsīs, the more we diminish our offenses and purify our hearts. Only in a purified heart can kṛṣṇa-prema awaken. This is the process of Śrī Caitanya Mahāprabhu's cult, the Kṛṣṇa consciousness movement.

TEXT 267

TEXT

e-saba pāśaṅḍīra tabe ha-ibe nistāra
āra kona upāya nāhi, ei yuktī sāra

SYNONYMS

e-saba--all these; pāśaṅḍīra--of the demons; tabe--then; ha-ibe--there will be; nistāra--deliverance; āra--alternative; kona--some; upāya--means; nāhi--there is not; ei--this; yuktī--of the argument; sāra--essence.

TRANSLATION

"All the unfaithful rogues of this world can be delivered by this process. There is no alternative. This is the essence of the argument."

TEXT 268

TEXT
After coming to this firm conclusion, the Lord continued to stay at home. In the meantime Keśava Bhāratī came to the town of Nadia.

The Lord offered him respectful obeisances and invited him to His house. After feeding him sumptuously, He submitted to him His petition.

According to the system of Vedic society, whenever an unknown sannyāsī comes to a village or town, someone must invite him to take prasāda in his home. Sannyāsīs generally take prasāda in the house of a brāhmaṇa because the brāhmaṇa worships the Lord Nārāyaṇa śilā, or śālagrāma-śilā, and therefore there is prasāda that the sannyāsī may take. Keśava Bhāratī accepted the invitation of Śrī Caitanya Mahāprabhu. Thus the Lord had a good opportunity to explain His desire to take sannyāsa from him.
"Sir, you are directly Nārāyaṇa. Therefore please be merciful unto Me. Deliver Me from this material bondage."

Keśava Bhāratī replied to the Lord, "You are the Supreme Personality of Godhead, the Supersoul. I must do whatever You cause me to do. I am not independent of You."

After saying this, Keśava Bhāratī, the spiritual master, went back to his village, Katwa. Lord Caitanya Mahāprabhu went there and accepted the renounced order of life [sannyāsa].

At the end of His twenty-fourth year, at the end of the fortnight of the waxing moon, Śrī Caitanya Mahāprabhu left Navadvipa and crossed the river Ganges at a place known as Nidāyāra-ghāṭa. Then He reached Kaṭṭaka-nagara, or Kāṭoyā (Katwa), where He accepted ekadāṇḍa-sannyāsa according to the Śaṅkarite system. Since Keśava Bhāratī belonged to the Śaṅkarite sect, he could not initiate Caitanya Mahāprabhu into the Vaiṣṇava sannyāsa order, whose members carry the tridaṇḍa.
Candraśekhara Ācārya assisted in the routine ceremonial work of the Lord's acceptance of sannyāsa. By the order of Śrī Caitanya Mahāprabhu, kīrtana was performed for the entire day, and at the end of the day the Lord shaved off His hair. On the next day He became a regular sannyāsi, with one rod (ekadanda). From that day on His name was Śrī Kṛṣṇa Caitanya. Before that, He was known as Nimāi Paññita. Śrī Caitanya Mahāprabhu, in the sannyāsa order, traveled all over Rādhadeśa, the region where the Ganges River cannot be seen. Keśava Bhāratī accompanied Him for some distance.

TEXT 273

TEXT

saṅge nityānanda, candraśekhara ācārya
mukunda-datta,----ei tina kaila sarva kārya

SYNONYMS

saṅge--in His company; nityānanda--Nityānanda Prabhu; candraśekhara ācārya--Candraśekhara Ācārya; mukunda-datta--Mukunda Datta; ei tina--these three; kaila--performed; sarva--all; kārya--necessary activities.

TRANSLATION

When Śrī Caitanya Mahāprabhu accepted sannyāsa, three personalities were with Him to perform all the necessary activities. They were Nityānanda Prabhu, Candrasekhara Ācārya and Mukunda Datta.

TEXT 274

TEXT

ei ādi-līlāra kaila sūtra gaṇana
vistāri var-nilā ihā dāsa vṛndāvana

SYNONYMS

ei--this; ādi-līlāra--of the ādi-līlā (the first portion of Lord Caitanya's pastimes); kaila--made; sūtra--synopsis; gaṇana--enumeration; vistāri--elaborately; var-nilā--described; ihā--this; dāsa vṛndāvana--Vṛndāvana dāsa Ṭhākura.

TRANSLATION

Thus I have summarized the incidents of the ādi-līlā. Śrīla Vṛndāvana dāsa Ṭhākura has described them elaborately [in his Caitanya-bhāgavata].

TEXT 275

TEXT

yaśodā-nandana hailā śacīra nandana
catur-vidha bhakta-bhāva kare āsvādana

SYNONYMS
The same Supreme Personality of Godhead who appeared as the son of mother Yaśodā has now appeared as the son of mother Śacī, relishing four kinds of devotional activities.

**PURPORT**

Servitude, friendship, parental affection and conjugal love for the Supreme Personality of Godhead are the basis of the four kinds of devotional activities. In śānta, the marginal stage of devotional service, there is no activity. But above the śānta humor are servitude, friendship, parental affection and conjugal love, which represent the gradual growth of devotional service to higher and higher platforms.

**TEXT 276**

**TEXT**

sva-mādhurya rādhā-prema-rasa āsvādite
rādhā-bhāva aṅgī kariyāche bhāla-mate

**SYNONYMS**

sva-mādhurya--His own conjugal love; rādhā-prema-rasa--the mellow of the loving affairs between Rādhārāṇī and Kṛṣṇa; āsvādite--to taste; rādhā-bhāva--the mood of Śrīmatī Rādharāṇī; aṅgī kariyāche--He accepted; bhāla-mate--very well.

**TRANSLATION**

To taste the mellows of Śrīmatī Rādharāṇī's loving affairs in Her relationship with Kṛṣṇa, and to understand the reservoir of pleasure in Kṛṣṇa, Kṛṣṇa Himself, as Śrī Caitanya Mahāprabhu, accepted the mood of Rādharāṇī.

**PURPORT**

In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes in his Anubhāṣya, "Śrī Gaurasundara is Kṛṣṇa Himself with the attitude of Śrīmatī Rādharāṇī. Śrī Caitanya Mahāprabhu never gave up the attitude of the gopīs. He remained everlastingly predominated by Kṛṣṇa and never accepted the part of the predominator by imitating conjugal love with an ordinary woman, as sahajiyās generally do. He never placed Himself in the position of a debauchee. Lusty materialists like the members of the sahajiyā-sampradāya hanker after women, even others' wives. But when they try to ascribe the responsibility for their lusty activities to Śrī Caitanya Mahāprabhu, they become offenders to Śvarūpa Dāmodara and Śrīla Vṛndāvana dāsa Ṭhākura. In Śrī Caitanya-bhāgavata, Ādi-khaṇḍa, Chapter Fifteen, it is said:

sabe para-strīra prati nāhi parihāsa
Srī dekhi' dūre prabhu hayena eka-pāśa

'Srī Caitanya Mahāprabhu never even joked with others' wives. As soon as He saw a woman coming, He would immediately give her ample room to pass without talking.' He was extremely strict regarding the association of women. The sahajiyās, however, pose as followers of Srī Caitanya Mahāprabhu although they indulge in lusty affairs with women. In His youth Lord Caitanya was very humorous with everyone, but He never joked with any woman, nor in this incarnation did He talk about women. The gaurāṅga-nāgarī party is not approved by Srī Caitanya Mahāprabhu or Vṛndāvana dāsa Ṭhākura. Even though one may offer all kinds of prayers to Caitanya Mahāprabhu, one should strictly avoid worshiping Him as the Gaurāṅga Nāgara. The personal behavior of Srī Caitanya Mahāprabhu and the verses written by Srī Vṛndāvana dāsa Ṭhākura have completely repudiated the lusty desires of the gaurāṅga-nāgarīs.'

TEXT 277

TEXT
gopī-bhāva yāte prabhu dhariyāche ekānta
vrajendra-nandane māne āpanāra kānta

SYNONYMS
gopī-bhāva--the mood of the gopīs; yāte--in which; prabhu--the Lord;
dhariyāche--accepted; ekānta--positively; vrajendra-nandane--Lord Kṛṣṇa; māne-
they accept; āpanāra--own; kānta--lover.

TRANSLATION

Lord Caitanya Mahāprabhu accepted the mood of the gopīs, who accept Vrajendranandana, Srī Kṛṣṇa, as their lover.

TEXT 278

TEXT
gopikā-bhāvera ei sudṛḍha niścaya
vrajendra-nandana vinā anyatra nā haya

SYNONYMS
gopikā-bhāvera--of the ecstasy of the gopīs; ei--this; sudṛḍha--firm;
niścaya--confirmation; vrajendra-nandana--Lord Srī Kṛṣṇa; vinā--without;
anyatra--anyone else; nā--not; haya--is possible.

TRANSLATION

It is firmly ascertained that the ecstatic mood of the gopīs is possible only before Kṛṣṇa, and no one else.
SYNONYMS

śyāma-sundara--Lord Kṛṣṇa, who has a bluish color; śikhī-piccha--with a peacock feather on the head; guñjā--a garland of guñjā (small berries or conchshells); vibhūṣaṇa--decorations; gopa-veśa--with the dress of a cowherd boy; tri-bhaṅgima--curved in three places; muralī-vadana--holding a flute to His mouth.

TRANSLATION

He has a bluish complexion, a peacock feather on His head, a guñjā garland and the decorations of a cowherd boy. His body is curved in three places, and He holds a flute to His mouth.

TEXT 280

TEXT

ihā chādi' kṛṣṇa yadi haya anyākāra
gopīkāra bhāva nāhi yāya nikaṭa tāhāra

SYNONYMS

ihā--this; chādi'--giving up; kṛṣṇa--Kṛṣṇa; yadi--if; haya--takes; anyā-
ākāra--another form; gopīkāra--of the gopīs; bhāva--the ecstasy; nāhi--does not; yāya--arise; nikaṭa--near; tāhāra--that (form).

TRANSLATION

If Lord Kṛṣṇa gives up this original form and assumes another Viṣṇu form, nearness to Him cannot invoke the ecstatic mood of the gopīs.

TEXT 281

TEXT

gopīnām paśupendra-nandana-juśo bhāvasya kas tām kṛtī
vijñātum kṣamate durūha-paḍavī-śaṅcārīṇaḥ prakriyām
āviśkurvati vaiṣṇavīm api tanum tasmin bhujair jiṣṇubhir
yāsāṁ hanta caturbhīr adbhuta-ruciṁ rāgodayaḥ kuṁcati

SYNONYMS

gopīnām--of the gopīs; paśupa-indra-nandana-juśah--of the service of the son of Vraja's King, Mahārāja Nanda; bhāvasya--ecstatic; kaḥ--what; tām--that; kṛtī--learned man; vijñātum--to understand; kṣamate--is able; durūha--very difficult to understand; paḍavī--the position; śaṅcārīṇaḥ--which provokes; prakriyāṁ--activity; āviśkurvati--He manifests; vaiṣṇavīm--of Viṣṇu; api--certainly; tanum--the body; tasmin--in that; bhujair--with arms; jiṣṇubhir--very beautiful; yāsāṁ--of whom (the gopīs); hanta--alas; caturbhīṁ--four; adbhuta--wonderfully; ruciṁ--beautiful; rāga-udayaḥ--the evoking of ecstatic feelings; kuṁcati--cripples.
"Once Lord Śrī Kṛṣṇa playfully manifested Himself as Nārāyaṇa, with four victorious hands and a very beautiful form. When the gopīs saw this exalted form, however, their ecstatic feelings were crippled. A learned scholar, therefore, cannot understand the gopīs' ecstatic feelings, which are firmly fixed upon the original form of Lord Kṛṣṇa as the son of Nanda Mahārāja. The wonderful feelings of the gopīs in ecstatic parama-rasa with Kṛṣṇa constitute the greatest mystery in spiritual life."

PURPORT

This is a quotation from the Lalita-mādhava (6.54), by Śrīla Rūpa Gosvāmī.

TEXT 282

TEXT

vasanta-kāle rāsa-līlā kare govardhane
antardhāna kailā saṅketa kari' rādhā-sane

SYNONYMS

vasanta-kāle--during the season of spring; rāsa-līlā--the rāsa dance; kare--does; govardhane--near the Govardhana Hill; antardhāna--disappearance; kailā--did; saṅketa--indication; kari'--making; rādhā-sane--with Rādhārāṇī.

TRANSLATION

During the season of springtime, when the rāsa dance was going on, suddenly Kṛṣṇa disappeared from the scene, indicating that He wanted to be alone with Śrīmatī Rādhārāṇī.

TEXT 283

TEXT

nibhṛta-nikuṇje vasi' dekhe rādhāra bāṭa
anveṣite āilā tāhān gopikāra ṭhāṭa

SYNONYMS

nibhṛta--solitary; nikuṇje--in a bush; vasi'--sitting; dekhe--waiting to see; rādhāra--of Śrīmatī Rādhārāṇī; bāṭa--the passing; anveṣite--while searching; āilā--came; tāhān--there; gopikāra--of the gopīs; ṭhāṭa--the phalanx.

TRANSLATION

Kṛṣṇa was sitting in a solitary bush, waiting for Śrīmatī Rādhārāṇī to pass by. But while He was searching, the gopīs arrived there, like a phalanx of soldiers.

TEXT 284
dūra haite krṣne dekhi' bale gopī-gaṇa
"ei dekha kuṇjera bhitara vrajendra-nandana"

SYNONYMS

dūra haite--from a distance; krṣne--unto Kṛṣṇa; dekhi'--seeing; bale--said;
gopī-gaṇa--all the gopīs; ei dekha--just see here; kuṇjera--the bush; bhitara--within;
vrajendra-nandana--the son of Nanda Mahārāja.

TRANSLATION

"Just see!" the gopīs said, seeing Kṛṣṇa from a distant place. "Here within a bush is Kṛṣṇa, the son of Nanda Mahārāja."

TEXT 285

TEXT

gopī-gaṇa dekhi' krṣnera ha-ila sādhvasa
lukāite nārila, bhaye hailā vibāṣa

SYNONYMS

gopī-gaṇa--all the gopīs combined together; dekhi'--seeing; krṣnera--of Kṛṣṇa; ha-ila--there were; sādhvasa--some emotional feelings; lukāite--to hide; nārila--was unable; bhaye--out of fear; hailā--became; vibāṣa--motionless.

TRANSLATION

As soon as Kṛṣṇa saw all the gopīs, He was struck with emotion. Thus He could not hide Himself, and out of fear He became motionless.

TEXT 286

TEXT

catur-bhuja mūrti dhari' āchena vasiyā
krṣṇa dekhi' gopī kahe nīkaṭe āsiyā

SYNONYMS

catur-bhuja--four-armed; mūrti--form; dhari'--accepting; āchena--was; vasiyā--sitting; krṣṇa--Lord Kṛṣṇa; dekhi'--seeing; gopī--the gopīs; kahe--say; nīkaṭe--nearby; āsiyā--coming there.

TRANSLATION

Kṛṣṇa assumed His four-armed Nārāyaṇa form and sat there. When all the gopīs came, they looked at Him and spoke as follows.

TEXT 287
TEXT

'ihōn krṣṇa nahe, ihoṇ nārāyaṇa mūrti'
eta bali' tāṅre sabhe kare nati-stuti

SYNONYMS

ihōn--this; krṣṇa--Lord Kṛṣṇa; nahe--is not; ihoṇ--this is; nārāyaṇa--the Supreme Personality of Godhead; mūrti--the form; eta bali'--saying this; tāṅre--unto Him; sabhe--all the gopīs; kare--make; nati-stuti--obeisances and prayers.

TRANSLATION

"He is not Kṛṣṇa! He is the Supreme Personality of Godhead, Nārāyaṇa." After saying this, they offered obeisances and the following respectful prayers.

TEXT 288

TEXT

"namo nārāyaṇa, deva karaha prasāda
krṣṇa-saṅga deha' mora ghucāha viśāda"

SYNONYMS

namaḥ nārāyaṇa--all respects to Nārāyaṇa; deva--the Supreme Personality of Godhead; karaha--kindly give; prasāda--Your mercy; krṣṇa-saṅga--association with Kṛṣṇa; deha'--giving; mora--our; ghucāha--please diminish; viśāda--lamentation.

TRANSLATION

"O Lord Nārāyaṇa, we offer our respectful obeisances unto You. Kindly be merciful to us. Give us the association of Kṛṣṇa and thus vanquish our lamentation."

PURPORT

The gopīs were not made happy even by seeing the four-armed form of Nārāyaṇa. Yet they offered their respects to the Supreme Personality of Godhead and begged from Him the benediction of achieving the association of Kṛṣṇa. Such is the ecstatic feeling of the gopīs.

TEXT 289

TEXT

eta bali namaskari' gelā gopī-gaṇa
hena-kāle rādhā āsi' dilā daraśana

SYNONYMS
eta bali--saying this; namaskari'--offering obeisances; gelā--went away; gopī-gaṇa--all the gopīs; hena-kāle--at this time; rādhā--Śrīmatī Rādhārāṇī; āsi'--coming there; dilā--gave; dāraṇa--audience.

TRANSLATION

After saying this and offering obeisances, all the gopīs dispersed. Then Śrīmatī Rādhārāṇī came and appeared before Lord Kṛṣṇa.

TEXT 290

TEXT

rādhā dekhī' kṛṣṇa tānre hāsyā karīte
sei catur-bhuja mūrtī cāhena rākhite

SYNONYMS

rādhā--Śrīmatī Rādhārāṇī; dekhī'--seeing; kṛṣṇa--Lord Kṛṣṇa; tānre--unto Her; hāsyā--joking; karīte--to do; sei--that; catur-bhuja--four-armed; mūrtī--form; cāhena--wanted; rākhite--to keep.

TRANSLATION

When Lord Kṛṣṇa saw Rādhārāṇī, He wanted to maintain the four-armed form to joke with Her.

TEXT 291

TEXT

lukāilā dui bhuja rādhāra agrete
bahu yatna kailā kṛṣṇa, nārila rākhite

SYNONYMS

lukāilā--He hid; dui--two; bhuja--arms; rādhāra--of Śrīmatī Rādhārāṇī; agrete--in front; bahu--much; yatna--endeavor; kailā--did; kṛṣṇa--Lord Kṛṣṇa; nārila--was unable; rākhite--to keep.

TRANSLATION

In front of Śrīmatī Rādhārāṇī, Śrī Kṛṣṇa had to hide the two extra arms. He tried His best to keep four arms before Her, but He was completely unable to do so.
The influence of Rādhārāṇī's pure ecstasy is so inconceivably great that it forced Kṛṣṇa to come to His original two-armed form.

"Prior to the rāsa dance, Lord Kṛṣṇa hid Himself in a grove just to have fun. When the gopīs came, their eyes resembling those of deer, by His sharp intelligence He exhibited His beautiful four-armed form to hide Himself. But when Śrīmati Rādhārāṇī came there, Kṛṣṇa could not maintain His four arms in Her presence. This is the wonderful glory of Her love."

This is a quotation from the Ujjvala-nīlāmaṇi, by Śrīla Rūpa Gosvāmī.

sei vrajeśvara----ihaṁ jagannātha pitā
sei vrajeśvarī----ihaṁ śacīdevī mātā

sei—that; vrajeśvara—the King of Vraja; ihaṁ—now; jagannātha—Jagannātha Miśra; pitā—the father of Lord Caitanya Mahāprabhu; sei—that; vrajeśvarī—Queen of Vraja; ihaṁ—now; śacīdevī—Śacīdevī; mātā—the mother of Śrī Caitanya Mahāprabhu.
TRANSLATION

Father Nanda, the King of Vrajabhumi, is now Jagannatha MiSra, the father of Caitanya Mahaprabhu. And mother Yasodâ, the Queen of Vrajabhumi, is now Sacidevi, Lord Caitanya's mother.

TEXT 295

TEXT

sei nanda-suta----iha caitanya-gosâni
sei baladeva----iha nityânanda bhâi

SYNONYMS

sei nanda-suta--the same son of Nanda Mahârâja; iha--now; caitanya-gosâni--Caitanya Mahâprabhu; sei baladeva--the selfsame Baladeva; iha--now; nityânanda bhâi--Nityânanda Prabhu, the brother of Sri Caitanya Mahâprabhu.

TRANSLATION

The former son of Nanda Mahârâja is now Sri Caitanya Mahâprabhu, and the former Baladeva, Krsna's brother, is now Nityânanda Prabhu, the brother of Lord Caitanya.

TEXT 296

TEXT

vâtsalya, dâsya, sakhya----tina bhâvamaya
sei nityânanda----krsna-caitanya-sahâya

SYNONYMS

vâtsalya--paternity; dâsya--servitude; sakhya--fraternity; tina--three; bhâva-maya--emotional ecstasies; sei--that; nityânanda--Nityânanda Prabhu; krsna-caitanya--of Lord Caitanya Mahâprabhu; sahâya--the assistant.

TRANSLATION

Śrī Nityânanda Prabhu always feels the ecstatic emotions of paternity, servitude and friendship. He always assists Śrī Caitanya Mahâprabhu in that way.

TEXT 297

TEXT

prema-bhakti diyâ teiho bhâsâ'la jagate
tâ'na caritra loke nâ pâre bujhite

SYNONYMS
prema-bhakti--devotional service; diyā--giving; teñho--Lord Nityānanda Prabhu; bhāśā'la--overflooded; jagate--in the world; tānra--His; caritra--character; loke--people; nā--not; pāre--able; bujhite--to understand.

TRANSLATION

Śrī Nityānanda Prabhu overflooded the entire world by distributing transcendental loving service. No one can understand His character and activities.

TEXT 298

TEXT

advaita-ācārya-gosāñi bhakta-avatāra
krṣṇa avatāriyā kailā bhaktira pracāra

SYNONYMS

advaita-ācārya--Śrī Advaita Prabhu; gosāñi--spiritual master; bhakta-avatāra--the incarnation of a devotee; krṣṇa--the Supreme Personality of Godhead; avatāriyā--descending; kailā--did; bhaktira--of devotional service; pracāra--propagation.

TRANSLATION

Śrīla Advaita Ācārya Prabhu appeared as an incarnation of a devotee. He is in the category of Krṣṇa, but He descended to this earth to propagate devotional service.

TEXT 299

TEXT

sakhya, dāsya,----dui bhāva sahaja tānhāra
kabhu prabhu karena tānre guru-vyavahāra

SYNONYMS

sakhya--fraternity; dāsya--servitude; dui--two; bhāva--ecstasies; sahaja--natural; tānhāra--His; kabhu--sometimes; prabhu--Lord Caitanya; karenā--does; tānre--to Him; guru--of spiritual master; vyavahāra--treatment.

TRANSLATION

His natural emotions were always on the platform of fraternity and servitude, but the Lord sometimes treated Him as His spiritual master.

TEXT 300

TEXT

śrīvāsādi yata mahāprabhura bhakta-gaṇa
nija nija bhāve karenā Caitanya-sevana
SYNONYMS

śrīvāsa-ādi--headed by śrīvāsa ṭhākura; yata--all; mahāprabhura--of Caitanya Mahāprabhu; bhakta-gaṇa--devotees; nija nija--in their own respective; bhāve--emotions; kareṇa--do; caitanya-sevana--service to Lord Caitanya Mahāprabhu.

TRANSLATION

All the devotees of Śrī Caitanya Mahāprabhu, headed by Śrīvāsa ṭhākura, have their own emotional humors in which they render service unto Him.

TEXT 301

TEXT

paṇḍita-gosāñi ādi yānra yei rasa
sei sei rase prabhu hana tānra vaṣa

SYNONYMS

paṇḍita-gosāñi--Gadādhara Paṇḍita; ādi--headed by; yānra--whose; yei--whatever; rasa--transcendental mellow; sei sei--that respective; rase--by the mellow; prabhu--the Lord; hana--is; tānra--his; vaṣa--under control.

TRANSLATION

Personal associates like Gadādhara, Svarūpa Dāmodara, Rāmānanda Rāya, and the six Gosvāmīs (headed by Rūpa Gosvāmī) are all situated in their respective transcendental humors. Thus the Lord submits to various positions in various transcendental mellows.

PURPORT

In verses 296 through 301 the emotional devoted service of Śrī Nityānanda, Śrī Advaita Prabhu and others has been fully described. Describing such individual service, the Gaura-ganoddesa-dīpikā, verses 11 through 16, declares that although Lord Caitanya Mahāprabhu appeared as a devotee, He is none other than the son of Nanda Mahārāja. Similarly, although Śrī Nityānanda Prabhu appeared as Lord Caitanya's assistant, He is none other than Baladeva, the carrier of the plow. Advaita Ācārya is the incarnation of Sadāśiva from the spiritual world. All the devotees headed by Śrīvāsa ṭhākura are His marginal energy, whereas the devotees headed by Gadādhara Paṇḍita are manifestations of His internal potency.

Śrī Caitanya Mahāprabhu, Advaita Prabhu and Nityānanda Prabhu all belong to the viṣṇu-tattva category. Because Lord Caitanya is an ocean of mercy, He is addressed as mahāprabhu, whereas Nityānanda and Advaita, being two great personalities who assist Lord Caitanya, are addressed as prabhu. Thus there are two prabhus and one mahāprabhu. Gadādhara Gosvāmī is a representative of a perfect brāhmaṇa spiritual master. Śrīvāsa ṭhākura represents a perfect brāhmaṇa devotee. These five are known as the Paṇca-tattva.
tihaṅ śyāma,----vamŚi-mukha, gopa-vilāśī
ihaṅ gaura----kabhu dvija, kabhu ta' sannyāsī

SYNONYMS

tihaṅ--in kṛṣṇa-līlā; śyāma--blackish color; vamŚi-mukha--a flute in the mouth; gopa-vilāśī--an enjoyer as a cowherd boy; ihaṅ--now; gaura--fair complexion; kabhu--sometimes; dvija--brāhmaṇa; kabhu--sometimes; ta'--certainly; sannyāsī--in the renounced order of life.

TRANSLATION

In kṛṣṇa-līlā the Lord's complexion is blackish. Holding a flute to His mouth, He enjoys as a cowherd boy. Now the selfsame person has appeared with a fair complexion, sometimes acting as a brāhmaṇa and sometimes accepting the renounced order of life.

TEXT 303

TEXT

ataeva āpane prabhū gopī-bhāva dhari'
vrajendra-nandane kahe 'praṇa-nātha' kari'

SYNONYMS

ataeva--therefore; āpane--personally; prabhū--the Lord; gopī-bhāva--the ecstasy of the gopīs; dhari'--accepting; vrajendra-nandane--the son of Nanda Mahārāja; kahe--addresses; praṇa-nātha--O Lord of My life (husband); kari'--accepting.

TRANSLATION

Therefore the Lord Himself, accepting the emotional ecstasy of the gopīs, now addresses the son of Nanda Mahārāja, "O master of My life! O My dear husband!"

TEXT 304

TEXT

sei kṛṣṇa, sei gopī,----parama virodha
acintya caritra prabhura ati sudurbodha

SYNONYMS

sei kṛṣṇa--that Kṛṣṇa; sei gopī--that gopī; parama virodha--very much contradictory; acintya--inconceivable; caritra--character; prabhura--of the Lord; ati--very much; sudurbodha--difficult to understand.

TRANSLATION
He is Kṛṣṇa, yet He has accepted the mood of the gopīs. How is it so? It is the inconceivable character of the Lord, which is very difficult to understand.

PURPORT

Kṛṣṇa’s accepting the part of the gopīs is certainly contradictory according to any mundane calculations, but the Lord, by His inconceivable character, may act like the gopīs and feel separation from Kṛṣṇa, although He is Kṛṣṇa Himself. Such a contradiction can be reconciled only in the Supreme Personality of Godhead because He has energy that is inconceivable (acintya), which can make possible that which is impossible to do (aṅga-aṅga-pātīyasī). Such contradictions are very difficult to understand unless a devotee strictly follows the Vaiṣṇava philosophy under the direction of the Gosvāmīs. Therefore Kṛṣṇadāsa Kavirāja Gosvāmī ends every chapter with this verse:

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

"Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps."

In a song by Narottama dāsa Ṭhākura it is stated:

rūpa-raghunātha-pade ha-ibe ākuti
kabe hāma bujhaba se yugala-pīriti

The conjugal love between Rādhā and Kṛṣṇa, which is called yugala-pīriti, is not understandable by mundane scholars, artists or poets. It is simply to be understood by devotees who strictly follow in the footsteps of the six Gosvāmīs. Sometimes so-called artists and poets try to understand the love affairs of Rādhā and Kṛṣṇa, and they publish cheap books of poetry and pictures on the subject. Unfortunately, however, they do not understand the transcendental affairs of Rādhā and Kṛṣṇa even to the smallest degree. They are simply meddling in a matter in which they are not fit even to enter.

TEXT 305

TEXT

ithe tarka kari' keha nā kara saṁsaya
kṛṣṇera acintya-śakti ei mata haya

SYNONYMS

ithe--in this matter; tarka kari'--making arguments; keha--someone; nā--do not; kara--make; saṁsaya--doubts; kṛṣṇera--of Lord Kṛṣṇa; acintya-śakti--inconceivable potency; ei--this; mata--the verdict; haya--is.

TRANSLATION

One cannot understand the contradictions in Lord Caitanya’s character by putting forward mundane logic and arguments. Consequently one should not maintain doubts in this connection. One should simply try to understand the
inconceivable energy of Kṛṣṇa; otherwise one cannot understand how such contradictions are possible.

TEXT 306

TEXT

acintya, abhuta kṛṣṇa-caitanya-vihāra
citra bhāva, citra guṇa, citra vyavahāra

SYNONYMS

acintya--inconceivable; abhuta--wonderful; kṛṣṇa-caitanya--of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; vihāra--pastimes; citra--wonderful; bhāva--ecstasy; citra--wonderful; guṇa--qualities; citra--wonderful; vyavahāra--behavior.

TRANSLATION

The pastimes of Śrī Kṛṣṇa Caitanya Mahāprabhu are inconceivable and wonderful. His ecstasy is wonderful, His qualities are wonderful, and His behavior is wonderful.

TEXT 307

TEXT

tarke ihā nāhi māne yei durācāra
kumbhīpāke pace, tāra nāhika nistāra

SYNONYMS

tarke--by arguments; ihā--this; nāhi--not; māne--accepts; yei--anyone who; durācāra--debauchee; kumbhī-pāke--in the boiling oil of hell; pace--boils; tāra--his; nāhika--there is not; nistāra--deliverance.

TRANSLATION

If one simply adheres to mundane arguments and therefore does not accept this, he will boil in the hell of Kumbhīpāka. For him there is no deliverance.

PURPORT

Kumbhīpāka, a type of hellish condition, is described in Śrīmad-Bhāgavatam (5.26.13), wherein it is said that a person who cooks living birds and beasts to satisfy his tongue is brought before Yamarāja after death and punished in the Kumbhīpāka hell. There he is put into boiling oil called kumbhī-pāka, from which there is no deliverance. Kumbhīpāka is meant for persons who are unnecessarily envious. Those who are envious of the activities of Śrī Caitanya Mahāprabhu are punished in that hellish condition.

TEXT 308

TEXT

acintyāḥ khalu ye bhāvā
na tāṁs tarkena yojayet
prakṛtibhyāḥ param yac ca
tad acintyasya lakṣaṇam

SYNONYMS

acintyāḥ—inconceivable; khalu—certainly; ye—those; bhāvāḥ—subject matters; na—not; tāṁ—them; tarkena—by argument; yojayet—one may understand; prakṛtibhyāḥ—to material nature; param—transcendental; yat—that which; ca—and; tat—that; acintyasya—of the inconceivable; lakṣaṇam—a symptom.

TRANSLATION

"Anything transcendental to material nature is called inconceivable, whereas arguments are all mundane. Since mundane arguments cannot touch transcendental subject matters, one should not try to understand transcendental subjects through mundane arguments."

This is a quote from the Mahābhārata (Bhīṣma parva 5.22) and is also quoted in the Bhakti-rasāmṛta-sindhu (2.5.93), by Śrīla Rūpa Gosvāmī.

TEXT 309

TEXT

adbhuta caitanya-līlāya yāhāra viśvāsa
sei jana yāya caitanyera pada pāsa

SYNONYMS

adbhuta—wonderful; caitanya-līlāya—in the pastimes of Lord Caitanya Mahāprabhu; yāhāra—anyone whose; viśvāsa—faith; sei—that; jana—person; yāya—makes progress; caitanyera—of Śrī Caitanya Mahāprabhu; pada—the lotus feet; pāsa—near.

TRANSLATION

Only a person who has firm faith in the wonderful pastimes of Lord Caitanya Mahāprabhu can approach His lotus feet.

TEXT 310

TEXT

prasāṅge kahila ei siddhāntera sāra
ihā yei sune, śuddha-bhakti haya tāra

SYNONYMS

prasāṅge—in the course of discussion; kahila—it was said; ei—this; siddhāntera—of the conclusion; sāra—the essence; ihā—this; yei—anyone who; sune—hears; śuddha-bhakti—unalloyed devotional service; haya—becomes; tāra—his.

TRANSLATION
In this discourse I have explained the essence of the devotional conclusion. Anyone who hears this develops unalloyed devotional service to the Lord.

TEXT 311

TEXT

likhita granthera yadi kari anuvāda
tabe se granthera artha pāiye āsvāda

SYNONYMS

likhita—written; granthera—of the scripture; yadi—if; kari—I do;
anuvāda—repetition; tabe—then; se granthera—of that scripture; artha—the meaning; pāiye—I can get; āsvāda—taste.

TRANSLATION

If I repeat what is already written, I may thus relish the purpose of this scripture.

TEXT 312

TEXT

dekhi granthe bhāgavate vyāsera ācāra
kathā kahi' anuvāda kare vāra vāra

SYNONYMS

dekhi—I see; granthe—in the scripture; bhāgavate—in Śrīmad-Bhāgavatam;
vyāsera—of Śrīla Vyāsadeva; ācāra—behavior; kathā—narration; kahi'—
 describing; anuvāda—repetition; kare—he does; vāra vāra—again and again.

TRANSLATION

We can see in the scripture Śrīmad-Bhāgavatam the conduct of its author, Śrī Vyāsadeva. After speaking the narration, he repeats it again and again.

PURPORT

At the end of Śrīmad-Bhāgavatam, in the Twelfth Canto, the Twelfth Chapter contains forty-three verses in which Śrī Kṛṣṇa-dvaipāyana Vedavyāsa recapitulates Śrīmad-Bhāgavatam's entire subject matter. Śrī Kṛṣṇadāsa Kavirāja Gosvāmī wants to follow in the footsteps of Śrī Vyāsadeva by recapitulating the seventeen chapters of Śrī Caitanya-caritāmṛta's Ādi-līlā.

TEXT 313

TEXT

tāte ādi-līlāra kari pariccheda gañana
prathama paricchede kailuñ 'maṅgalācaraña'
SYNONYMS

tāte--therefore; ādi-līlāra--of the First Canto, known as ādi-līlā; kari--I do; pariccheda--chapter; gaṇana--enumeration; prathama pariccheda--in the First Chapter; kailuṅ--I have done; maṅgala-ācarana--invocation of auspiciousness.

TRANSLATION

Therefore I shall enumerate the chapters of the ādi-līlā. In the First Chapter I offer obeisances to the spiritual master, for this is the beginning of auspicious writing.

TEXT 314

TEXT
dvitiya paricchede 'caitanya-tattva-nirūpaṇa'
svayaṁ bhagavān yei vrajendra-nandana

SYNONYMS

dvitiya paricchede--in the Second Chapter; caitanya-tattva-nirūpaṇa--description of the truth of Śrī Caitanya Mahāprabhu; svayaṁ--personally; bhagavān--the Supreme Personality of Godhead; yei--who; vrajendra-nandana--the son of Nanda Mahārāja.

TRANSLATION

The Second Chapter explains the truth of Śrī Caitanya Mahāprabhu. He is the Supreme Personality of Godhead, Lord Kṛṣṇa, the son of Mahārāja Nanda.

TEXT 315

TEXT
teṅho ta' caitanya-krṣṇa----śacīra nandana
tṛtiya paricchede janmera 'sāmāṇya' kāraṇa

SYNONYMS

teṅho--He; ta'--certainly; caitanya-krṣṇa--Kṛṣṇa with the name of Śrī Caitanya; śacīra nandana--the son of Śacīmātā; tṛtiya paricchede--in the Third Chapter; janmera--of His birth; sāmāṇya--general; kāraṇa--reason.

TRANSLATION

Śrī Kṛṣṇa Caitanya Mahāprabhu, who is Kṛṣṇa Himself, has now appeared as the son of mother Śacī. The Third Chapter describes the general cause of His appearance.
tahiñ madhye prema-dāna----'viśeṣa' kāraṇa
yuga-dharma----kṛṣṇa-nāma-prema-pracāraṇa

SYNONYMS

 tahiñ madhye--in that chapter; prema-dāna--distribution of love of Godhead; viśeṣa--specific; kāraṇa--reason; yuga-dharma--the religion of the millennium; kṛṣṇa-nāma--the holy name of Lord Kṛṣṇa; prema--love of Godhead; pracāraṇa--propagating.

TRANSLATION

The Third Chapter specifically describes the distribution of love of Godhead. It also describes the religion of the age, which is simply to distribute the holy name of Lord Kṛṣṇa and propagate the process of loving Him.

TEXT 317

TEXT

caturthe kahilun janmera 'mūla' prayojana
sva-mādhurya-prema-nānda-rasa-āsvādana

SYNONYMS

 caturthe--in the Fourth Chapter; kahilun--I have described; janmera--of His birth; mūla--the real; prayojana--necessity; sva-mādhurya--His own transcendental sweetness; prema-ānanda--of ecstatic joy from love; rasa--the mellows; āsvādana--tasting.

TRANSLATION

The Fourth Chapter describes the main reason for His appearance, which is to taste the mellows of His own transcendental loving service and His own sweetness.

TEXT 318

TEXT

pañcame 'śrī-nityānanda'-tattva nirūpaṇa
nityānanda hailā rāma rohiṇī-nandana

SYNONYMS

 pañcame--in the Fifth Chapter; śrī-nityānanda--of Lord Nityānanda Prabhu; tattva--the truth; nirūpaṇa--description; nityānanda--Lord Nityānanda Prabhu; hailā--was; rāma--Balarāma; rohiṇī-nandana--the son of Rohiṇī.

TRANSLATION

The Fifth Chapter describes the truth of Lord Nityānanda Prabhu, who is none other than Balarāma, the son of Rohiṇī.
TEXT 319

TEXT

ṣaṣṭha paricchede 'advaita-tattve'ra vicāra
advaita-ācārya----mahā-viṣṇu-avatāra

SYNONYMS

ṣaṣṭha paricchede--in the Sixth Chapter; advaita--of Advaita Ācārya; tattvera--of the truth; vicāra--consideration; advaita-ācārya--Advaita Prabhu; mahā-viṣṇu-avatāra--incarnation of Mahā-Viṣṇu.

TRANSLATION

The Sixth Chapter considers the truth of Advaita Ācārya. He is an incarnation of Mahā-Viṣṇu.

TEXT 320

TEXT

saptama paricchede 'pañca-tattve'ra ākhyāna
pañca-tattva mili' yaiche kailā prema-dāna

SYNONYMS

saptama paricchede--in the Seventh Chapter; pañca-tattvera--of the five tattvas (truths); ākhyāna--the elaboration; pañca-tattva--the five tattvas; mili'--combining together; yaiche--in what way; kailā--did; prema-dāna--distribution of love of Godhead.

TRANSLATION

The Seventh Chapter describes the Pañca-tattva--Śrī Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara and Śrīvāsa. They all combined together to distribute love of Godhead everywhere.

TEXT 321

TEXT

aṣṭame 'caitanya-līlā-varṇana'-kāraṇa
eka krṣṇa-nāmera mahā-mahimā-kathana

SYNONYMS

aṣṭame--in the Eighth Chapter; caitanya-lilā-varṇana-kāraṇa--the reason for describing Caitanya Mahāprabhu's pastimes; eka--one; krṣṇa-nāmera--of the holy name of Lord Kṛṣṇa; mahā-mahimā-kathana--description of great glories.

TRANSLATION
The Eighth Chapter gives the reason for describing Lord Caitanya's pastimes. It also describes the greatness of Lord Kṛṣṇa's holy name.

**TEXT 322**

**TEXT**

navamete 'bhakti-kalpa-vṛksa-varṇana'
śrī-caitanya-mālī kailā vṛksa āropana

**SYNONYMS**

navamete--in the Ninth Chapter; bhakti-kalpa-vṛksa--of the desire tree of devotional service; varṇana--the description; śrī-caitanya-mālī--Śrī Caitanya Mahāprabhu as the gardener; kailā--did; vṛksa--the tree; āropana--implantation.

**TRANSLATION**

The Ninth Chapter describes the desire tree of devotional service. Śrī Caitanya Mahāprabhu Himself is the gardener who planted it.

**TEXT 323**

**TEXT**

daśamete mūla-skandhera 'sākhādi-gaṇana'
sarva-sākhā-gaṇera yaiche phala-vitarana

**SYNONYMS**

daśamete--in the Tenth Chapter; mūla-skandhera--of the main trunk; sākhā-ādi--of the branches, etc.; gaṇana--enumeration; sarva-sākhā-gaṇera--of all branches; yaiche--in what way; phala-vitarana--distribution of the fruits.

**TRANSLATION**

The Tenth Chapter describes the branches and subbranches of the main trunk, and the distribution of their fruits.

**TEXT 324**

**TEXT**

ekādaśe 'nityānanda-sākhā-vivarana'
dvādaśe 'advaita-skandha sākhāra varṇana'

**SYNONYMS**

ekādaśe--in the Eleventh Chapter; nityānanda-sākhā--of the branches of Śrī Nityānanda Prabhu; vivarana--description; dvādaśe--in the Twelfth Chapter; advaita-skandha--the trunk known as Advaita Prabhu; sākhāra--of the branch; varṇana--description.

**TRANSLATION**
The Eleventh Chapter describes the branch called Śrī Nityānanda Prabhu. The Twelfth Chapter describes the branch called Śrī Advaita Prabhu.

TEXT 325

TEXT

trayodāse mahāprabhura 'janma-vivarana' kṛṣṇa-nāma-saha yaiche prabhura janama

SYNONYMS

trayodāse—in the Thirteenth Chapter; mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; janma—of the birth; vivaraṇa—the description; kṛṣṇa-nāma-saha—along with the holy name of Lord Kṛṣṇa; yaiche—in what way; prabhura—of the Lord; janama—the birth.

TRANSLATION

The Thirteenth Chapter describes the birth of Śrī Caitanya Mahāprabhu, which took place with the chanting of the holy name of Kṛṣṇa.

TEXT 326

TEXT

caturdāse 'bālya-līlāra' kichu vivaraṇa pañcadaśe 'paugaṇḍa-līlāra' saṅkṣepe kathana

SYNONYMS

caturdāse—in the Fourteenth Chapter; bālya-līlāra—of the Lord's childhood pastimes; kichu—some; vivaraṇa—description; pañcadaśe—in the Fifteenth Chapter; paugaṇḍa-līlāra—of the pastimes of the paugaṇḍa (boyhood) age; saṅkṣepe—in brief; kathana—the telling.

TRANSLATION

The Fourteenth Chapter gives some description of the Lord's childhood pastimes. The Fifteenth briefly describes the Lord's boyhood pastimes.

TEXT 327

TEXT

śoḍaṣa paricchede 'kaiśora-līlā' ra uddesa saptaḍāse 'yauvana-līlā' kahilun viśeṣa

SYNONYMS

śoḍaṣa—sixteenth; paricchede—in the chapter; kaiśora-līlāra—of pastimes prior to youth; uddesa—indication; saptaḍāse—in the Seventeenth Chapter; yauvana-līlā—the pastimes of youth; kahilun—I have stated; viśeṣa—specifically.
TRANSLATION

In the Sixteenth Chapter I have indicated the pastimes of the kaiśora age [the age prior to youth]. In the Seventeenth Chapter I have specifically described His youthful pastimes.

TEXT 328

TEXT

ei saptadaśa prakāra ādi-līlāra prabandha
dvādaśa prabandha tāte grantha-mukhabandha

SYNONYMS

ei saptadaśa--these seventeen; prakāra--varieties; ādi-līlāra--of the Ādi-līlā (First Canto); prabandha--subject matter; dvādaśa--twelve; prabandha--subject matters; tāte--among those; grantha--of the book; mukha-bandha--prefaces.

TRANSLATION

Thus there are seventeen varieties of subjects in the First Canto, which is known as the Ādi-līlā. Twelve of these constitute the preface of this scripture.

TEXT 329

TEXT

pañca-prabandhe pañca-rasera carita
saṅkṣepe kahiluñ ati,----nā kailuñ vistṛta

SYNONYMS

pañca-prabandhe--in five chapters; pañca-rasera--of five transcendental mellowes; carita--the character; saṅkṣepe--in brief; kahiluñ--I stated; ati--greatly; nā kailuñ--I did not make; vistṛta--expanded.

TRANSLATION

After the chapters of the preface, I have described five transcendental mellows in five chapters. I have described them very briefly rather than expansively.

TEXT 330

TEXT

vṛndāvana-dāsa ihā 'caitanya-maṅgale'
vistāri' var-nilā nityānanda-ājñā-bale

SYNONYMS
vrndavana-dasa-Ｔhākura Vṛndāvana dāsa; ihā--this; caitanya-maṅgale--in his book Caitanya-maṅgala; vistāri'--expanding; varṇilā--described; nityānanda--of Śrī Nityānanda Prabhu; ājñā--of the order; bale--on the strength.

TRANSLATION

By the order and strength of Śrī Nityānanda Prabhu, Śrīla Vṛndāvana dāsa Ṭhākura has elaborately described in his Caitanya-maṅgala all that I have not.

TEXT 331

TEXT
śrī-kṛṣṇa-caitanya-līlā----adbhuta, ananta
brahmā-śiva-śeṣa yānra nāhi pāya anta

SYNONYMS

śrī-kṛṣṇa-caitanya-līlā--the pastimes of Lord Śrī Caitanya Mahāprabhu; adbhuta--wonderful; ananta--unlimited; brahmā--Lord Brahmā; śiva--Lord Śiva; śeṣa--Lord Śeṣa Nāga; yānra--of which; nāhi--not; pāya--get; anta--end.

TRANSLATION

The pastimes of Lord Śrī Caitanya Mahāprabhu are wonderful and unlimited. Even personalities like Lord Brahmā, Lord Śiva and Śeṣa Nāga cannot find their end.

TEXT 332

TEXT
ye yei aṁśa kahe, śune sei dhanya
acire milibe tāre śrī-kṛṣṇa-caitanya

SYNONYMS

ye yei aṁśa--any part of this; kahe--anyone who describes; śune--anyone who hears; sei--that person; dhanya--glorious; acire--very soon; milibe--will meet; tāre--Him; śrī-kṛṣṇa-caitanya--Śrī Caitanya Mahāprabhu.

TRANSLATION

Anyone who describes or hears any part of this elaborate subject will very soon receive the causeless mercy of Śrī Kṛṣṇa Caitanya Mahāprabhu.

TEXT 333

TEXT
śrī-kṛṣṇa-caitanya, advaita, nityānanda
śrīvāsa-gadādharādi yata bhakta-vṛnda

SYNONYMS
śrī-kṛṣṇa-caitanya--Lord Śrī Caitanya Mahāprabhu; advaita--Advaita Ācārya Prabhu; nityānanda--Nityānanda Prabhu; śrīvāsa--Śrīvāsa Ṭhākura; gadādhara-ādi--and others like Gadādhara; yata--all; bhakta-vṛnda--all devotees.

TRANSLATION

[Herein the author again describes the Pañca-tattva.] Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all the devotees of Lord Caitanya.

TEXT 334

TEXT

yata yata bhakta-gaṇa vaise vṛndāvane namra haṅṅa śire dharoṅ sabāra caraṅe

SYNONYMS

yata yata--each and every one; bhakta-gaṇa--devotees; vaise--reside; vṛndāvane--at Vṛndāvana; namra haṅṅa--becoming humble; śire--on my head; dharoṅ--I place; sabāra--of all; caraṅe--the lotus feet.

TRANSLATION

I offer my respectful obeisances to all the residents of Vṛndāvana. I wish to place their lotus feet on my head in great humbleness.

TEXTS 335-336

TEXT

śrī-svarūpa-śrī-rūpa-śrī-sanātana śrī-raghunātha-dāsa, āra śrī-jīva-caraṅa śire dhari vandoṅ, nitya karoṅ tāṅra āśa caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-svarūpa--Śrī Svarūpa Dāmodara; śrī-rūpa--Śrī Rūpa Gosvāmī; śrī-sanātana--Śrī Sanātana Gosvāmī; śrī-raghunātha-dāsa--Śrī Raghunātha dāsa Gosvāmī; āra--and; śrī-jīva-caraṅa--the lotus feet of Śrī Jīva Gosvāmī; śire--on the head; dhari--placing; vandoṅ--I worship; nitya--always; karoṅ--I do; tāṅra--their; āśa--hope to serve; caitanya-caritāmṛta--the book named Śrī Caitanya-caritāmṛta; kahe--describes; kṛṣṇadāsa--Śrīla Kṛṣṇadāsa Kaviṛāja Gosvāmī.

TRANSLATION

I wish to place the lotus feet of the Gosvāmīs on my head. Their names are Śrī Svarūpa Dāmodara, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha dāsa Gosvāmī and Śrī Jīva Gosvāmī. Placing their lotus feet on my head, always hoping to serve them, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.
Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ṛdi-līlā, Seventeenth Chapter, describing the pastimes of Lord Caitanya Mahāprabhu in His youth.

END OF THE ṚDI-LĪLĀ

HDG A.C. Bhaktivedanta Swami Prabhupada